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VOL. XXV JANUARY 2, 1908 NO. 1

THE CHRISTIAN CENTURY

GOD keeps us on the march. Every advance makes a new stage possible and a new journey necessary. Every ending is a beginning — a new beginning; every reformation has in it the seed of reformation to come. Every revelation is a light in which we see light; a preparation and a condition for further revelation. — *Thomas Yates.*

CHICAGO

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Cowley.

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Let's Che[ck] Up

Mrs. Oldblood—"Are your family early settlers?"

Mrs. Newblood—"Yes; papa always pays every bill on the first day of the month."

Mother—"Clara must have her voice trained in Europe."

Father—"Certainly—or why not make it Asia? That's farther away."

An Irish sailor fell from a lower part of the rigging on the first lieutenant, carrying him to the deck. "Where did you come from, you rascal?" said the lieutenant, as soon as he gained his feet. "From the North of Ireland, your honor."—Ex.

Not the Residence.

A South Side household recently employed a domestic who is a native of Norway. The other day Freda answered a telephone for the first time.

"Is this Mrs. Browning's residence?" asked a voice over the wire.

"No'm," was the surprising answer, "It's her help."—Kansas City Times.

Why She Refrained.

"George, I saw that Singleton woman to-day carrying the silk umbrella that she borrowed from me at the club card party."

"Why didn't you ask her for it?"

"I was just going to when I remembered that I borrowed it from Mrs. Trumper."—Cleveland Plain Dealer.

Long—"By the way, old man, you are looking a hundred per cent better than you did this time last year. Are you feeling good?"

Short—"You bet I am. A year ago I was worrying about my debts."

Long—"All paid now, eh?"

Short—"No; but they have increased until there is no use in trying to pay, so I've cut out the worry."

"Do you think, sweetheart," queried the young man with the evenly divided hair, as he shifted the fair maid from one knee to the other, "that your father will consent to our marriage?"

"Well," repiled the fair one, "of course, papa will be sorry to lose me, but——"

"But," interrupted the rash youth. "I will remind him that, instead of losing a daughter, he will gain a son."

"Dearest," rejoined the wise maid, "if you really want me you mustn't say anything of the kind. Papa has three such sons boarding with him now and he's a little touchy on the subject."

Pa[pa]r—"What do you think of the doctrine of total depravity?"

Mrs. Zigzag (illiterate)—"Oh, I've no doubt it's good if lived up to."

Didn't Own It.

"I have come all the way out here," said the tenderfoot, "to see your beautiful sunset." "Somebody's been stringin' you, stranger," replied Arizona Al. "It ain't mine.—Chicago Record-Herald.

A few days after a farmer had sold a pig to a neighbor he chanced to pass the neighbor's place, where he saw their little boy sitting on the edge of the pig-pen watching its new occupant.

"How d'ye do, Johnny," said he; "how's your pig to-day?"

"Oh pretty well, thank you," replied the boy. "How's all your folks?"

A Southern negro was brought into the court room, accused of stealing a neighbor's chickens.

"Mistah George Washington Shintopp, did you steal those chickens?" asked the judge pointedly.

"No, sah, jedge; Ah is toe 'spectable fo' dat.

"But it is stated on good authority that a bundle of feathers was found in your back yard the day before Christmas."

"Dat 'splanneration, jedge, des proves mah innocence, 'coz how could de feathers be found in mah back yard de day befo' Christmus, when mah wife didn't pluck dem chickens until de day after Chris'mus."—The Circle.

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The Christian Century

Vol. XXV. CHICAGO, ILL., JANUARY 2, 1908. No. 1.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

1907.

It is an interesting volume which has just closed. No year of recent record has shown such varieties of form, such vibrations from extreme to extreme, as 1907.

In actual resourcefulness it has been a great season. In totals of crops, manufactures, exports and imports, and industries of every sort, the values have been very high, yet no recent year has seen such business anxiety and stringency. Conservative prophets declare that the recent troubles are a bridge across which the nation will pass from speculation and recklessness to sanity and safety. To others the hardships of the past few weeks appear the results of the efforts of one set of national gamblers to drive another set to the wall. To others still the portentous figure of the President is seen as the cause of all the disturbance, through his bold measures to curb the trust evil. But be the cause what it may, the effect can only be wholesome. By the difficulties through which we have passed we have no doubt been saved from greater evils. The outlook for business in the new year is excellent, and with the abounding resources of the country as its guarantee, the sky is bright with promise.

The record of accidents and disasters for the year has been very large and most disquieting. The railroads lead in this reign of terror, and their total of killed and wounded is appalling. Not only is the number of accidents on American railroads vastly in excess of that on European roads, but the percentage is out of all comparison. After all has been said regarding the greater mileage of American railroads, and the larger burden of traffic to which they are subjected, it remains glaringly apparent that in no country in which railroads are a factor in transportation are accidents so frequent and inexcusable, delays so common and needless, and public safety and welfare so little regarded.

The reason for this state of affairs is not far to seek. In other civilized lands the railroad is a public servant, and the interests of the public are safeguarded. In America the public is exploited for the benefit of stockholders in the railroads. The American traveling public is the most patient and enduring in the world. Nowhere else would such costly and inefficient railroad service be tolerated, and as a result it is found only here. One who has ample money and time can travel in America with a comfort unknown elsewhere. But the cheap, convenient, safe and prompt transportation known in Europe we have not yet discovered.

Of other casualties occurring in 1907 the most frequent and harrowing have been those in connection with the mines. The list, which lies to hand as these lines are written, is long and terrible. The chief disasters have been those at Saarbrucken, Germany (154 killed), La Esperenza, Mexico (123 killed), Toyoka, Japan (470 killed), Tsing Tau, China (110 killed), Monongah, W. Va. (550 killed), and Jacobs Creek, Pa. (300 killed.) A total of 1,984 fatalities is reported for this country, and nearly as many for the others. One would suppose there must be a meaning in this terrible waste of life in our field of industry. Is it necessary, or is the lesson of the railroads being spelled out here also in letters of blood?

Of great disasters by flood and field there have been few, nothing to compare with San Francisco and Vesuvius of former years. The total fire loss is very high, but few great conflagrations have occurred. Of ocean accidents, the loss of the Berlin off the coast of Holland, and the Hong Kong in the China Sea, both on the same day, February 21, and with exactly the same number of lost, 132, head the list in their strange coincidence.

The death roll of the year is not as full of distinguished names as usual. Of statesmen there were ex-President Casimer Perier of France, and Russel A. Alger, ex-Secretary of War. Of literary men, Thomas Bailey Aldrich, Dr. John Watson (Ian Maclaren), and Mancure D. Conway. In the realm of art, Augustus St. Gaudens, the sculptor; Joseph Joachim, the violinist; Edward Grief, the composer, and Richard Mansfield the actor, head the list. Lord Kelvin was easily the most noted scientist in England. Oscar II. of Sweden, and Queen Carlota of Saxony, complete the titled list. In the realm of religious leadership the names of Henry S. Olcott, the theosophist, and John Alexander Dowie, the "divine healer," find a place.

In literature it has not been a brilliant year. The letters of Queen Victoria furnished an interesting commentary on the politics of her era. Of similar historical value, though far more commanding as a study of events, is the autobiography of Carl Schurz. Sarah Bernhardt's "Memories of My Life," is not only an interesting recital of a dramatic career, but has the virtue of having been written for the most part during a very strenuous season of acting, from end to end of the United States.

The deluge of books that has appeared, dealing with nature, all the way from the technical works like Hugo De Vrie's "Plant Breeding," to the books called out by the President's assault on the "nature fakirs," has been enormous. To this contributions have been made by a host of fascinating writers who are doing their best in the spirit of Burroughs, Thorean and Henry Van Dyke, to help us to understand the art world out of doors.

The linking of education with public service and the training of the citizen may be illustrated in such books as President Hadley's "Standard of Public Morality," President Benter's "True and False Democracy," John R. Common's "Races and Immigration in America," and Professor Laughlin's "Industrial America." On the religious side the same questions are treated by Walter Rauschenbusch, in "Christianity and the Social Crisis," and Shailer Mathews in "The Church and the Changing Order," while R. J. Campbell of London, whose "New Theology" was a plea for the socialism of Jesus, follows it with a similar treatment in "Christianity and the Social Order," in which he boldly attacks the church and predicts its downfall or surrender to a more sympathetic attitude toward social struggles.

On the strictly biblical and religious shelves have appeared the monumental and long expected "Canon and Text of the New Testament," by Prof. Casper Rene Gregory, the latest volume in the International Theological Library; the two volumes of Dr. Hastings' "Dictionary of Christ and the Gospels," covering in large tracts the grounds of his larger Bible Dictionary and yet adding much valuable material. Dr. Orr's "Virgin Birth of Christ" restates the orthodox view of the theme, while Lobstein presents the criticism of the doctrine. A number of recent works deal with the problems of theology, and especially with the Atonement. Among them may be noted J. A. Beet's "Manual of Theology," C. A. Beckwith's "Realities of Christian Theology," J. Scott Lidgate's "The Christian Religion; Its Meaning and Proof," and James M. Campbell's "The Heart of the Gospel" reviewed in this column last week. Prof. Ladd's "The Philosophy of Religion," is older than the year, but really belongs in its literature.

In the Old Testament division the leading works are Brigg's "Psalms," in the International Critical Commentary Series, and Kent's "Laws and Traditional Precedents." There should be added the admirable little volume by Prof. Vernon on "The Religious Value of the Old Testament."

The object of all religious activity is world-wide evangelization, and on this theme a large list of titles could be selected from recent publications. We mentioned but three, "The Missionary and His Critics," by James L. Barton, "The Foreign Missionary," by Arthur J. Brown, and "Where the Book Speaks," by Archibald McLean, President of the Foreign Christian Missionary Society.

This is a mere glance at the abounding literature of the year.

I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.—Thomas Jefferson.

Correspondence on the Religious Life

George A. Campbell

The Correspondent: Let us the Disciples resolve, but what?

The resolution that grows out of the agitated deep of the soul is what counts. Not the New Year's resolution; but the whole year's resolving is what is worth while. I care not for the creed sign. I only wish to peep in on the soul when it holds its head in its hand, when it walks the body up and down, resolving and re-resolving, when it is sleepless at midnight, and when it is honestly alone.

I care not to know the edicts of connections, the pronouncements of sermons or the disputatious writings of the journalists.

It is too easy to say things. The mere talker was never at a premium; but he is less so to-day than ever. It is the word backed up by a life that heartens.

What shall we the Disciples resolve? I prefer to ask what we are resolving? for we can only resolve as we are living and suffering. Impulse is the flower cut off from the stem. Therefore I only care to know what our men are meditating, praying, thinking and doubting about in their innermost lives. We do not choose to resolve. We resolve to live and the compulsion of resolution follows. If we knew with what courage we have been living it would be easy to know how courageous would be our resolutions.

The tragic place of a minister's life is his study. Here is the clearing house for all of his life's complexities. Here is his holy of holies where he sometimes, let us hope, meets God face to face and talks with him as a friend talks with a friend. Here is where the specters of perplexity and doubt leap out upon him, yea often from the printed page that argues for simplicity of faith. Here is where the gaunt finger of poverty is pointed at him as a fool to give his life for others in a world of selfishness and greed. Here is where the nectar of idle dreams tempts away from hard tasks. Here is where the preacher of love often shuts out the wife of his tenderest affections. Here is where the germs of jealousy find their culture or their death. Here is where the soul ponders over the loss of wife or child and finds defeat or hope. Here is where the burdens and sorrows of struggling and suffering humanity often crush the strongest soul to the earth. Here is where the best often wonder how they dare presume to speak for the High and Holy One.

To know a man here is to see his naked soul. Our brotherhood's up-going and on-going depends on the resolving, rather the living, of these secret places.

I would like to write of the heroic unknown of our brotherhood. They are legion. Many of the most godly and the most brotherly are unknown beyond a narrow geographical radius.

But some of our leaders as well have been tried as by fire. They appear with garments dyed red. They have trod the winepress alone, yet not alone.

Without trying to gaze too boldly on the inner souls of these I attempt to ascribe to each a resolution that I have noticed to have been forming in the secret of his life throughout the years and stronger to-day than ever before.

* * *

E. S. Ames: Because men are languishing for sympathy and perishing for the inspiration that cometh from above I am resolved to give more and more attention to the heralding of the Gospel of Love which more than the cold reasonings of the educated recluse has the magic power to uplift.

* * *

J. W. McGarvey: The race moves on and up. Each succeeding generation interprets the Gospel anew to its time. The Gospel has still unfathomed depths. I am therefore resolved to encourage all the younger men who with ardor and sincerity are seeking to articulate the Gospel of our Lord with our troubled time. The old Gospel must be interpreted to the New Man; and the New Man must be enlightened by the old Gospel.

* * *

J. H. Garrison: Be the years of my labors yet few or many, I am resolved that they shall be spent in efforts to increase in the life of our brotherhood the power and blessing of the great spiritual realities; and to bring into closer relationship all who love the Christ of our common salvation.

* * *

George H. Combs: Christ was a friend to the lowly. He invited when he was not to be invited again. I am resolved not to allow my church to lose sight of the Master's poor and needy ones; but to so identify them with Him that our parish will include the hovel and the alley and our church be a league of all who love for all who suffer.

* * *

W. T. Moore: I am resolved more and more to trust the broad common sense of our great and growing brotherhood to settle in the right way each and every perplexing question that it confronts; and to have undisturbed faith in the Providential guidance of Him who said: "I will build my church." I am resolved to have another harmonizing story ready for the Bloomington Congress.

* * *

W. J. Wright: While compelled to watch the wheels of the machinery go round I am resolved to give much attention to the kingdom which cometh not by observation; and to lead as far as I may be able our brothers to see the deeper things of God.

* * *

H. L. Willett: The man of the street and the man of the college alike need the light and love that flow from the Eternal Word; therefore I am resolved to put much greater emphasis on the message of the Timeless Spirit than on the dates and grammar of His mere reporters, important as the latter may be.

* * *

A. McLean: The Gospel and the last man must be brought together. I am resolved to lay upon the conscience of our brotherhood more and more the duty of the world-wide proclamation of the Gospel, which Gospel if effective must demand of its converts that no strong man may oppress a weaker one.

* * *

B. B. Tyler: As I have profound and deepening faith in man as well as in God I am resolved to cultivate patience with the intellectual laggards, with the dogmatist who never reads a book and the pessimist who never throws himself enthusiastically into any forward movement. I am resolved to hope even for them.

* * *

E. L. Powell: The pulpit is a throne. I am resolved to issue from my throne edicts of the King to the heart and conscience of men, edicts that may please or punish, console or cast down, bless or banish, but edicts of the King. My consolation, hope and courage as well as my commands are with the King.

* * *

F. M. Rains: Experience makes dear to me every true man, therefore I am resolved to emphasize character wherever found, in the preacher of the small church as well as the pastor of the great metropolitan congregation, in the poor as well as the rich.

* * *

Charles Reign Scoville: Man is as the number of the sands of the sea-shore. God is not willing that anyone should miss the way to Him. Our Father wants all his children won to Himself. Yet one shall put to flight a thousand, because of his multiplied strength when his heart be pure and his mind enlightened. Therefore I am resolved not to seek fewer soldiers for the King; but to make of the many better soldiers, soldiers that will follow his blood-stained banner even to the death.

* * *

A. B. Philputt: The old prophets preached to an age of single relationships. Our complexity demands great care in investigation. I am resolved to be diligent in understanding God's message to our time and then without apology, to declare it with the spirit of the prophets of old.

* * *

J. A. Lord: Love is best. "The greatest of these is love." Therefore I am resolved that while "contending earnestly for the faith once delivered" I will do so to the hurt of no man.

EMINENT PREACHERS.

The British Weekly has gathered the opinions of its many readers regarding the greatest preachers in England, Scotland, Ireland and Wales. The leading lists of five each are as follows:

England.

1. Rev. J. H. Jowett, M. A., Carr's Lane, Birmingham. 2. Rev. G. Campbell Morgan, D. D., Westminster. 3. Rev. Alexander Maclaren, D. D., Manchester. 4. Rev. F. B. Meyer, B. A. 5. Rev. W. L. Watkinson.

Scotland.

1. Rev. Alexander Whyte, D. D., Edinburgh. 2. Rev. Ambrose Shepherd, D. D., Glasgow. 3. Rev. J. Kelman, D. D., Edinburgh. 4. Rev. George Adam Smith, D. D., Glasgow. 5. Rev. John Hunter, D. D., Glasgow.

Ireland.

1. Rt. Rev. Wm. Alexander, D. D., Primate of All Ireland. 2. Rev. W. J. McCaughan, D. D., Belfast, recently of Chicago. 3. Rt. Rev. G. A. Chadwick, D. D., Bishop of Derry and Raphoe. 4. Rev. W. J. Jackson, Belfast. 5. Rev. W. McKean, D. D., Belfast.

Wales.

1. Rev. John Williams, Brynsiencyn. 2. Rev. E. T. Jones, Llanelly. 3. Rev.

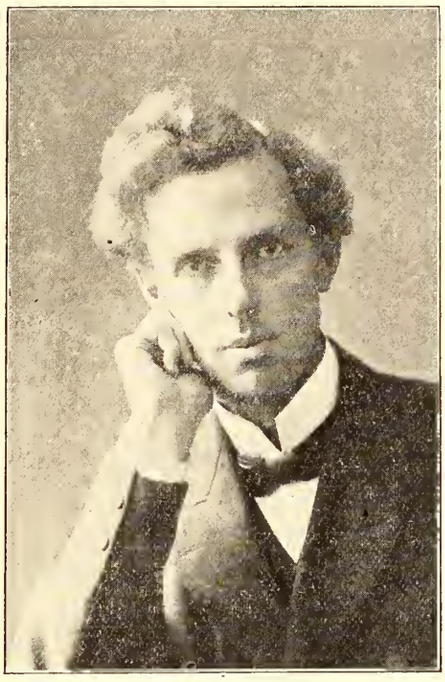
(Continued on page 11.)

The Unifying Power of the Ordinances

Earl M. Todd

In the December number of the Expository Times there is an article of more than usual cogency and suggestiveness on "The Problem of Modernism." The writer is the Rev. C. T. Crutwell, an Anglican clergyman and Canon of Peterborough, and the article is one of many by various writers called forth by the Pope's encyclical on Modernism. Mr. Crutwell realizes that the questions included under that category affect not only the Roman Church, but the Church of England, and all Protestant bodies as well. The situation is a grave one, from whichever point of view we regard it, and is, Mr. Crutwell, thinks, comparable only to that which faced the primitive church when she was called upon to divest herself of narrow Jewish provincialism, and cease to be a Jewish sect, and adapt herself and her message to her world-wide mission. And in the success with which she met that crisis, and became in some worthy sense the catholic church, Mr. Crutwell sees hope that the church will weather this storm and come forth purified, strengthened, and with larger vision of her responsibilities. Mr. Crutwell says some very pertinent things in this connection about the church's missionary policy—things that others too have been saying, and that it would be well for all who are interested in the world-wide extension of the gospel to ponder. But I have referred to the article to draw attention to what Mr. Crutwell says about the unifying power of the "sacraments." This Anglican Canon sees in these controversies the danger of still further dividing the church already handicapped by her divisions, and is seeking for some sure bond of union that will hold the church—his and others'—together amidst the play of these centrifugal forces, and that will also serve to heal the divisions that already exist, and he finds that bond in the "sacraments." The following is the closing paragraph of Mr. Crutwell's paper:—

"It has been suggested by more than



Earl M. Todd, Manchester, N. H.

one writer that in the sacraments of the gospel will be found the mightiest of all unifying powers. Doctrines are only expressible in terms of the philosophy of the age or region of culture; even if the same thing is meant, the expression of it must necessarily vary where the mental inheritance is so completely different. But the two gospel sacraments appeal irresistibly to the universal heart of man. The drinking of one spirit by all; the kneeling side by side as they eat the one bread; the brotherly bond of the one body, with its members who all rejoice and suffer with one another: these simple emblems have a cohesive force which no intellectual confession of faith can hope to rival. Unhappily the disputes that rage around sacramental doctrine among us have tended to obscure the wonderful religious power of sacramental ordinances, so that to a considerable proportion of nominal Christians they have almost ceased to convey any message. Yet nothing is more certain than in them, laid down as they are by the Lord Himself as indispensable necessities, lies the organic uniting force of the future; and looking beyond the present church to the as yet unconverted nations of mankind, one may believe that amid the intellectual diversities and perhaps incompatibilities of modernism, something grander and richer than intellect will proclaim that Christ is among men, according to His own promise, all the days' (i. e., all the successive epochs of progress), 'even to the end of the world.'"

The Disciples have had very much to say about the ordinances, in their plea for a restoration of New Testament Christianity, but I do not know that just this note has ever been struck among us. To think of the ordinances as a help rather than a hindrance to the healing of our divisions is a thought that should put new spirit into the advocacy of our great plea.

Manchester, N. H.

Men's Work in the Church

H. F. Burns

With the Peoria Church it is a conviction, that if men are to be interested in the work of the church, they must be given some definite part in its service. Careful attention is given therefore to find for each man coming into the church a place where he can work with pleasure to himself and with profit to the church. When assigned to a definite work he is given as much liberty in working out results as is possible. Men do not want to be talked to but want to work and to work at something that they feel to be worth while. The Official Board of the church is composed of twenty-two men, and this Board divides itself into committees, so as to allow, as far as possible, each man to have a definite part in its work. Through a committee the Board appoints regular ushers, whose names are published in the Calendar, thus using more men.

An important organization is the Men's Association of the church. This organization formed about four years ago, has helped greatly to interest not only the men of the church, but others as well. Many men who feel kindly toward the church will unite with the Men's Association, when they would not at present unite with the church itself. Beside the regular officers, the Association elects a Board of Directors, who decide independently upon questions of minor importance, referring questions of greater import to the Association for action. Membership, social, banquet, and program committees, are appointed by the President, who seeks thus to give definite work to every man who has not some special place in the work of the church.

The Association holds a banquet about every two months, during the cooler seasons. For about one-half of these meetings the Association provides speakers from abroad, at the other meetings there is usually a symposium by members of the organization, sometimes men from other churches of the city are invited to speak. For two years after the organization of the Association, it sought to accomplish no definite object aside from its social gatherings and the increase of its membership. After two years of this sort of activity, it was felt that if the organization was to continue to grow, and to become a vital power in the church, it must have some object outside its own growth and the promotion of sociability. Last year preceding the mayoralty campaign in this city the organization espoused the cause of civic righteousness, joining hands with the Men's clubs of other churches of the city, and cooperating with the Independent Voters' League in efforts to secure good administration. For some months past the Association has been working at the problem of reaching the community through institutional forms of work. They have aroused the church to an interest in the matter, and it seems quite probable that this may lead to an enlargement of our present building, with better equipment for the Sunday school, and rooms which may be kept open every day in the week. Toward this sort of practical Christianity the men of this congregation have been most sympathetic. If men have failed to work in the church has it not been because we have failed to assign them definite work worthy of a man's time? Harry F. Burns.

Peoria, Ill.

The groves were God's first temples.—Forest Hymn.

An act of goodness is in itself an act of happiness. It is the flower of a loving inner life, of joy and contentment.—Maeterlinck.

Among the heathen, when the beast was cut up for sacrifice, the first thing the priest looked upon was the heart; and if that was unsound and worthless, the sacrifice was rejected. God rejects all duties (how glorious soever in other respects) which are offered without the heart.—Rev. John Flavel.

The Call of the College

A. L. Ward

In no religious body has education had a more important place than in the Disciples of Christ. Our movement in its beginning broke in two directions, that of evangelization and education. When Campbell began his manifold and extensive work, one of the first things he did was to provide for a competently trained ministry. Time has proven the wisdom of this effort.

Some religious movements may exist and even make progress without this, but ours cannot. We must educate in order to evangelize, for teaching has been no small part of our evangelization. The trained worker, minister, evangelist, missionary, is required that our work may be wisely and permanently done. The Foreign Society alone is asking our colleges to furnish fifty young men and women for the foreign field; the home field needs easily five hundred preachers, not to mention the demands of the churches for competent lay leadership.

The college in turn makes its call on the homes of our churches. It asks you for your sons and daughters that it may send them back to you fully equipped to take their places in a larger and more useful life. Parents, the college calls you to send your sons and daughters to be trained for life service; young men, or women, the college calls you that it may help to equip you in mind and heart to bear the King's message to a lost world. In our colleges is a wealth of wisdom and inspiration which, like the richness of soil, is seeking to empty itself into life forces. This call of the college is a pledge itself to the King. Mazzini used to say to his compatriots, "Come with me and suffer;" the college says: "Come with me to serve." This is the imperial call of our Savior: "Come ye after me, and I will make you fishers of men."

Wheeling, W. Va.

Printer's Ink and the Kingdom

Edgar D. Jones

In his eloquent address at the Norfolk Convention Peter Ainslie said that "America is the land of Ink and Money." Mr. Ainslie did not think it necessary to inform us what kind of ink he meant. That were luminously apparent. Printer's ink, of course!

I am only one of an increasingly large number of pastors who believe that it pays to advertise the church services. At the request of Dr. Willett I give below some helps of this kind that I am using regularly, with worth-while results:

A weekly church leaflet, which contains beside the program of Sunday services a page of church notes, personals, announcements, notices, etcetera. The first page is gotten up after a regular form and carries cut of church, mottoes and the like. On special occasions, such as a foreign or home missionary day, I have the cut removed and run a display announcement in its place. For instance, like this:

Annual Meeting October 3d.

Of course you are coming! Reports will be read from every department. There will be music, both vocal and instrumental. There will also be light refreshments served by courtesy of the official board. Now for a final word—Will all who have unpaid pledges to the treasurer of the church or to any church society, make an extra effort to redeem them within the next twenty-four hours. Everybody help to make our annual report a glorious one.

A neat and very attractive blotter printed in two colors, red and black, carrying cut of church, hours of service, name of pastor, telephone numbers, residence, etc. On this blotter printed in clear type and underscored are these words:

"Special Invitation to Traveling Men Spending Sunday in Bloomington".

A committee from the C. E. Society keep these blotters in hotels and other public places. Since the First church is within three minutes' walk of the two leading hotels of Bloomington many commercial travelers attend our services. Indeed, it is doubtful if a Sunday passes without their presence in our congregation.

I may say in passing that I first used the "blotter idea" in my Cleveland pastorate. The press of that city gave the plan quite a little write-up and a Philadelphia daily made the matter a topic of an editorial. The result was that I received many requests for sample blotters: one such coming from far away Australia.

A Bulletin Board in a conspicuous place at the church's main entrance. This for announcement of sermon topics, which are painted neatly in jet black letters on a sheet of manila paper, the latter tacked to the board securely. Here is a sample bulletin announcement:

Sunday, Sept. 15.
The Pastor Preaches.
10:30 a. m.
"Echoes From Our State Convention."
7:30 p. m.
"Voices From the Cross."

It is remarkable how many people we see stop to read such an announcement. In the large cities, of course, they attract less attention than in the city of from ten to fifty thousand population.

We utilize the "Church Directory," now to be seen in all city hotels. We make it a point also to keep our printed matter in that frame **correct** and **down to date.** Every year the manager of this hotel directory agency sends out with the annual statement a request for correct data. Judging from the incorrect and out-of-date announcements one sees so frequently on these cards it would seem few pay attention to the manager's request. In one instance I recall a card in a well known city hotel that divided our folks into two denominations as follows: "Christian Churches." Under this heading were listed two congregations. Half way down the card this: "Disciples of Christ." Under this heading four congregations were listed.

I make use of **attractive window cards,** topic cards, folders, etc., in abundance in the course of a year's work. Special attention is given to the advertising of a series of sermons in the manner noted above.

Then there are **the daily papers.** Whatever we are doing at the church worthy of publication, I let them have word of, topics of sermons, special services, etc., and make it a point to let them have it in neatly typewritten copy. And they always print it.

I commend the liberal and judicious use of printer's ink to all pastors not now availing themselves of its help in extending the Master's Kingdom.

Like all good things, this "help" may be sadly abused and wretchedly overworked. For, of course, to begin with one must have something really **worth** advertising—something that has cost time, study and effort—whether it be sermon, music, social or what not! Perhaps this should stand first in what I have here written. I prefer it stand last.

First Church. Bloomington, Ill.

The Empty Bucket

Anna D. Bradley

All nature is vocal with Christ's chief lesson—the lesson of how to reach down to help.

In one way or another we are all down, needing the help of those above. And the paradox is true. In one way or another we are all above and can, if we will, give help to those below.

I was led to these reflections while on a journey. Looking from the window of our waiting car, I saw an old-fashioned well, around which thirsty workmen stood. One was dropping the empty bucket that the full one might rise to the surface.

If the empty bucket had the Christian (?) spirit, there might have been trouble. E'er the workmen came it might have murmured over its seeming uselessness. "What good am I?" it might have whispered "Only an empty bucket! Why was I ever made!" Whinning thus, it might have remained forever worthless. A very good bucket, but empty, it could be of no use in the world. And thirsty souls would seek it in vain for refreshing drink.

Or, being raised so high, it might have been filled with dignity. (It is easy, when empty of everything else, to fill ourselves with dignity). That bucket might have so realized its own importance as a bucket of superior material, it could not have condescended to leave its right position to go among the seeming refuse of that low place to assist in the rescue of one so infinitely beneath it. Keenly conscious of the respect due itself, it might have been too proud to stoop.

Or it might have been a jealous or suspicious bucket. Looking down, it saw another struggling to rise, yet without help it must stay down forever. With help—that none could give so well as the empty bucket—it would spring up, bubbling with fresh, life-giving water, and fill the place now held by the other.

(Continued on page 11.)

Lesson Text John 1:19-34	The Sunday School Lesson	International Series 1908 Jan. 12

The Voice of the Herald*

H. L. Willett

The Prologue of the Fourth Gospel (John 1:1-18), which was the text of the last study, emphasizes three things: (1) God has revealed himself to men not in the indefinite and mysterious beings which heathen and Jewish philosophy described as "logoi" or vague emanations from the divine, but in the Word, who is the complete expression of God's life, the Creator and Life-bringer. (2) This disclosure of God is not a mere essence, disembodied and unknowable, as the mystics of the age affirmed, but a man, living the life in flesh which he shares with all men. Thus he proves the reality of the divine life in terms of human experience, and manifests the method by which all men may become sons of God. (3) The ministry of John was only preparatory. He was not the real Messiah, though certain groups in the first century insisted that such was the case, and the view did not die till the second century (cf. Acts 18: 24-19:7).

Four Days.

After the prologue, the chapter shows a closeness of structure which is unusual in this Gospel. It is linked together by a sequence of days, four in number, which yield incidents illustrative of faith produced by the words and works of Jesus. The first was John's witness to the prophethood and mission of the One who should come after him. The second ("on the morrow") was the testimony of John to Jesus himself, as he appeared on the banks of the Jordan on his return from the temptation. The third was the interview of Jesus with the two disciples of John the Baptist (probably Andrew and John) and their entrance into the company of his disciples. The fourth was the conversation with Nathaniel, following his call by Philip. In all of these scenes there is the center-thrust of witness to Jesus and consequent belief in him.

Priests and Levites.

The prologue stands out with marked distinctness from all the rest of the Gospel. It is the effort of the writer to mediate the message of the Incarnation to a generation accustomed to think in other terms of the facts of life. The evangelist is using the vocabulary of his time in which to set forth the great truths of the faith. Yet the transition from the prologue to the body of his message is smooth and natural. Already he had spoken of John's witness to Christ. He now goes on to relate the events of a day when that very matter came up for discussion between John and the priests and Levites, who were sent out from Jerusalem to the Jordan to see what he would say on that theme. From the very first his words had occasioned them disquietude. They were indeed looking for a Messiah, and they were led to believe from the utterances of Scripture that Elijah would come first as the herald of the advent of the Greater One. Was this desert preacher Elijah? He had many of the characteristics of that rough prophet of the past (I Kings 17 f.). Was it to him that the words of Malachi pointed (Mal. 4:5)? Or was he perhaps the Great Prophet of whom Moses had spoken (Deut. 18-15)? His words were powerful enough to be those of some such divine messenger.

A Voice.

When these men came out from Jerusalem to inquire of John his office and authority he claimed nothing for himself. There is no more conspicuous instance of humility than this same prophet. Jesus called him the greatest among men, and named him the Elijah who was to come. Yet John himself denies all title to such honors. They said to him "Are you the Messiah?" and he said "No." They said, "Are you the Prophet that we look for?" He responded "No." Then they said, "Are you Elijah who is to come and make ready all things?" And still he said "No." "Who then are you? In whose name do you preach repentance and reformation of life?", they said. His humble response was "I am a voice."

Elijah's Lesson.

Yet in that one word lay all the secret of the divine method with men. Earlier prophecy had been volcanic and fiery. When men disobeyed the heavenly vision, the prophets did not spare them. Samuel sent Saul to exterminate a nation, and he hewed their king to death with his own hands. Elijah thought to complete his Carmel victory by the slaughter of the priests of Baal. Yet these harsh and brutal methods not only misinterpreted the nature of God, but they failed in accomplishing the desired results. Elijah learned at Horeb the better way. Panting from his long flight, and overwhelmed with his failure, he was taught that violence is not the key to success. God is not in the wind nor the earthquake nor the fire, but in the still small voice. From that day forth prophecy was a message not a massacre, a spoken word, not a brandished sword. And so John proclaimed himself modestly, and yet with singular directness as the very embodiment of prophetic purpose — a voice.

"Behold the Lamb of God."

When they demanded of him the authority for his conduct he pointed them to the unmarked Teacher standing in their midst. In the first days of his preaching he had been led on by the impulse to announce the approaching manifestation of the kingdom of God. But one day there came One whom he recognized as the King, and since that day his preaching had taken on a new note of assurance, insistence and authority. Jesus had gone away into the desert to fight the last battle with himself and the world-order in which his work must lie. But John knew he would return, and when at last he appeared on the sloping Jordan banks, his testimony was flung out joyously and with swift conviction, "Behold the Lamb of God."

The Greater Baptism.

His own baptism of men was but a preparation, even as he was but a voice. He could bring men into formal alignment with the new order, but Christ alone could give to them the true unction from on high. The baptism in water was, and ever remains, the most vivid picture of the soul's commitment to God through the death and burial of the old life and the forth-coming of the new. It is the open and manifest pledge of acceptance of that grace of God revealed to all men in the gospel of Jesus. But only He who is the source of life can complete the work of grace by the baptism which is not of water but of the Spirit. Any interested and devoted child of God can administer the baptism in water. Only He who is the Lord of life can confer the baptism of the Spirit.

The Higher Sign.

Who this was to be John had not known. This is not to say that he had not met Jesus. They were related, their mothers had shared confidences at the holiest moments of their lives, and the boys had doubtless often seen each other. The singular beauty and devotion of Jesus' nature had already impressed John, so that he hesitated to perform for him the rite of baptism. And yet it was only at the moment when that rite was completed at the earnest request of Jesus that the proof was furnished that this was indeed the One who should come. Of that fact he had never been doubtful since. With full assurance, when Jesus returned from the wilderness, his face marked with the signs of his supreme struggle, John could cry, "Behold the Lamb of God, who taketh away the sin of the world."

Daily Readings. **Mon.** John preaching Christ, John 1:35-50; **Tue.** John testifying to Jesus, 3:25-36; **Wed.** John the Baptist prophesied, Mal. 3:1-6; **Thu.** John's public work, Matt. 3:1-12; **Fri.** Baptism of Jesus, Matt. 3:13-17; **Sat.** John acknowledged by Christ, Matt. 11: 2-14; **Sun.** Death of John, Matt. 14:1-12.

*International Sunday school lesson for January 12, 1908: Jesus and John the Baptist. John 1:19-34. Golden Text: "Behold the Lamb of God, who taketh away the sin of the world," John 1:29. Memory verses, 29, 30.

SPARE ME MY DREAMS.

By Richard Watson Gilder.

Relentless Time, that gives both harsh kind,
Brave let me be
To take thy various gifts with equal mind,
And proud humility;
But, even by day, while the full sunlight streams,
Give me my dreams!

Whatever, Time, thou takest from my heart,
What from my life,
From what dear thing thou yet may'st make me part—
Plunge not too deep the knife;
As dies the day, and the long twilight gleams,
Spare me my dreams!

—From "The Fire Divine" (Century).

Scripture Isa. 35:8 Jno. 8:12	The Prayer Meeting	Topic for Jan. 15
	Missing the Plain Way	

Silas Jones

The lesson we have thoroughly learned seems so simple that we wonder anyone should not understand it. The knowledge of the material world which we have by right of inheritance puts a wall between us and the savage or barbarian. It is only by effort that we can put ourselves in his place and see the world with his eyes, and even then we but imperfectly enter into his thought world. In the moral world there is the same difficulty. The motives that control the civilized man are incomprehensible to the savage. The torture of enemies is a delight to the savage. He sees no reason for sparing one that has done him an injury unless he can get some service out of his prisoner. Human sympathy is not in his breast. The care of the weak and unfortunate is not a burden on his conscience. To a man of this kind the gospel motives are hard to grasp. There are in civilized countries people whose training has left them on a level with the savage. They have been taught to live at the expense of others. Some of these persons have been brought up in professedly Christian homes. The words of the Master have been pronounced but his spirit has been absent from the lives of the parents. The appeals that come from the pulpit have no meaning for these pagans that boast Christian ancestry. Teachings plain to the Christian heart are a puzzle to them, if they pay any attention to them at all.

The plain way is often hidden by the fog of theological discussion. If any one doubts this, let him read the Sermon on the Mount and the Athanasian creed. The sayings of Jesus are clear and practical. They reach to the heart of religion. Any man of ordinary intelligence can get something from them. The creed is understood by no one. The men who wrote it did not know its meaning. It has been a hindrance to faith. Where the creed is unwritten, the arguments of the theologians may obscure the truth. Whittier voiced the feeling of many troubled souls when he wrote:

"O friends! with whom my feet have trod
The quiet aisles of prayer,
Glad witness to your zeal for God
And love for man I bear.

I trace your lines of argument;
Your logic linked and strong
I weigh as one who dreads dissent,
And fears a doubt as wrong.

But still my human hands are weak
To hold your iron creeds:
Against the words ye bid me speak
My heart within me pleads.

Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God: He needeth not
The poor device of man.

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

After making due allowance for the difficulties created by ignorance and by the folly of the church, there remains the sin of the human heart. "The lust of the flesh, the lust of the eyes, and the vainglory of life," turn men away from God. They must be told plainly of sin and its deceitfulness.

Scripture John 15:1-10	Christian Endeavor	Topic for Jan. 12
	The True Center of Life	

The central thing about each man is his view of life. What does he think of God and his brother, of duty, and the unseen. As Mr. Chesterton says in his collection of essays called "Heretics":

"There are some people—and I am one of them—who think that the most practical and important thing about a man is still his view of the universe. We think that for a landlady considering a lodger it is important to know his income, but still more important to know his philosophy. We think that for a general about to fight an enemy it is important to know the enemy's numbers, but still more important to know the enemy's philosophy. We think the question is not whether the theory of the cosmos affects matters, but whether in the long run anything else affects them."

In other words, the essential thing is the man's religion. And with us the one possible religion is Christianity. No other religion can make appeal to us. Muhammadanism and Hindooism and Booddhism can not convert us. If we have any religion it will be Christianity. As Professor James says in "The Will to Believe,"—"A living option is one in which both hypotheses are live ones. If I say to you: 'Be a theosophist or be a Muhammadan,' it is probably a dead option, because for you neither hypothesis is likely to be alive. But if I say: 'Be an agnostic or be a Christian,' it is otherwise; trained as you are, each hypothesis makes some appeal, however small, to your belief."

We ourselves are already Christian. What then is the central thing in Christianity? It is not the inspiration of the Bible, nor the teachngs of Christ, nor the ethics of Christianity, nor the service of the world. All these have their place, but they do not have the central place. That belongs to Christ himself. He is the soul and center of his religion. "I am the light of the world." "The bread which I will give is my flesh, for the life of the world." "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Abide in me." These are a few of his own words in which he reveals his central place in Christianity.

This means that Christ will be in our hearts as Lord. The late Dr. Deems used to tell a story of the Napoleonic wars of a soldier who was wounded near the heart, and who watched the surgeon as he cut in after the bullet. As the knife went in near the heart, he looked up in the surgeon's face and said, brokenly, "Surgeon, I think—if you cut—much farther—you'll touch the Emperor." He carried Napoleon in his heart, in the center of his life. In the Christian, Christ has this place.—S. S. Times.

Daily Readings.

Monday—Christ our righteousness (Jer. 23:5-6). **Tuesday**—Christ our Maker (Psa. 102:24-27). **Wednesday**—Christ our Savior (Hos. 1:1-7). **Thursday**—Christ our Word (John 1:1-5). **Friday**—Christ our Judge (2 Tim. 4:1-5). **Saturday**—Christ our Preserver (Col. 1:9-17). **Sunday**, January 12, 1908. The true center of life (John 15:1-10).

Preaching on the life of Robert Morrison, Dr. Campbell Morgan said: "About two months ago I stood, after preaching, in the vestry of Fifth Avenue Church, New York. There came into the vestry a man who took my hand in his, and looked into my face. He said, 'You don't know me?' I said, 'I seem to know your face.' He said, 'I am Griffith John.' I felt that I stood in the presence of one of the great apostles. I asked him for his benediction, and what do you think he said to me? 'I have had fifty years in China, and I'm going back.' 'Well,' I said, 'aren't you coming to see us in the old country?' 'Oh, no,' he said, 'I've very little interest in the old country.' I said, 'Don't you want to see Wales?' He said, 'No, I love China more. Wales is a beautiful memory to me, but I must live and died in China, and mix my dust with her dust.'

"Thank God," Dr. Morgan added, "that he still lingers with us. He is building on the foundations which Morrison laid."—British Weekly.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

—P. J. Bailey.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

R. C. Harding has been conducting a revival at Bellville, Kan.

J. R. Parker has resigned at Winchester, Ill., owing to failing health.

W. A. Crowley closed his year's work at Bloomfield, Ky., December 15.

O. L. Summer of Chillicothe, Mo., has been in a meeting at Douglas, Kan.

Joseph Gaylor of Springfield, Mo., is preaching in a good meeting at Maitland.

James Cornish of Jewell City, Kan., has received a call to the church at Downs.

F. A. Bright of Waynesburg, Pa., recently held a good meeting in Clarksville, Pa.

J. P. Lichtenberger of New York City, was a visitor during the holidays in Guthrie, Okla.

Hugh Wayt, Barnesville, Ohio, has received a unanimous call to remain pastor for the third year.

E. C. Boynton recently closed a ten days' meeting in the Central Church at Whitewright, Texas.

J. T. McGarvey of Warrensburg, Mo., has accepted a call to the Woodward Avenue Church, Detroit, Mich.

J. J. Bare has closed his work at Sumner, Ill., and removed to Findlay, where he is ministering for the church.

J. L. Green, a student in the College of the Bible, Lexington, in his second year, has charge of four churches.

J. R. Campbell has removed his family from West Virginia to Concord, Ill., where he is employed for full time.

R. H. Crossfield of Owensboro, Ky., will devote his sermons this month to the consideration of "Some Distinctive Doctrines of the Christian Church."

F. W. Pinkerton of Kenton, Ohio, was the speaker at a men's meeting, December 22, in the church at Painsville, O.

L. M. Omer has taken charge of the work at Sandersville, Ga., where they are building a $10,000 brick building.

Clifton B. Rash of Chase, Kan., preached Sunday, December 15, morning and evening, in the church at Salina.

Z. O. Doward, pastor of the East Side Church, Lincoln, Neb., has been a victim of the grippe, but is now much better.

J. G. Slayter of Allegheny, Pa., will preach in a meeting with the congregation in Waynesburg, Pa., beginning February 3.

Miss Lemert, the Bible school expert, will hold an institute in the Jefferson Street Church, Buffalo, N. Y., beginning next Sunday.

Leslie G. Parker and Charles E. McVay, singer, just closed a short meeting at Weldon, Iowa. The meeting would have continued longer but Bro. Parker became ill.

J. E. Holly of Everest, Kan., has accepted a call to the First Church at Boulder, Col., and will move there the first of the year.

D. J. Howe of Eureka, Ill., has accepted a call to Hutchinson, Kan., for next year, and has already removed to his new field of labor.

The annual meeting of the congregation in Crafton, Pa., for which C. H. Frick is preaching, will hold its annual meeting January 9.

John P. Sala and the church in Elyria, Ohio, have begun a fine meeting with Evangelist E. E. Violett and Frank Charlton as helpers.

C. M. Sharpe, minister at Columbia, Mo., delivered a lecture in the Christian Church at Glasgow recently to a large and appreciative audience.

L. E. Brown, pastor in Lebanon, Ind., will preach a series of sermons this month on "Home." The announcement of this special feature of his work is made in an artistic leaflet bearing a cheery New Year's greeting.

As an appropriate Christmas message to members of his congregation, G. B. Van Arsdall of the First Church, Cedar Rapids, Iowa, published a sermon on "The Light of the World." The sermon makes an attractive brochure.

The Netz Sisters Quartet is leading the music in special services of the Glenville Church, Cleveland, Ohio. The pastor, Edward S. De Miller, is preaching. The meeting will be short and will be followed by a concert given by the quartet January 6.

Small and St. John begin a meeting with the Huntington, Ind., church January 12. Four hundred were added to the church in 1907; another new year seems one of large promise. The official board of the church presented Bro. and Sister Shelburne with a valuable Christmas remembrance.

A church calendar, bearing a picture of the church house, names of church officers, and topics of mid-week and Christian Endeavor meetings is a helpful feature in work of the Central Church, Syracuse, N. Y. Joseph A. Serena is the enterprising minister. The men of his church will serve a church supper January 6.

"Sons of India" is the title of the exercise for Endeavor Day for foreign missions. Observance of this day is becoming quite general. It should be kept by a thousand societies this year. Urge your society to be one of that number. Order supplies at once from the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

The annuity plan in our Church Extension work is growing in favor among our people. During the month of December the board received two annuity gifts; $1,000 from a sister in Iowa, and $500 from a sister in Tennessee. The last was the 208th gift to the Board of Church Extension on the Annuity Plan. The Annuity Fund now amounts to nearly $210,000. The board can use thousands of dollars of annuity money, because churches are glad to pay 6 per cent when they borrow this money from the Board of Church Extension. Concerning our Annuity Plan, write to G. W. Muckley, corresponding secretary, 600 Water Works Bldg., Kansas City, Mo.

THE CHICAGO CHURCHES.

G. I. Hoover received the confession of one young man in regular services last Sunday in the West Pullman church.

George B. Stewart and his wife are receiving the congratulations of friends because of the arrival of baby Mary Catherine, who came Christmas Eve to live with them.

Miss Edna Lyman will address the next meeting of the Christian Ministers' Association on "The Listening Child." The meeting will be held Monday, January 6, in the Hyde Park Church, 56th street and Lexington avenue. After the session of the morning lunch will be served by the ladies of the church. The wives of the ministers are invited to attend the meeting.

Dr. George H. Combs of Kansas City, will be the speaker in the meeting of the association on January 20. He will be in the city as the University preacher at the University of Chicago, January 12 and 19.

THE FOREIGN MISSIONARY RALLY.

President A. McLean, Dr. Royal J. Dye and J. H. Hardin will conduct a rally of the Foreign Christian Missionary society Monday, January 13 at 3 p. m., in the Y. M. C. A. auditorium, 153 La Salle street. In addition to the addresses made by these men there will be a number of brief speeches by pastors of the city. Other features of the gathering will lend interest to the sessions. It is hoped that this will prove the greatest meeting of the kind ever held in this city. Churches are urged to send large delegations. We shall publish next week the final word in regard to the program and time of sessions.

THE LADIES AID, A MISSIONARY SOCIETY.

Few perhaps know that the Ladies' Aid Society is a missionary organization in addition to being the strong right arm of the local church. We recently examined our books to ascertain from what source the funds had come for the Hot Springs mission, and are pleased to say that 309 ladies' aids have made offerings, some giving twice and a few three times, and some societies as much as $25. The total amount given by the societies is $1,156.29. Collections from Y. P. S. C. E., Sunday School and congregations amount to less than $300. The ladies' aid societies and the individual have made the present success of this work possible and we ask them to see us through. If those to whom we now write or Brother Andrews visits will do all they can, we will soon attain success and be out of the way. Now is the time for everybody to do his very best.

T. N. Kincaid.

For of the soul the body form doth take,
For soul is form and doth the body make.
Hymn in Honor of Beauty.

AWAKING AT LAST.

Next year is the Centennial! January 19th is Education Day.

"Ten thousand ministers by 1909."

"A gift this year from every Disciple to some Christian College."

The College for the Church, the Church for the College—both for Christ.

From all parts of our great country letters are pouring in to the Centennial Headquarters indorsing the plea that is being made for Christian Education. All signs indicate an awakening of both preachers and people to their responsibility toward and dependence upon the colleges. We must have an educated ministry and we want an educated membership. If there was ever a disposition of our educators to wait for the mountain to come to Mahomet it has given way to the realization of the fact that Mahomet must go and get the mountain. The spirit of enterprise in our schools has been added to the consecration and high ideals that have always characterized them.

Make Education Day, Lord's day January 19th, 1908, a great day in all the churches.

Next year is the Centennial!

W. R. Warren,
Centennial Secretary.

FOREIGN MISSIONARY RALLIES

The Following Foreign Missionary Rallies Will Be Held by President A. McLean, C. S. Weaver of Japan, and W. R. Warren of Pittsburg:

January 13, Chicago, Ill.; January 14, Freeport, Ill.; January 15, Davenport, Ia.; January 16, Cedar Rapids, Ia.; January 17, Waterloo, Ia.; January 20, Marshalltown, Ia.; January 21, Des Moines, Ia.; January 22, Red Oak, Ia.; January 23, Missouri Valley, Ia.; January 24, Bethany, Neb.; January 27, Beatrice, Neb.; January 28, Atchison, Kans.; January 29, Topeka, Kans.; January 30, Emporia, Kans.; January 31, Hutchinson, Kans.; February 3, Pittsburg, Kans.; February 4, Independence, Kans.; February 5, Wichita, Kan.; February 6, Enid, Okla.; February 7, Tulsa, Okla.; February 10, So. McAlester, Okla.; February 11, Shawnee, Okla.; February 12, El Reno, Okla.; February 13, Gainesville, Tex.; February 14, Bonham, Tex.; February 17, Dallas, Tex.; February 18, Ft. Worth, Tex.; February 19, Waco, Tex.; February 20, Houston, Tex.; February 21, Beaumont, Tex.; February 24, Tyler, Tex.; February 25, Greenville, Tex.; February 26, Little Rock, Ark.; February 27, Fort Smith, Ark.; February 28, Joplin, Mo.

Rallies Lead by Secretary F. M. Rains.

Monday, Jan. 13, Canton, O.; Monday, Jan. 27, Youngstown, O.; Monday, Feb. 3, Cincinnati, O.

Foreign Missionary Rallies Led by Secretary Stephen J. Corey and Fred E. Hagin of Japan.

Jan. 13, Bluefield, W. Va.; Jan. 14, Roanoke, Va.; Jan. 15, Lynchburg, Va.; Jan. 16, Richmond, Va.; Jan. 17, Strasburg, Va.; Jan. 20, Washington, D. C.; Jan. 21, Hagerstown, Md.; Jan. 22, Baltimore, Md.; Jan. 23, Philadelphia, Pa.; Jan. 24, Wilkesbarre, Pa.; Jan. 27, Troy, N. Y.; Jan. 28, Syracuse, N. Y.; Jan. 29, Buffalo, N. Y.; Jan. 30, Cleveland, O.; Jan. 31, Johnstown, Pa.; Feb. 3, Pittsburg, Pa.; Feb. 4, Washington, Pa.; Feb. 5, Bethany, Pa.; Feb. 6, Columbus, O.; Feb. 7, Hiram, O.; Feb. 10, Canton, Mo.; Feb. 11, Quincy, Ill.; Feb. 12, Kirksville, Mo.; Feb. 13, Mexico, Mo.; Feb. 14, Columbia, Mo.; Feb. 17, St. Joseph, Mo.; Feb. 18, Chillicothe, Mo.; Feb. 19, Kansas City, Mo.; Feb. 20, Marshall, Mo.; Feb. 21, Sedalia, Mo.; Feb. 24, Nevada, Mo.; Feb. 25, Springfield, Mo.; Feb. 26, St. Louis, Mo.; Feb. 27, Indianapolis, Ind.; Feb. 28, Lexington, Ky.

The Following Foreign Rallies Will be Held in Illinois by J. H. Hardin of Missouri, Dr. Royal J. Dye of Africa and Miss Josepha Franklin of India:

Jan. 16, Burlington, Ia.; Jan. 17, Macomb, Ill.; Jan. 20, Peoria, Ill.; Jan. 21, Eureka, Ill.; Jan. 22, Streator, Ill.; Jan. 23, Bloomington, Ill.; Jan. 24, Champaign, Ill.; Jan. 27, Danville, Ill.; Jan. 28, Decatur, Ill.; Jan. 29, Springfield, Ill.; Jan. 30, Jacksonville, Ill.; Jan. 31, Pittsfield, Ill.; Feb. 3, Litchfield, Ill.; Feb. 4, Charleston, Ill.; Feb. 5, Paris, Ill.; Feb. 6, Salem, Ill.; Feb. 7, Du Quoin, Ill.; Feb. 10, Carbondale, Ill.

W. R. Warren, Centennial Secretary, One of the Speakers in Rallies of the Foreign Society.

THE MOST IMPORTANT YET.

The approaching offering for Foreign Missions the first Sunday in March, is beyond all question the most important in our history. This for a number of very apparent reasons:

1. We are drawing nigh the great Centennial in Pittsburg in 1909. We must begin to mount the heights if we show ourselves equal to an event of so much importance. We will be more measured by what we do for Foreign Missions by the religious world than by any other one thing. Numbers, houses, colleges, etc., will weigh for little in the estimation of thoughtful men if we are not doing a creditable part in the evangelization of the whole world. Here is the crucial test of the plea we make.

2. We have assigned ourselves a larger task than ever before. To send out fifty new missionaries and give $350,000, is a worthy undertaking. Ten of these missionaries have been sent forth since the Norfolk convention. The whole task well performed will be worth far more than all the effort we may expend in the accomplishment.

3. Our work is larger in the regions beyond. We have opened new fields, planted new stations, equipped new schools and colleges, started printing presses, launched mission boats and sent out missionaries into regions never before blessed with the Gospel, and in a word the work has expanded beyond our hopes and dreams of ten years ago. This enlargement lends a tremendous significance to the offering we observe March 1st.

4. A blessed scriptural wave of evangelism is sweeping through our churches with thrilling results. If these converts are not given a scriptural vision of Jesus Christ and a clear conception of his purpose concerning the evangelization of the world, and if they are not impressed with their own personal obligation to give the Gospel, which they now believe, to others, they will likely soon fall away. The missionary conception will strengthen their new born faith. It will give them lofty ideas and insure their steadfastness in the Divine

life. These and other tremendous reasons all conspire to make the approaching offering the most important we have yet observed.

All the necessary March offering supplies will be promptly furnished upon request. We will send March offering envelopes, pastoral letters, Missionary Voice, subscription blanks, a March Offering Manual, a March Offering Bulletin, etc., all free of charge.

Address F. M. Rains, Sec.,
Box 884,
Cincinnati, O.

THE EMPTY BUCKET.

(Continued from page 6.)

Who would even remember the empty bucket when the full one was there?

Anyway, what justice in such disparity of gifts? Why this painful contrast of one so empty and another so full? It was unjust. And was it fair to expect one who had nothing but position to resign it all to go down in the cold to help another who would never even remember its benefactor?

Thus, spiteful, jealous, suspicious, the empty bucket must have remained empty while the sunlight—its one possession—must soon have proved a curse, reducing it to hopeless ruin. Also the full bucket, so much needed, must have been forever useless because no hand was there to lift it up.

Fortunately for the waiting, thirsty toilers the dear old bucket had not caught our Christian (?) spirit. It knew itself empty, yet felt no secret heartburning. When the thirsty workmen came to its side, it said cheerily—"I have not a drop of water, but I can hurry down in the well and send up a bucket with more than you can use."

Then the empty bucket readily resigned its conspicuous and comfortable place, and for a time, was lost to the world.

Perhaps—who can tell?—for a moment the bucket felt lonely and sad as it entered the cold blackness, realizing, through the toilsome way, that another and a better would take its place, while never a loving nor grateful memory would be wafted it.

You and I can scarce repress such thoughts as these as we fancy we are giving all and receiving nothing.

Yet whatever it's secret pangs, the bucket made no pause until it saw the other eagerly seized by the thirsty men. Then it felt its work was forever done.

How could it know—poor, foolish, loving, empty bucket!—that what seemed loss was greatest gain, and what appeared as death was nobler life?

From the empty bucket I learn my lesson. Only by freely giving can I receive again. Only by self forgetting can I rightly be remembered. Only by going down into the shadow of death can I emerge into eternal life.

A hard lesson? Ah yes. None know this better than the self-condemned writer. And yet I feel it is only to the partially regenerated spirit that it is hard.

To most of us, whether in the world, the family life or the church, it is always hard to resign our place to another. Yet if we truly love and desire to serve, and that others can fill our place better, I fancy we will not find it hard.

The mother never counts it loss, nor shrinks, though she goes down into death for her child. And this is love, Christ emptied himself of all the glories of eternity to come down to rescue you and me. And this was love.

And you and I, the redeemed who wear only the sacred Name, will Christ forgive us and teach us how to love. Or if my heart is not attuned to this higher lesson, teach me then, the better lesson of selfishness than that which now I know. Teach me that if I would mount to higher grounds it must be on the stepping stones of my dear self. Stamp upon my selfish heart the truth that only by emptying my life can it be truly filled, that loss means highest gains, that death will lead to life.

415 La Salle Ave.,
Chicago.

THE NEW ORLEANS CONVENTION.

I note that the reason assigned for the small attendance at the Norfolk convention was that it was not advertised as largely as it might have been. The greatest event in the year is the International Convention of the Church of Christ and for this reason as soon as one convention is over and the time and place fixed for the next convention, we ought to begin to work to make it the greatest in our history. Time lost is opportunity wasted. Let us begin now to make the New Orleans convention the greatest in our missionary efforts. Let us go to New Orleans in great numbers that we may show that priest-ridden, saloon-ruled city, what a great people we are, and that we may know what a great missionary field Louisiana is.

Brother, you have wanted to go South. Plan to go next October when you can give and receive a blessing. W. M. Taylor and the Louisiana brethren are already at work to make this our greatest convention. "Go and do thou likewise."

George W. Wise.

Du Quoin, Ill.

CHILD LABOR DAY.

A Letter to Pastors and Churches.

The National Child Labor Committee takes this opportunity afforded by the kindness of The Christian Century to invite the pastors and churches of America to set apart Saturday, January 25, or Sunday, January 26, 1908, as Child Labor Day.

The awakening of America against the evil of child labor is evidenced by the enactment of improved laws in eighteen states and by the Congressional authorization of an investigation of the conditions of working women and children, within the past year. Such improvement has been made, under the light of public criticism that many sensational tales of little working children, true a decade ago, are based upon a description of conditions that no longer exist.

Despite these signs of improvement there are to-day hundreds of tender children among the two million employed, engaged in forms of labor that deny opportunity for health and education and that offer a serious menace to the moral and spiritual life. This sacrifice of childhood lays upon the church a heavy responsibility. It calls for a presentation of the subject in general and for special discussion of its local aspects.

The National Child Labor Committee is an organization of American citizens devoted to the study and prevention of child labor. The work is maintained entirely by voluntary subscriptions and includes investigations of child labor, efforts to secure more adequate laws and their enforcement in various states, and co-operation with school authorities for the readjustment of the school curriculum to the needs of an industrial age. That this work may be carried on effectively, the committee invites the churches throughout the country to aid by such offerings from the people as may be deemed wise, either on this special Child Labor Day, or at a more convenient time.

A multitude of organizations working independently can accomplish little against this widespread evil, but a coordination of the churches of America will be irresistible. It is our mission to represent you and to declare your convictions before Congress and before the governments of commonwealths of our republic.

Addresses, essays and reports from the leading American authorities on Child Labor are published by the committee. These publications describe the conditions of working children in various industries, the relaton of chld labor to the family, to health, to education and morals, and the efforts that are being made to protect our working children. These, together with a pamphlet containing special themes for pulpit addresses and for Sabbath school and young people's services, will be cheerfully sent upon application to the National Child Labor Committee, Owen R. Lovejoy, secretary, 105 East 22d Street, New York City.

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EMINENT PREACHERS.

(Continued from page 4.)

T. C. Williams. 4. Rev. Principal Edwards. 5. Rev. Elvet Lewis, London.

Other English preachers given high place are Rev. Silvester Horne, Rev. Thomas Phillips, the Bishop of London; Dr. Clifford, Dr. Horton, Rev. J. E. Rattenbury, Rev. Ensor Walters, Dr. Gore, and Dr. Fairbairn, and in Scotland, Dr. Stalker, Rev. G. H. Morrison, Dr. MacGregor, Rev. Wallace Williamson, Rev. James Black, and Rev. John McNeill.

The theological bias of either the journal or its readers is shown by the absence of Canon Hensley Henson and Rev. R. J. Campbell, from the English list, either of whom would certainly rank high in a popular choice.

The first sure symptoms of a mind in health,
Is rest of heart, and pleasure felt at home.

Young.

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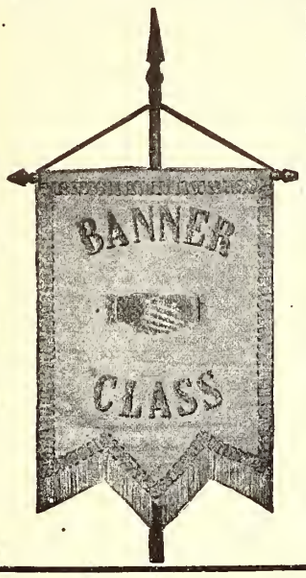

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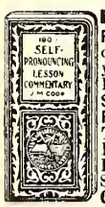

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PARABOLICAL OR DIABOLICAL

Hugh Wayt.

Another parable was put forth unto them, saying, the Church is like unto a stage coach. The minister is in the lead to guide and inspire. The membership is back of him to encourage and help. But how soon the passengers separate into three classes! They reach the foot of the hill. First-class passengers keep their seats. Second-class passengers get out and walk. Third-class passengers get out and push. And lo, and behold, the majority of the Church are first-class passengers. The minister inspires, conspires and perspires. He struggles and pulls up the long hill, and a large percentage of the members ride.

Barnesville, Ohio.

LITERARY NOTE.

Ex-President Grover Cleveland has written a remarkable article on "Our People and Their Ex-Presidents" for The Youth's Companion. In it Mr. Cleveland says:

"As I am the only man now living who could at this time profit by the ideas I have advocated, I hope my sincerity will not be questioned when I say that I have dealt with the subject without the least thought of personal interest or desire for personal advantage. I am not in need of aid from the public Treasury. I hope and believe that I have provided for myself and those dependent upon me a comfortable maintenance, within the limits of accustomed prudence and economy, and that those to whom I owe the highest earthly duty will not want when I am gone. These conditions have permitted me to treat with the utmost freedom a topic which involves no personal considerations and only has to do in my mind with conditions that may arise in the future, but are not attached to the ex-President of to-day; and I am sure that I am actuated only by an ever-present desire that the fairness and sense of justice charactertisic of true Americanism shall neither fail nor be obscured."

CHRISTMAS LETTER OF CHEER.

(The following letter of cheer was sent to all the missionaries of the American Christian Missionary Society.—Ed.)

My dear fellow worker:

Another year—the best in our history—is all but gone. The general results have been gratifying; our income was much enlarged, and sower and reaper both rejcice.

And now the sweetest season of the year has come—Christmas! But Christmas would be robbed of much of its joy for us if you could not rejoice in this time

"Of glinting star, of manger low
Of love that sets the world aglow,
While love-gifts swiftly wing their flight
From homes that gleam with Christmas light."

We are very happy that the Lord makes it possible, even in the time of financial difficulty, to send you herewith, and somewhat in advance, your salary till January 1st, 1908.

May the birthday of our divine Lord be bright for you and yours; may his presence and peace pervade your heart and home; may good will abound, and the sweet spirit of the Christ-child make all the sad world glad. May every blessing be yours.

Fraternally yours,
Wm. J. Wright.

Not In It With Boston.

A Bostonian died, and when he arrived at St. Peter's gate he was asked the usual questions: "What is your name and where are you from?"

The answer was: "Mr. So-and-So from Boston."

"You may come in," said St. Peter, "but I know you won't like it."—Christian Register.

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From Our Growing Churches

TELEGRAMS

Mt. Carmel, Ill., Dec. 30.—Fifty-four accessions here yesterday. 186 in seven days of invitations. Last year, working with pastors and churches and our assistants as workers together with God, we reached a few over five thousand in twelve months. This year in ten months, we have reached 8,004. "Thine is the Kingdom and the power and the Glory for ever."

Chas. Reign Scoville.

Valdosta, Ga., Dec. 28.—The Wilson Lintt meeting closed Dec. 22. Sixty-nine additions, thirty-six men and boys. Church greatly blessed.

Richard W. Wallace.

ARKANSAS.

Ft. Smith.—We have recently enjoyed a splendid series of sermons from W. R. Lloyd of Lexington, Ky. His sermons did us great good. While we did not have many additions, we rejoice in other results that will mean much to our work here. Our people are moving forward to larger things.

E. T. Edmonds.

CALIFORNIA.

San Francisco.—Dr. H. O. Breeden conducted an all day evangelistic conference at the First Christian Church, Oakland, Calif., on December 16th, which was well attended by the ministers and church workers of San Francisco and adjacent parts of the state. A fellowship luncheon between forenoon and afternoon sessions was a feature.

E. W. Darst and I. N. McCash gave splendid addresses, the former on "The Need of Evangelism on the Pacific Coast," the latter on "The Pastor Evangelist."

Dr. Breeden delivered two stirring themes, "Evangelistic Problems" and "Evangelistic Movements." Words of appreciation on my part would, I am sure prove inadequate. The meeting expressed itself by a rising vote of thanks.

Otto B. Irelan.
Secretary Christian Ministers' Association.

Visalia.—Closed meeting Dec. 22d. Church much revived. Christ was preached in great power by Victor Dorris. The church has a happier grasp of our plan and is at work. Dorris faithful to the Gospel; to the pastor and church at large. He is devoting all his time to the work of an evangelist and will go anywhere. Address him at North Yakima, Washington.

I. H. Teel, Pastor.

CANADA.

J. A. L. Romig, Superintendent of Missions, is in a great meeting at Yellow Grass, Sask., Canada. The meeting is two weeks old, with 32 additions, nearly all by confessnon. This church is only two months old, and was organized by A. R. Adams of Milestone. Through the instrumentality of Bro. Adams the Baptists voted to unite with the new church and this gives the Church of Christ the largest membership in the town. The church has extended Bro. Adams a unanimous call to the pastorate at a much larger salary than he is now receiving, but he has declined to accept it, as the Milestone church wishes him to remain with them.

Charles Bailey, Clerk.

ILLINOIS.

Mattoon.—Our work prospers, with a good, steady growth. Four confessions and two by statement since last report. The fellowship of the different churches is delightful. Some time ago we had a week of union meetings, closing with a union communion service. In the last year I have exchanged pulpits with the Methodist, Presbyterian and Congregational ministers.

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I recommended the minister to the Presbyterian church. He has been with them more than a year and they are more than pleased with him. I had labored with him in Wisconsin, and felt confident that he was a good man for this church and for our city. The time has come for us, as a people, to do something more than teach union; we must practice it. Miss Ada Boyd was with us and gave our church a new vision of missions. Miss Anna Davidson, State President of the C. W. B. M., was with the church C. W. B. M. Day, greatly pleasing and helping all. Nine new members were added to the auxiliary and a Young Ladies' Society organized. We are in a Bible School contest with Canton, Ill. Attendance, offerings, number of Bibles and number of teachers, the points considered, it is helping the school. The church received its friends New Year's afternoon and evening. Light refreshments were served in the afternoon and a musical and literary program in the evening.

David N. Wetzel, Pastor.

Eureka.—Spent thirty-one days with the little church at Baders, Ill. There were thirty additions to the church and the congregation was more than doubled in working capacity. This is the third year I have served this church as evangelist. They have not had the benefit of a pastor between meetings. Considering the circumstances their faithfulness and Christian growth has been truly wonderful. Too much cannot be said in praise of the few devoted members who have stood by the work. They will now be able to hire a minister and move along more rapidly with the Master's business. We closed the meeting Christmas Eve, with roll call and love feast, followed by Christmas tree and treat for the Sunday school. The dear people showed great kindness to the Lord's servant, and loaded him down with many valuable tokens of their regard.

L. R. Thomas.

Niantic.—Closed a three weeks' meeting here last Lord's day, with 23 added, 12 of whom were by baptism. Evangelist A. P. Cobb of Decatur, Ill., assisted by Song Evangelist Miss Pearl Critchfield of Murray, Iowa, led us. They won the esteem and praise of all for their work's sake. Bros. O. W. Laurence, Charles Bloom and J. H. Bristoe, neighbor ministers, encouraged us by visits during the meeting. One hundred and ten accessions here during 22 months.

J. Will Walters, Minister.

Lexington.—Charles D. Hougham just closed a three weeks' meeting here with 12 additions, all adults, Bro. Hougham

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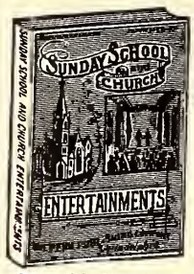

The articles are largely in the nature of Dialogues, Tableaux, Recitations, Concert Pieces, Motion Songs, and Short Dramas, all based upon or illustrating some biblical truths.

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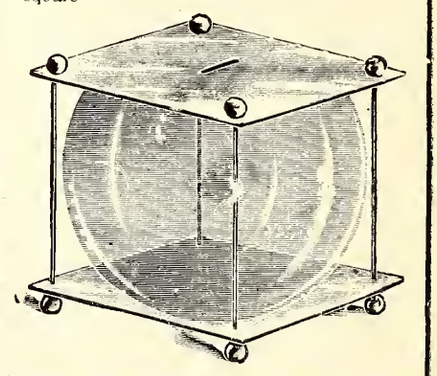

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B. H. Sealock.

Dec. 31.

Lanark.—We had a great day here yesterday. The splendid new church, one of the finest in finish, furnishing and facilities, I have seen anywhere, was dedicated free of debt. It cost about $10,000; about $5,000 raised yesterday, in spite of rain and slush. There is great joy among the members, and in the heart of the faithful, patient, hard working pastor, D. F. Seyster. Continue in a week's meeting.

Sumner T. Martin.

Dec. 30.

INDIANA.

Tipton.—The work moves along. Three additions last Sunday by baptism.

L. H. Stine.

IOWA.

Des Moines.—Ministers' meeting Dec. 30. Central (Idleman), four confessions, three by letter; University Place (Medbury) one confession; Valley Junction (Boggess) one by letter; Chesterfield, one by statement, one reclaimed; Capital Hill (Van Horn) two by letter, two confession. W. J. Lockhart visited with us.

John McD. Horne.

KANSAS.

Fredonia.—Over two hundred additions here in a meeting of three weeks, with Richard Martin as evangelist. Mostly baptisms and chiefly men, with overflowing crowds at every service. Worldlings and denominationalists of every description have accepted the gospel plan.

Richard Martin, Evangelist.

MISSOURI.

Lancaster.—Meeting will no doubt close to-night; has been running 24 days; 152 added.

F. A. Hedges, Pastor,
Joel Brown, Evangelist.

Springfield.—There were three additions to the First Church this week, one by letter, and two by baptism.

Dec. 30. N. M. Ragland.

Platte City.—We had a fine businessman take membership with us by confession last Lord's day. This makes nine that have not been otherwise reported. Five were by letter.

Harry E. Tucker.

UTAH.

Salt Lake City.—One addition by letter in regular services December 22.

Dr. Albert Buxton.

Mr. Spriggings (gently): "My dear, a Boston man was shot at by a burglar and his life was saved by a button which the bullet struck."

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One thousand one hundred and four young men are in these schools preparing for the ministry. We are asking for a thousand recruits to this number this year and the colleges must be prepared to take care of them when they come. Let everybody help.

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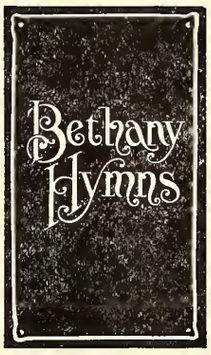

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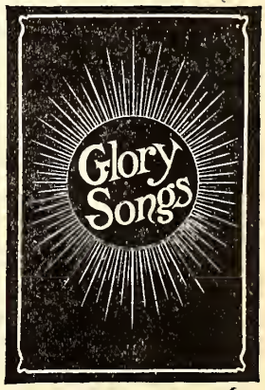
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The Christian Century

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"Tristis Italia"

If Ramah wept over the departing children of Israel as they wended their way past the tomb of Rachel on the road to exile, much more is Rome called on to mourn the slaughter of her children in the earthquake-devastated regions of lower Italy and Sicily. No horror of recent years compares with this in magnitude and completeness of ruin. One of the fairest regions of the earth, the paradise of the winter tourist, and lover of nature, has been swept by a wave of destruction from which it cannot recover for half a century.

Not Rome alone, the mother of Italy, but the mother-heart of the world has been touched by this inexpressible tragedy. Already swift ships are speeding to the relief of the homeless and stricken people. The horrors of the event can never be known. Faint echoes of the awful ruin wrought came from survivors, but the hand of oblivion covers the larger number of those terrible scenes that must have been enacted. Perhaps it is a merciful hand, for the full recital of the facts would no doubt be too harrowing for recall.

At such a moment it is impossible to avoid putting to ourself and one's faith certain questions which demand, if not adequate answer, at least consideration. What is the cause of such a calamity? Is man in any degree responsible? What is God's part in it? Did it come about by the divine will? If so where is that mercy of God, that tenderness of which prophets, apostles and our Lord have told us? Does not such an event stagger our Christian confidence, and cause us to lift white faces to the heaven that seems not to hear?

Three attitudes may be held toward events of this sort, and God's relation to them. The first is one of denial that there is any such relation. God may be conceived as either non-existent or uninterested in human affairs. He is simply the convenient way in which we describe the reign of law, the aggregation of forces which make up the universe; or he is too transcendental, too far off and too unrelated to our problem of life to concern himself with us or to render us aid in such distress. This will be the explanation of the atheist or the agnostic according to the place one gives to deity in his scheme of the universe. To the men who hold this view it would be as useless to think of God's part in this tragedy as responsible and purposeful as to ascribe volition and emotion to the machine that crushes the rock for our streets.

A second view is quite the opposite of this. According to this theory God is the direct cause of all that transpires. No event is outside of his notice and his directing interest. He is immediately involved in every event. All the movements of nature are the results of his purpose and power, directly applied. Such a thing as law, save as a human enactment, or a mandate for human obedience, is not to be considered. At every moment God decides what we will do. His decision is right because he makes it. For purposes of his own he creates the world and man. For purposes no less his own he turns man to destruction and says, "Return, ye children of men." He carries them away as with a flood. In the morning they are like grass which grows up. In the evening it is cut down and withers. If evil befalls, it is God's good pleasure. "Shall there be evil in the city and the Lord have not done it?" "The Lord gave and the Lord hath taken away." This is the Hebrew view of God and of trouble. It is found throughout the Old Testament. It knows nothing of second causes. It looks with tear-dimmed face on the havoc about it, and suffers in silence because God has done it. It is conscious of no irreverence in charging God with evil, because it submits to what it deems his heavy hand, and only seeks to know why, if that be possible.

But a third answer to the problem is offered by the teaching of Jesus regarding the Father, and its harmony with the enlarging body of our knowledge of nature, that other great revelation of God. Both teach us that God is reality, and that his in the heart of a Father. In order to accomplish his purposes of good he makes out his great designs according to pinciples or methods which we call the laws of the universe. These he does not change, because they are the best. He is not the creature of these laws, but he uses them as his ways of working. In accordance with them all nature moves. To violate them would bring havoc, not merely local and partial, but essential and limitless. But these laws are the rules by which all things change from lesser to greater forms, from lower to higher. Change involves disturbance, suffering, tragedy. No improvement comes without the displacement, revolution, ruin which seems at first wholly destructive. Not an excavation is made for a building that a thousand forms of life are not called upon to perish before the foundation can be laid. Not a building rises to strength and beauty in the heart of a great city that from one to a score of human lives are not sacrificed. The disaster in Italy is only a more vivid and impressive illustration of the law of change and sacrifice. The internal fires of the earth die gradually down. The crust of the planet shrinks. The forces that once upheaved mountains now only shake down walls. It is terrible in its demonstration of colossal power. but it works out slowly and with the throes of pain the long history of the continents.

But this is not all. Man learns in the school of God the art of mastering even these hidden and deadly energies. Once the plague, the cholera and the pestilence walked abroad and reaped their horrible harvests of death. Why do they no longer scourge the world? Because God has been teaching man in the great school of nature and experience. Our famine was a recognized and expected visitant. Today in western lands it is unknown, and even in the east it gradually yields to better agriculture and more adequate transportation. Once ships went forth to take their chances of storm and wreck. Today the signal service along the coasts, the wireless telegraph and the marvels of ship construction render water travel far safer than journeying by land.

It is the task of science—and science is only man's ordered knowledge of God's work—to sweep away the remaining monsters that threaten man's life—the white plague, the aridness of the desert, and the devastations of volcanoes and earthquakes. These last will come by the location of danger-belts of the earth's surface, in which cities can only be built with due knowledge of the peril involved and such ability to forewarn the menaced localities that escape for all will be possible.

These are God's ways of educating men. No growth in power or in knowledge is without toil, peril, suffering, sacrifice. But in these experiences we come more fully to know our Father as no untroubled and unsympathetic being, above the storm. But the Father of our Lord Jesus Christ, the God of pity and of love. No human sufferings are beyond his notice. But they are a part of our growth, and how small a part they play in the long drama of any individual experience. The suffering, at the worst, is but for moments or years. But life is eternal if we are willing to pay the price of tuition in God's school.

Meanwhile the most precious lesson of this tragedy is the sense of brotherhood which it brings. The wires that flash the intelligence of gold and silver hurrying to the relief of the stricken are binding the world together in a fresh experience of brotherhood. The ships that carry supplies are the messengers of peace and good will. This is the interpretation which our blessed faith gives to an event so sombre as that which has brooded over the opening year. May its significance not be cast in the facing of our personal problems of suffering and service.

THE TREND OF EVENTS

By Alva W. Taylor

METHODIST FEDERATION FOR SOCIAL SERVICE

The great M. E. Church has a Federation for Social Service. The first national conference was recently held in St. Louis. The dominant notes were that the social crusade must be religious at bottom and that the church is a means to an end, not an end within itself, and that the present church agencies need to be more largely directed to doing of the social work that the times demand. The undenominational social settlement received hearty commendation which is another evidence of the growing fact of more Christianity and less churchianity.

THE GREAT HINDU NATIONAL CONGRESS

The great National Congress of India is now in session at Madras. There are 2,000 delegates in attendance. This congress is fast proving that India is preparing a body of men and developing a national patriotism and unity that would make self-government progressively possible. It represents all classes, religions and nationalities that can send educated representation. India is the most heterogeneous of lands but the education that Christian missions and the colonial government are giving is fast breaking down divisive lines, caste is beginning to disintegrate, the petty states are taking on metropolitan interest and patriotism is dawning in the land. The congress has already heartily approved John Morley's plan for a fuller native representation on the governmental boards and in the national council and will have a wide influence for peace in the present turmoil—peace so long as the trend is toward nationalism.

LABOR BECOMING CAPITALIST

The great shipbuilding firm of Furness, Withy & Co., of London, has recently proposed to its workmen a scheme that will do good to the prophetic heart of the Laird of Skibo whose dream of the end of all labor troubles in his latest book was noted in these columns recently. They offered their employees the choice of one of two proposals. One was that the workmen should take over the entire plant, paying for same on easy terms and at a price to be fixed by assessors agreed upon. The second was that they should buy shares of stock to any amount by having five per cent of their wages applied to the purchase, the company guaranteeing four per cent on such moneys and agreeing to divide all profits after due allowance for depreciation and five per cent on all other stock had been deducted. The union discussed the matter maturely and accepted the second proposition, further agreeing to arbitrate all labor difficulties, giving the plan one year's trial, after which it will be permanently voted upon. It is confidently believed the result will be a permanent partnership of employer and employee and an end of all disagreements through the community of interest. Seven of the London Gas companies are trying a like experiment.

WHO SHALL CARE FOR THEIR INJURED WORKMEN?

This is one of the vital problems clamoring for settlement. Many a poor man has been sent to poverty in the arts of peace by being injured in the performance of duty and his family left helpless while the wheels whirred on and the world was made the richer. Young men who enlisted in the Cuban campaign are pensioned for ills accruing which only a physician can find. What of the mighty army of workers? Congress will consider the question for federal and interstate commerce employees and the President urges that it must enact a model law for the district of Columbia which he would like to see made a sort of national experiment station or model for the nation in all social legislation. Thirty-one legislatures will meet this winter and bills are ready to be introduced in at least fourteen of them. Most of them will doubtless be called upon to consider the matter. In Illinois the Industrial Insurance Commission, of which Prof. Charles R. Henderson, of Chicago, is the most active member, will ask for a law along the lines laid down in the bill introduced two years ago. It will provide that an employer may be released from liability by signing an agreement with employees in which each agrees to pay half the expense of an insurance policy covering all accidents. This is strongly criticized on the ground that the employer's share will soon be assessed against the employee by a corresponding reduction in his wages which means he must bear his own losses by accident entirely while the employer is relieved of even his present liability. In most of the proposed bills accident through the carelessness of a fellow worker does not relieve the employer as heretofore.

A GATUN DAM ALLITERATION

No doubt many of the authorities are tempted to alliteration over the criticism of the Gatun dam. Sensational reports are constant about some part of the great Panama enterprise as there is bound to be in a free country and especially where a certain type of journalism is typified ethically by the remark of a New York editor who condemned "journalistic ethics" to a place that plays in this alliteration also. The latest is that the great dam, a mile and a half long, a third of a mile wide at the base and 135 feet high, was sinking. As a matter of fact it is sinking—right where the engineers designed that it should. An old French channel, filled with silt, runs under it and the rock is sinking down to bedrock bottom just as it was planned. Next!

INDUSTRIAL CO-OPERATION

The report of the Fortieth Annual Congress of the Coöperative Union of Great Britain is out. The past year added more than 100,000 members to the Union which now numbers nearly 2,000,000 coöperators representing over 8,000,000 people or one-fifth of the entire population of the United Kingdom. They did more than half a billion of business the past year, an increase of $39,000,000 over last year and paid $60,000,000 profits, an increase of over $5,000,000. The various stores, factories, and agencies represent a paid-in capital of nearly a quarter of a billion, considerable proportion of which is the accumulation of bonuses on purchases. $19,000,000 is held in reserve for "days of depression." They have helped 50,000 members build homes and "Garden Cities" and "Garden Suburbs" are being founded. They also expect to remove their factories to the country and the whole movement is developing into a humanitarian rather than a mere financial project. Instead of the competition that leaves many unemployed, coöperation tends to provide bread for all who will labor for bread. Not until man has enough to eat will he realize that he does not live by bread alone, they proclaim. Last year they spent $460,000 for libraries, scholarships, publications etc. They say "our ideals are our most valuable assets," and "coöperation is a ship and all that board her must belong to the crew."

In the past decade the number of coöperative societies has increased in Denmark from 310 to 1,200; in Hungary from 20 to 2,453; in Switzerland, 2138 have been founded in the past seven years; in Roumania 2,000 in the past ten years; in Sweden 3162 in the past nine years; in Germany there were 25,714 at the close of 1906; in Finland 1016 were formed in the past seven years and in Holland more than 1,000 in the past eleven years. In the United States the farmers of Minnesota have 1,000 coöperative creameries and creameries, elevators and stores are being organized all through the Northern Middle states. In the four months of July-October, this year 138 such new organizations were reported in these states.

THE FIRST BONA-FIDE INTERNATIONAL COURT

The first international tribunal with full powers is that of the five Central American Republics. They have been in a constant melee for many years and, tiring of the thing, concluded to try to do one with another just what the states within a nation do and settle their troubles through a court of justice. The tribunal consists of one representative from each of the nations represented and each is pledged to abide by all decisions. The first real test has just been successfully passed. Honduras accused Guatamala and San Salvador of encouraging certain disaffected patriots of the Central American type in efforts to organize a revolution against her. The case was duly submitted to their tribunal and the claim found not justified, the two judges from the disinterested states agreeing with those of the two accused and the representative of Honduras alone failing to sign the findings. For a territory so easily blown into a gale of passion to so quietly accept the finding is significant of what might be done by a permanent mandatory tribunal at The Hague. Some of the South American countries have some unsettled disputes which will probably be referred to this new tribunal and there is a feeling that Venezuelan cases should also find settlement there. This neck of continents that has been as tempestuous as a channel between two seas may yet point the way and demonstrate the practicability of a mandatory court of justice between nations. It may be here added that Argentina and Chili some time ago signed a permanent arbitration treaty and sold their navies. Lately there has been some jingo scare in Argentina because Brazil is building a navy, but the last Bulletin of the International Bureau of American Republics out-

lines a treaty that is well under way between them in which they agree to arbitrate all but those questions "that affect the constitutional precepts of the two countries." They do not agree upon a permanent court but do agree to appoint a court for each case that arises and to abide by its decision.

CRIMINAL OR REVOLUTIONIST

Deep interest and no little excitement has been occasioned in Chicago by the efforts of the Russian government to secure the extradition of Christian Rudovitz, a Lettish workingman or peasant, on the charge of murder. The question is asked why a country that has its hands more than full with police matters should be so interested in running down common criminals and especially as most of the European nations are willing that we should have those classes and as the cost of this effort to get the humble peasant is very expensive. Now Russia is in the full tide of reaction from the recent wave of revolution which swept over the country before the close of the war with Japan. It can never recede to the old dead level but much that seemed gained is being lost. Cossacks and police are striking terror to the hearts of the revolutionary and the dreadful drum-head court is pronouncing doom upon hundreds in the customary medieval manner. It is believed that the effort to get such men as Rudovitz and Pouren, the peasant whose case has recently been agitating New York, is a piece of strategy. We do not extradite political offenders. Our nation was founded by such and we believe in the right of revolution and disbelieve in punishment for political nonconformity. We do not believe in treason as such, yet we know that treason in such a land as Russia is simple patriotism in a land like our own. To defeat this state of affairs the Russian police powers are trying to secure these revolutionaries on criminal charges, take them home and execute them as a warning that such as they need no longer expect to escape to either England or America, the only two lands where they are now assured of protection. It seems that Rudovitz had part in a revolutionary meeting where three spies of the government were condemned to death and either had part in the execution or at least had knowledge of it. The Commissioner ordered his extradition as a common criminal but appeal has been taken to the State Department and additional evidence in his favor is now found. He admits having taken part in the sentence but not in the execution of it.

A Centennial Event

We are to celebrate the one hundredth anniversary of the publication of the "Declaration and Address" by Thomas Campbell, at Pittsburg, October 11-17, next. It is believed we will meet 50,000 strong. The opinion has been expressed that the attendance of the Jubilee Convention at Cincinnati, in 1899, will be quadrupled. Already preparations are being made in a number of churches for large delegations. And Australia, England, Japan, and possibly other nations will be represented.

"Where the Scriptures speak we speak" has been our emphatic slogan for the past century. Marvelous victories have been won in this and other lands. We number more than a million in this country alone. Our simple New Testament plea has girded the earth with mission stations. At Pittsburg we will recount these and other victories and rejoice together that the Lord has been able to use us in His gracious, world-wide purposes.

During all this Centennial year let us seek the clear and lofty faith, the evangelistic temper, and the consistent piety of the great and good men of one hundred years ago, who sought to restore the New Testament church in teaching and practice and spirit. Past achievements, present opportunities, and all the glorious promises of a reunited church and the evangelization of the whole world, summon us to a more complete consecration of our lives and to our best and most loyal efforts.

As our churches approach the annual offering for world-wide missions this great Centennial year, they will be cheered as they recount the things done last year. In spite of a widespread, financial depression and an unparalleled, exciting, political campaign, a real advance was made. But the situation is altogether different now. Business is awaking to new activities. The storm of political agitation is passed. Everywhere there is confidence and hope. We believe our people are ready as never before for a united, enthusiastic, effective step toward the evangelization of the pagan world.

Let us remind ourselves that the basis of our efforts to bring the world to Christ is the Word of the living God. This was the weapon of our pioneers. This is God's great instrument for the conversion of the world. We are custodians of the gospel which is the power of God unto salvation. Before Christ the prophets saw the world redeemed through the gospel. Christ was God's missionary. "As my Father hath sent me," said Jesus, "So I send you." The apostles were missionaries of Christ. Indeed, the very word "apostle" means "missionary." "Apostle," "missionary," "one sent," "messenger," all mean the same thing. The New Testament church went everywhere preaching the Word. Preaching was the one business of the apostles and of the primitive church. A preaching church is loyal, spiritual, united, aggressive and a growing church. As a Christian people we have nothing to teach but the gospel and nothing to do but to preach the gospel. With Barton W. Stone, who embraced this plea as early as 1804, we can say, "Let all Christians, therefore, unite in prayer, that God would send forth faithful laborers unto His harvest; that He would collect and unite into one His scattered flock, that the whole world may believe in Christ the Savior of sinners." This is the kernel of our plea, the union of the people of God to the end that the world may be evangelized.

March 7th will be indeed a Centennial event. It will be to us a great day, a day to be remembered in all our after lives. It will be to us God's day. Think not of it as an ordinary day. It will be a day full of possibilities, far-reaching. We must make it a real Centennial event. Prayer and pains and preparation and vision and a holy purpose will lead us to one of the crowning occasions of all our splendid history.

It will be well for all to keep in touch with the office of the Foreign Society for information, for suggestions and all necessary helps.

Remember March 7th!

Paragraphic Editorials

What effect will the Emmanuel movement have on our attitude toward Christian Science? Does it not involve a practical recognition of the truth of Christian Science? We think not. On the contrary we predict that the frank recognition of the truth in this modern cult puts us in a position to expose the whole system of presumption and fraud by which thousands are being ensnared. The scientific-psychic movement in therapeutics and religion is the worst foe of the unscientific-psychic cult named Christian Science. The impossible conceptions upon which this preposterous religion is built cannot permanently support a structure which men take as seriously as they do their religion. Christian Science has pointed out an unperceived truth, has indeed called the attention of the thinking as well as the unthinking world to it. But that truth is now being shucked from its metaphysical wrapping and put into the guidance of sane and informed leaders. Meanwhile, unless Christian Science greatly modifies its claims it will surely be called suddenly to account for imposition which not infrequently becomes criminal.

At the Chicago Ministers' meeting last Monday one of the pastors who has been in the city a number of years expressed in the tenderest way his appreciation of O. F. Jordan's article in last week's Century on Chicago Disciples. This is but one of the many words of praise of Mr. Jordan's page that we receive. Chicago is pivotal for the nation. Considering its importance as a city it is the most susceptible field for the cultivation of the essential Christianity for which the Disciples stand. Church prejudices are not deep here as in older cities—indeed, in one of its aspects this is the fact most deplored: that people have so little interest in religion that they haven't any prejudices on the subject. Mr. Jordan's description

of the difficulties of the work here was a revelation even to some Chicago people, and must have been the more so to those who live outside the city. The Chicago page of the Christian Century promises to grow increasingly interesting from week to week.

The distressing news comes to us in a heart-breaking letter written by himself that Mr. P. C. Macfarlane was suddenly bereaved of his wife just as he was about to leave Alameda, Cal., for his new work as leader of the Men's Brotherhood movement. Mrs. Macfarlane died a few hours after giving birth to a baby boy, the fourth child born to their home. The all but crushing blow fell as Mr. Macfarlane was leaving the church services on Sunday morning on his way to the hospital. This sorrowful news will strike grief to hundreds of hearts in our brotherhood who know Mrs. Macfarlane to love her. She was a tender and most intelligent companion of her husband in all his church work, furnishing inspiration and motives for his useful life. The entire brotherhood, to whom he now belongs, shares the grief of Mr. Macfarlane in the tenderest sympathy. The Editors of the Christian Century pray that the great Companion may be the stay of the stricken household in these lonely days.

In preparing the minds of our church people for the March offering to Foreign Missions much good use should be made of President Roosevelt's article on the "Awakening of China" printed in the Outlook of November 28. Certain minds unpersuaded by the message of preacher or missionary may perhaps yield to the masterly statement of our statesman president. Mr. Roosevelt concludes that the missionary is not simply saving souls in a theological sense but is quickening society and establishing ideals of such a sort as to make business and intellectual and social co-operation possible on a large scale between the orient and the occident. He concludes his article thus:

"The awakening of China is one of the great events of our age, and the remedy for the 'yellow peril', whatever that may be, is not the repression of life, but the cultivation and direction of life. Here at home we believe that the remedy for popular discontent is not repression but justice and education. Similarly the best way to avert possible peril, commercial or military, from the great Chinese people, is by behaving righteously toward them and by striving to inspire a righteous life among them. Our Christian missions have for their object not only the saving of souls, but the imparting of a life that makes possible the Kingdom of God on the earth. It seems to me that there is no place where there is better opportunity today to do this work than in China, and I earnestly hope that we can attract the attention of the great public outside the so-called missionary circles to the possibility and practicability, no less than to the importance, of the work. As Bishop Brent has said, now is the time for the West to implant its ideals in the Orient, in such fashion as to minimize the chance of a dreadful future clash between two radically different and hostile civilizations; if we wait until tomorrow, we may find that we have waited too long."

No minister can accomplish much in two years of residence in a parish. He can only scratch the surface of his community. He may add many to the church, but such results may have little spiritual significance. What tells in a ministry is not eloquence, or hustling or manipulating, but the minister's own spiritual character which expresses itself through these activities and talents. And it takes years for this personal character to establish itself in the hearts of the people of a community so as to be spiritually effective there. The custom of long pastorates among us would change the type of our churches in a radical fashion. The difference between typical Methodist and Presbyterian churches could be explained by the difference in the average lengths of their pastorates. We consider Mr. Oeschger's article in this issue a helpful suggestion making toward longer pastorates. But the cause of our short-lived ministeries lies deeper than the technical contract of engagement, as we are sure Mr. Oeschger will agree. Our ministers themselves, as well as the churches, hold too lightly the pastoral engagement.

A pastor was telling us the other day of his purpose to move to another field. "My church," he said, "is at flood-tide now. I think I should resign before any trouble appears or any ebb of our prosperity. That will leave them in a good condition to get a new pastor, and it puts me in a position to command a prominent parish for my new field." He had been with this church two years. Another pastor in a good sized town was regretting the fact that his work was completed in that community because there were no more people there to be converted. He had the strongest church in the place, and had received so many accessions in the four years of his pastorate that a religious canvass of the town showed only an insignificant group of unattached residents. This condition he urged as a reason why he should relinquish the parish and seek a new field for himself. These two instances were instructive to us of the insufficient conceptions which ministers do themselves have of their work. The first conversation betrayed the fact that the minister knew his success was more apparent than real, that he had been using high pressure, unspiritual methods, and that when the fire came to try his work—as it comes to every man—it would prove to be, for the most part, wood, hay and stubble. His desire for a "change" was perfectly natural. The other man simply lacked vision of his big opportunity or else was conscious of his spiritual and mental exhaustion.

When one thinks of it, it requires a soul richly equipped with knowledge and sympathy to minister to the same congregation year after year. The preacher must have foundations of culture and of spirituality laid good and deep in his soul if he hopes to be able to maintain a long pastorate. The "barrel" of sermons is soon used up, and even sooner the "barrel" of social amenities. If when the novelty of the new preacher with his new methods and his revivalistic vigor is worn off, the people discover below the surface a selfish or a lean soul, or an indolent intellect whose pigeon-holes are filled with scraps of ideas picked up years ago, the days of that pastorate will certainly be numbered. With all its chances for dissimulation we know of no calling in which the real man will so surely be discovered in the long run as in the ministry.

The long-pastorate minister must have opened within him the well of water springing up into enduring life. His touch with God must be vital and real, constantly renewing his soul with fresh enrichment of grace. His touch with truth must be vital and real, constantly renewing his mind with fresh enrichment of knowledge. His people soon become wearied of ideas drawn from a cistern. But truth drawn from a living well is ever fresh. New books, live literature, and leisure in which to read and meditate are indispensable to a preacher who would really feed the flock of God through a continuous ministry of years. And with the college rests the secret of giving the young minister a taste, not for the old cistern water of dogma and tradition, but for the fresh stream of knowledge flowing through the midst of our modern civilization.

The Sin of the Heretic

By Harry F. Burns

What is the sin of the "heretic"? What is his offense? It is in a word, non-conformity. The sentence of the unprejudiced judge is, "I find no fault in him." His brethren cry, "Crucify him." And his offense—it is that he differs from them in his thinking and perchance in some of his teaching. He fails to conform to the accepted standards of the group with which he is associated. He is out of fashion; if not because clinging to an outgrown fashion, he accepts standards not yet generally accepted. To be out of fashion is to be out of the world, in a very real sense; it is to be out of sympathetic association with others. The passport to societies, "sets," "clicks" or "clubs," is conformity; either natural and normal, or artificial and harmful. This demand for uniformity is so strong as to be able to prescribe with considerable definiteness, not only the style of dress, and rules of etiquette, but even standards of thinking and teaching.

Nowhere is this more evident than in question of politics and of religion. At the peril of his life, the subject of a king may refuse to conform to the royal decree. The first task of the victorious party in Greece or Rome was to put to death the leaders of the opposing party—that they might thus insure conformity to their demands. Jeremiah and Isaiah were victims of the demand for conformity to a mistaken and wicked political policy. To Daniel and his friends was given the alternative, "bow or burn." Count Tolstoi's sin against an oppressive Russian government was nonconformity. Every advance step in the history of the church has been won at the price of the blood of the nonconformists. The death of the martyrs was the penalty of nonconformity either to the political or ecclesiastical power of the time.

But conformity is a virtue only when for the purposes of the group it is needed to have men act together, unthinkingly rather than intelligently and independently. The effectiveness of an army depends upon the unquestioning obedience of every member of the body. The conditions of tribal life demanded that the will of the chief be supreme. Conformity is a virtue in a militant society, when it is of first importance to be able to move the whole body as one man. It was the virtue that gave power to the Roman army and that

today gives power to the Roman church over the minds of immigrants to America. But a different ideal obtains in Protestantism and Democracy. There the progress of the whole depends upon the progress of each individual member of the group. To progress the individual man must think independently. It is by being free to think and to express the results of his thinking that he may contribute to the life of the whole. This is the secret of the rapid advance of scientific learning of the past century in Protestant countries. But strangely enough the churches that have protested against the demand for conformity to the teaching of the church of Rome, would now demand conformity to the teaching of a past century, and the people who have decried creeds, would now demand acceptance of a creedal statement as a test of one's right to the privileges of the body. We are, but for a day, setting up the golden calf modeled from our former bondage. We shall not long remain here but shall pass on to the land which we are to inherit where every man may be free to think and to speak, so long as he is loyal, not to dogma but to the great ideals of the Gospel of Christ. The "heretic" is a nonconformist, but have we not passed the time when nonconformity is a sin? He who would say otherwise—let him call a council of the church and elect a pope, and give him power to punish with death any who may not conform to his edicts.

Chicago.

The Church and the Christian College

By W. F. Rothenburger

No apology need be made for placing the interests of education in our calendar. Both our heritage and the spirit of the age demand it.

It is contended that to the Disciples of Christ belongs the honor of organizing the first college in whose curriculum the teaching of religion received first place. It belongs to us, therefore, to protect and advance this most serviceable and effective work. We have pleaded effectively for an educated ministry, and let there be no abating of interest here, but we must plead as well for an educated laity. While the efficiency of a layman's work in the kingdom does not depend wholly upon his mental training, it adds mightily to his influence as well as to his conception of men and money.

The best interests of our young men and women demand the perpetuity of the Christian College in our educational system. No university in the land can possibly mean as much to certain periods of young life as can the Christian College. Yet with the almost unlimited funds pouring into larger institutions, and their consequent superior equipment, it becomes increasingly difficult to perpetuate the Christian College, and will continue to be so until the Church awakens to its opportunity.

The manner in which the church has played its part in this great work is shown by the facts concerning an $80,000 endowment list for one of our oldest colleges, pledged within the last twelve months. Less than $20,000 of this amount, or twenty-five per cent, came from our own members. We have too long thrown the responsibility of endowing our institutions upon our college presidents. The president of Vassar has recently declared that this burden should be lifted from the shoulders of these men, while the head of another of America's greatest institutions of learning lamented upon his death bed that he should ever be remembered most of all by his career as a "getter of money."

Alas for us if the rank and file does not respond to this great need. If the churches contend that local interests consume their resources let them believe that adding the price of one tuition to their annual budget would soon greatly increase their power by the developing of an educated laity. If they contend that their outside interests must be limited to missions proper, let them remember that the larger missionary spirit of the majority of our most consecrated men and women on both the home and foreign fields was born during their college career. If the church believes that the Christian college can continue to depend upon students from disinterested homes, let it begin to realize that this will be true only in so far as the college can offer advantages somewhere nearly as good as the larger institutions. If we look longingly at the increasing fortunes of a few men within and without the church, let us be assured that business sagacity will cling to these more handsome sums until their confidence has been won by a reasonable liberality from the rank and file of the Brotherhood. Therefore in this great Centennial year, let us not be rebuked by lack of faith in the cause of the Christian college, but let us command the respect of men and the commendation of God by a gift from every church in the Brotherhood.

Cleveland, Ohio.

The Atonement in Modern Terms

By Burris A. Jenkins

The present attempt at a constructive statement upon the subject of the atonement—and it cannot be too often emphasized that it is only an attempt that has so far been made—must begin, it seems to me, somewhere near a point like the following, which has become so familiar in the scientific statements of the day:

All life and all progress in the world are at the expense of sacrifice and death on the part of some one or many. Mere physical existence can only be begun and maintained as the result of rapid, repeated, widespread death. Not only we, but all creatures rise on stepping-stones of others' dead selves to higher things. The whole creation groaneth and travaileth in pain together until now, in giving birth to the next day and the next generation and the next era. To put it ever on the lowest plane, it is not merely certain rudimentary forms of life that make their culminating act the act of reproduction, and with this climax of their careers pass off the stage of the living forever; but even the highest type of life—man—in giving life to his kind that are to follow him, in nurturing them, guarding them, rearing them, voluntarily embraces decay and death, if gradual, yet no less sure.

This sacrifice of life that other life may follow—higher, better life or else the universe is all out of gear—is partly involuntary and partly voluntary. The struggle for life has its fail in the struggle for the life of others. The pouring out of blood for the sustenance of the beasts that prey has its opposite motive in the pouring out of their hearts' rich tide by the mothers of the race that prays. The awful war of extermination that rages in the thick jungles of the tiniest grass-blades as well as in the greatest forests and mountain fastnesses claims not more victims than the altars of voluntary vicarious sacrifice upon which the parents of all men and many creatures willingly and gladly lay down their lives.

The same principle applies, does it not, in matters higher than mere physical existence. There is no advancement in human thought, no growth of any great telling movement among men except at the cost of life. Advance comes by friction, opposition, battle; and these waste life. The scholar burns out his life with his midnight oil. The preacher—if he be really a preacher—dies just so much upon the cross, every time he ascends his pulpit. The statesman—if he be one, and not a mere politician—gives his life for great ideas just as really through his toil as the soldier in his marches and his battles. The man of affairs, that deserts may be watered and conquered, roads built, the earth peopled and prospered, gives his life whatever the motive, either in midnight journeys, or meetings, or wastes it in the confinement of a cell-like office. The world of thought grows, develops, but at what tremendous cost of human life!

In the same fashion, may it be, is it not true that in the world of spirit, growth comes only in the train of death? That souls may be uplifted, cleansed, exalted, redeemed, someone or many must die. Indeed we have seen many die in the ages past for just this purpose. A moral vicarious sacrifice needs little illustration beside our own memories of a long and heroic history. So far we can understand. But is it not possible that just at this point enters the larger sacrifice which we cannot understand—a mysterious sacrifice, a death demanded in the very nature of things spiritual, that higher life, eternal life, sin-free life, might be the portion of the race? The necessity for such a sacrifice is no more mysterious, no more awful, than the necessity for the wholesale slaughter and the multitudinous self-immolation that is going on every hour in the world.

With this general hint, then, as to how the process of redemption is likely to appear to the modern mind, we may attempt to trace its course.

Here is the fact of sin in the world—the one universal problem that man had ever grappled with. Everywhere and in all times men had struggled with it. They had sacrificed lamb after lamb,

bullock after bullock, hecatomb after hecatomb, till their temples had run red with blood, and yet, like Lady Macbeth, they had never been able to wash out the foul stain upon their hands. They had a consciousness of their God or their God's hatred of sin, and yet though they had erected priesthoods to intercede with him, they had never been able to arrive certainly at a sense of forgiveness which was, and perhaps still is, the end and aim of all religious service. For one thing, they were uncertain as to the character of their God, and his attitude toward rebellious children.

Such being the state of affairs, and God seeing it, felt the need of a solution for man, of this tragic question; and as a means to this end, of a full revelation to man of his own heart—its hatred toward and horror of sin, its love for and pity toward man. So, when the fulness of time had come, when man had reached such maturity as would comprehend, in some measure, his self-revelation, the Incarnation followed. God chose to reveal his qualities not in a book, not in the words of prophets and teachers, not in a system of theological statements, not in the works of nature. He had already shadowily revealed himself in all these ways, and to individual minds, here and there, these revelations had been intelligible. But to the great multitude of men there is but one book legible and comprehensible, and that is man. Everybody could read a man's life, everybody would read a man's life—so interesting, so fascinating is man to humanity. Hence, when God would send his final message to humanity he must write in this final and universal language of mankind—a man. He did so. He said to the world: "This man is myself. What he is I am. He does always the things that please me. He and I are one. He that hath seen him hath seen me."

Having thus revealed himself fully to men, he proceeded to show through this human medium, his attitude toward sin. Never in all the world has there been such a rebuke of sin as in the mere presence of Jesus Christ upon the earth. Not the broken tables of the law, not the fiery serpents in the wilderness, not the deluge, nor the ashes of Gomorrah have ever carried the conviction of God's unalterable and inappeasable hostility to guilt as has the quiet, gentle, calm dignity of Jesus' sinlessness. The word of God is here heard most convincingly not in the earthquake, not in the fire and tempest, but in the still small voice of the incarnate God. His presence, like that of the Holy Spirit, nay which is identical with that of the Holy Spirit, convicts the world of sin and judgment.

And yet, along with this message of hatred toward sin comes the major strain, the dominant theme, in the symphony of Jesus' life, of God's overflowing, inextinguishable love for man—the sinner. Individuals heard the strain—oh, so clearly—the rich young ruler, the woman of Samaria, Zaccheus the publican, Simon Peter the traitor, the poor arab in the Temple—these and scores besides heard the new note, the song of love and forgiveness: "Neither do I condemn thee, go and sin no more." Here was no consuming fire of wrath, here was no freezing ice of impenetrable sinlessness, lofty, stark, and aloof. Here was gentleness, long-suffering, mercy, love. This was the heart of God. Individuals caught the message, the nation caught it, and slowly the nations catch it, too.

But this goodness, this tenderness, this sinlessness, this embodied mercy, must suffer in the presence of sinfulness. The very word long-suffering shows that we have some inkling of the pains of God. We have suffered, too, have we not, in some feeble attempts at a purely moral redemption. We have wrestled in soul with an erring brother in the bonds of his sin, with a wilful and headstrong child, with a criminal wretch struggling to be free of the shackles of long habit. We, now and then, have made vicarious atonement, at least in its elements, so far as the simple moral motive extends. But we are not God. We did not make man. We are not responsible for his well-being, his ongoing, in short his redemption. We, therefore, cannot understand the full agony of creative grief at the moral maladjustment of the creature.

We do not know, we cannot tell,
The pain he had to bear.

If we suffer in the throes of a rebirth for some friend, parishioner, or relative, struggling loose from a wicked past, what must have been the agonies of Gethsemane, and of the hours upon the cross?

I would not be misunderstood as implying that this sympathetic moral passion is all there was to the atonement. It is about all that we can understand. But at the outset I tried to say that, in my judgment, mystery is a legitimate part of religion; and because we cannot understand more than this is no reason why we should affirm that there is no more. Indeed we cannot understand why there should be pain and passion in mere physical birth, in intellectual birth, in moral birth. Why then is it a thing incredible that we cannot analyze, systematize, theologize plainly, mathematically, dogmatically, this mysterious process of redemption?

The time has gone by, in my judgment, when theologians presume God to scan, when they employ with smug certitude the phrases, "scheme of redemption," "plan of salvation," and the like. We have come to feel that the scheme, if there is one, is too stellar in its scope, the plan, if there is one, is too nearly like the Pleiades in proportions for us to outline with a geometrical exactness, in the size of a printed page.

That "God hath his mysteries of grace, ways that we cannot tell," I, for one, firmly believe. That he has thus dealt in the profundity of his wisdom, with the problem of sin, I have no doubt. That somehow, the sufferings of Christ were necessary to accomplish his gigantic purpose, is altogether in line with the best scientific thought of today. That those sufferings fulfilled something more than the purpose of erecting a beautiful moral ideal of self-forgetfulness, heroism, courage, renunciation, is, I believe, the conviction of this present age and of the best thought of the age just coming on. What that purpose was we can, no doubt, do little more than hint; but that hint, in harmony with the ascent of man, finds its analogue in the struggle for the life of others which is one of the leading themes in the natural science, social science, political science of the time.

Poets sometimes reach truer conclusions than philosophers, as hearts sometimes are more nearly infallible than heads; and it is a modern American, the editor of one of our leading magazines, who writes:

Subtlest thought shall fail and learning falter,
Churches change, forms perish, systems go;
But our deep human needs they will not alter,
Christ no after age shall e'er outgrow.
Yea, amen, O changeless one, thou only
Art life's guide and spiritual goal,
Thou the light across the dark vale lonely,
Thou the eternal haven of the soul.

I do not feel that I have done much more than preach about this theme—and a little preachment, at that. I fear that the academic philosophers who are here will think it woefully inadequate as a theological statement. And yet, if I have done anything at all, in my half-hour, it is to give the impression that I consider this much more of a theme for preaching than for philosophizing; for, when you philosophers shall fail in stating it, we preachers shall succeed in singing it, such an easy and such a winged song it is, so mysteriously beautiful and so beautifully mysterious, into its resting-place in the aching, sin-scarred hearts of men. I cannot state it in scientific fashion, nor do I believe that you can, but I can preach it, after a certain fashion, and by God's grace I intend to go on preaching it, till this poor lisping stammering tongue, lies silent in the grave; and then I expect to hear it both stated and preached in triumphant voices on the plains of God.

The Minister's Tenure Contract

By William Oeschger

To the end that things which are not as they should be, may be improved, these lines are written. One of the greatest evils that exists among us today is the evil of short pastorates. The churches do not keep their pastors long enough. Just about the time that a pastor is well settled and fairly well acquainted with the church membership and the community the pastoral relationship is terminated. The blame for this termination sometimes rests with the church and sometimes with the pastor, himself. In our independent form of church polity there will always be more or less of these uncalled for pastoral changes. Yet it seems that we should earnestly seek to abate the evil. We must do this if we expect to advance the cause of Christ as it should be advanced.

The churches must learn to be patient with their pastors and the pastors must learn to be patient with their churches. There are ebb-tide and flood-tide periods in the life of every church. It is in the ebb-tide period that pastoral relations are for the most part terminated. But that is not the time for pastoral ties to be broken. It is rather the time in which to work, pray, and patiently wait for results. It is the time when both church and pastor should pray for "Sticking Grace."

But it often happens that just in one of these ebb-tide periods the minister's year is up. Nothing could be more unfortunate than that the church at such a time should be called upon to decide whether it wants to re-employ its minister for another year or not. If there

is the least doubt in the minds of some that the depression in church work may be due to the minister in charge, it now grows in magnitude and asserts itself against the minister. If there is opposition to the minister this is the time for this opposition to make itself effective. It is the "psychological moment" for breaking the pastoral tie by the church. If it is such for the church it also has its strong temptations for the minister to do the same. If he must stand for re-election at the end of each year, and opposition to him develops be it ever so insignificant, and the minister is of a sensitive nature, he is liable to look with favor upon some other field. This may lead him to open up a correspondence with another church, which finally results that he decides to go to a new field rather than go through the ordeal of brooking the opposition to his re-election in the old field. The result is that a pastoral relationship that was altogether too short is terminated, the church left pastorless and the pastor going to a new field where he must begin all over again.

Now much that led to this unfortunate result is due to the fact that the minister was called for a definite period of time, an annual term tenure contract. Many of the causes that led to the termination of the pastoral relationship would never have had an existence if the church would not have been called upon to pass upon the question of re-employing the minister for another year. If the minister would not have been called upon to stand for re-election he probably would never have opened up a correspondence with another church, which in the end called him away from his present charge.

A better plan, and one that many churches follow, than that of calling a minister for just one year at a time, is to call him for an indefinite period of time, with the provision that either party, minister or church, may terminate the relationship at any time, previous notice of the same having been given three months prior to the date determined upon for terminating the relationship. The very fact that a man has been called for an indefinite period of time has an aspect of permanency to it that the annual term contract does not have. Such a tenure of service is not conditioned upon a favorable election at the end of the year. It does not afford an annual "psychological moment" for opposition to crystallize itself against the minister's tenure of service. The call for an indefinite period of service eliminates many of the evil features that the annual term contract produces. Just because it does this the pastoral relationships that rest upon it are of longer duration than those that rest upon the annual term contract. A complete induction of all the facts would warrant us in saying that if ministers were called by the churches for an indefinite period of time we would have longer pastorates. Let ministers and churches bind themselves together for an indefinite period of time. The result will be longer pastorates than we now have under the annual term contracts. This is the honest conviction of the writer. What does the reader think?

Vincennes, Ind.

NOW IS THE NICK O' TIME

Now is the time for the friends of the Christian Century and the cause which it represents to aid in building up our subscription list.

The controversy concerning the Centennial Program and the attack on our Missionary Societies having come to an end, as we now hope, our purpose will be to produce a paper that will be an assistant pastor to every preacher into whose congregation it goes.

We mean to make our pages constructive and inspirational. We shall not fear to lead our readers into new truth as God gives ns to see the truth, but our treatment will be irenic, not controversial.

We aspire to be a layman's paper—as well as a preacher's paper. Our pages will discuss life's big problems in which all earnest men and women are interested. We shall have constantly before us the purpose of building up the spiritual life of our readers—in intelligence, in breadth of vision, in zeal. Every member of the Christian Century family should be a better worker in the church and a better citizen of his community as a result of his habitual reading of our pages.

Therefore we are making this direct request of our friends to enlist other readers. We wish to more than double our circulation in this Centennial year. This could easily be done if the enthusiasm conveyed to us in recent letters were directed toward practical effort. Some have already begun this good work. One prominent pastor writes that he has been waiting only until the controversy should be over to make a personal canvass himself in our behalf. Another pastor asks for sample copies to be sent at once to the address of a bright young man whom he has appointed to solicit every family of his church. Yet another assures us that it is his purpose to present the matter from the pulpit next Sunday morning and take subscriptions, then and there.

Without any systematic effort our circulation has increased nearly fifteen per cent in less than two months. With the active support of our loyal friends, the next three months should set us a long way toward our Centennial aim.

We will pay a cash commission to agents who will send us ten or more subscriptions. Write us for terms.

To Our Knees

O God! Our hearts are smitten and withered as grass before this vast and unspeakable devastation.

The cry of the dying and afflicted has rended our ears and weighted our earth with the burden of an inexpressible sorrow.

The forces of nature which man is powerless to control have stricken us and we are wounded and sore.

We gaze upon the frightful carnage benumbed with agony and witless to understand.

We cannot associate thy love with a spectacle so abhorrent nor can we condone so dire a judgment even with the vague sense of justice that is ours.

Yet we confide in Thee.

We believe that Thou sorrowest with us in our grief, O Thou Father of ours, and that in some way ye cannot comprehend Thou sharest the burden of our great affliction.

Thou who knowest the travail of our world, bear unto us Thy gracious consolation.

As we, in our eagerness, give of our store for the needs of those most distressed—so, O Thou Infinite God, in greater and fuller measure give unto all Thy peoples everywhere which populate this earth, increasing wisdom and strength and grace. Give unto us all (needy children that we be) a faith sufficiently founded and enduring to withstand the might of life's bitterest woes—of her direst and most terrible experiences. Speak Thou peace unto us and let the bonds of Thy unconquerable love unite our world.

A. McLEAN'S BOOK FREE.

Our proposal to give a copy of A. McLean's new book on "Alexander Campbell as a Preacher" with each new subscription of $1.50 has proved so attractive that we have decided to continue it beyond the date (January 2), which we had set for its expiration. During January the offer will hold good. Ministers may have the paper (new subscription), and the book for $1.20.

YOUR OWN PAPER FREE

FOR A LITTLE WORK.

Any minister (who is not in arrears to us) can have his subscription date set ahead one year by sending us 2 New Yearly Subscriptions with $3.00. This applies to ministers who are not now subscribers as well as to those who are.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

Dear Brother:—

1. What are the fundamental fallacies and un-Christian doctrines of the Christian Science cult, and cite the scriptures that give the clearest refutation of them.

2. What are the truths of the system, and are they receiving sane and "scientific" treatment in the Emmanuel (Boston) and kindred movements?

3. What are the best and sanest books in the refutation of their false doctrines that you are familiar with?

Thanking you very much for your assistance in advance, I beg to remain, Very sincerely yours,

Buffalo, N. Y. S. B. Lindsay.

Perhaps it will be somewhat better to consider the second question first. The Christian Science movement represents a perfectly natural reaction from the materialistic tendencies of our age. Such reactions are always likely to be extreme. The passion for financial success, coupled with a theory that the conquest of material forces and the wealth which that conquest brings constitute the measure of well-being to which men can attain, is a view of life so unsubstantial and false that it is sure to result in a fresh emphasis upon spiritual things. And this emphasis invites just such fantastic extremes as our day reveals.

Then, too, human suffering is one of the great facts of experience. It is so widespread and distressful that among the experiments made to modify or overcome it, it is inevitable that we should meet the extreme form here presented, of opposing it by a denial of its existence. This is what Christian Science does. It resorts to the method of so strongly insisting upon the nothingness of evil, disease, suffering and sin that by a process of hypnotism, brought by concentration of mind upon the fixed idea of prevalent and triumphant good, it secures, for a time at least, conviction and cure.

It is not to be doubted that the partial acquaintance of the west with eastern philosophies which place emphasis upon the illusive nature of matter and the ideal of absorption in Deity, has had its effect in making Christian Science popular with a certain class. The mystical element in religion has great charm for lower types of mind, and no one questions the extent to which this factor finds place in the cult we are considering. If one adds the item of taste in church architecture and equipment, and a certain studied simplicity in the forms of worship, which leaves ample room for the constant insistence and re-insistence upon the few fixed ideas of the system, he sees that an appeal of great strength and persuasiveness is made to many people in our generation.

Christian Science stands upon two feet. One is the entirely unscientific and irrational metaphysical theory of the non-existence of evil. The entire New Testament is a collection of texts on this theme. No stronger refutation of the underlying fallacy of Christian Science could be found than the arsenal of references to sin, disease, suffering and death in the teachings of Christ and the Apostles. Everywhere Jesus took for granted the reality of the evil he was opposing. Men were really, not merely in imagination, sick and afflicted. In upholding this view of unreality in evil, Christian Science subjects the Bible to the most fantastic and grotesque system of interpretation ever known outside the bounds of apocalyptic vagaries. The simplest historical facts are "spiritualized" with an ingenuity that would have done credit to the allegorical schools of the middle ages. An example of this may be seen in the interpretation of the two acounts of creation as "natural" and "spiritual" respectively. By such a method, which seeks rather to discover what biblical texts can be made to teach, rather than what the Bible really says, it is possible to vindicate any view whatever. The examples of this vicious use of the Scripture are to be seen in almost every section of Mrs. Eddy's writings, and form the staple quotation of Christian Science liturgies, lectures and literature.

The other foot of the system is the perfectly biblical and scientific truth that evil, sin, disease and death are the enemies against which Christ came to wage warfare, and over which in the end he is to triumph. Christian Science has laid hold of the fact, too long neglected by the church, that Jesus cared for the bodies of men as well as their souls. The Church, in its long insistence on the other-worldliness of religion, forgot that the struggle of our faith must be in behalf of the whole man, body as well as soul, and against the foes that war with every part of his being.

The principle which Christian Science employs, in contrast with its unfounded theory, is the simple one of suggestion. This is the basis of every form of mental therapeutics practiced today. Christian Science differs in no manner from the other forms of healing which proceed upon this view. Among them are faith-cure, divine-healing, prayer-cure, suggestive-therapeutics, the Emmanuel Movement, and even spiritism, insofar as the latter undertakes the cure of disease. Every physician understands, and in a measure employs, this method. Every student of mental science knows its nature and value. It undertakes to create in the mind of the sufferer a state of confidence and hope. This may be based on any one of a dozen doctrines, each one of which serves as the basis of a particular cult. With Christian Science it is the theory already stated. "God is all; God is good; therefore evil cannot be. Sin is evil. Disease is evil; therefore they are not. Deny them. Insist that you are good and that you are well. Properly convinced, you no longer suffer."

It is a satisfaction to record the undeniable fact that Christian Science, like the other forms of healing mentioned, has wrought great good to many sufferers. People whom other forms of treatment left without hope have been quickened into new health and happiness by the practice. This result is quite independent of the theory of Christian Science, and would be the same under any other of the forms of suggestive therapeutics. Many people are only mentally sick anyway. That is, they are impressed with the belief that they are actually suffering from some malady over which medicine is powerless to work healing. In thousands of cases, even of acute physical suffering, these maladies have been shown to be purely mental and imaginary. An example of this type of affliction was mentioned last week in the Christian Century in an editorial entitled "Remember!" For such maladies some form of suggestive treatment is often effective. In others, where some lesion has actually occurred, the same treatment by mental influence is often found remedial, so intimate is the relation of mind and flesh. In all these cases it is the central principle of suggestion, whether employed in hypnotism, suggestion proper, or what is known as re-education. Christian Science is merely one of the forms of healing which make use, some of them unconsciously, of this fact.

It is highly probable that the cures that have been wrought by holy men, holy relics and holy places, have been of this nature. It is not the impartation of power from without, but the awakening of power and courage within. Yet there is even here an impartation. The holy man gives to the sufferer something of his own quiet confidence and in this bestowment has to all appearances, wrought the cure. How far our Saviour employed this principle we have no means of knowing. As far as we can trace his healings in parallel lines with those of men in whose lives such phenomena seem to have occurred, the agreement is striking. Nor is there any reason why Jesus, who lived so truly a perfect life, in harmony with all law and all nature, should have declined to employ a principle seen to be of such wide application. But almost immediately he moves out into wider ranges of wonder-working power where no man has followed him, and the uniqueness of his life as the one perfect and master-life of history becomes at once evident.

To sum up then, Christian Science has enabled many of its believers to attain a calmness, healthfulness and happiness which they had not found before. It has proved what needs always to be kept in mind by the church, the fact that Christianity has a healing power for the bodies as well as the souls of men. In addition, Christian Science has made to the Church the useful contribution of architectural taste of a special sort, and perhaps also some useful suggestions regarding certain forms of worship.

On the other hand it needs to be remembered that it shares its one element of value as a system of healing, with all the other methods of psychic therapeutics, and seems to have no advantage over them. Further, that its theology, in so far as it may claim one, is a sorry thing, the product of an untenable metaphysic and a wholly impossible biblical interpretation when it is added that as a cult it tends to an unsocial indifference to the needs and sufferings of humanity that has never been equalled in the long centuries of Christian history, perhaps an idea has been given of its strength and weakness. Social workers declare with one voice that from Christian Scientists as a class they receive absolutely no aid or encouragement in the very work of relief which the Gospel of Christ inspires.

A list of books on this subject was given in this column in the Christian Century of December 26th.

A loving hand I never forget. I remember in my fingers the large hands of Bishop Brooks, brimful of tenderness and a strong man's joy. If you were deaf and blind and could have held Mr. Jefferson's hand, you would have seen in it a face and heard a kind voice unlike any other you have known. Mark Twain's hand is full of whimsies and the drollest humors, and while you hold it the drollery changes to sympathy and championship.—Helen Keller, in "The World I Live In."

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Questions for Prof. McGarvey

Readers of this department of The Century will remember that a few weeks ago I asked Prof. J. W. McGarvey two questions, which I hoped he would answer with all the frankness which is characteristic of him. He notices a part of the article referring to him, but fails to see the two questions. I put them in italics so that they would stand out more clearly, but evidently he did not have on his glasses when he read the article or else he had a poor light.

I will put the questions to him again, and this time in a little clearer type. It will be remembered that he said in defense of the "Lexington Creed:"

> "Everybody in Lexington, so far as I know, believes the assertion of Jesus that the books called the Pentateuch are the writings of Moses: but not one, so far as I know, is so silly as to believe that Moses wrote the last chapter of Deuteronomy, describing his own death and burial."

This last sentence from Prof. McGarvey is what puzzles some of us here in Chicago—"silly to believe that Moses wrote, etc."! And yet "the last chapter of Deuteronomy" is a part of the Pentateuch. Why "silly" to believe that Moses wrote that? Is it because it describes events future to Moses—"his own death and burial"? Why should that be a difficult thing to one who was inspired of God? Can not God look into the future? and could he not tell Moses all about "his own death and burial"? According to Prof. McGarvey, Moses looked back 2,500 years and described the creation of the world; why "so silly" to believe that he looked forward one year and described his own death and burial"?

If "the assertion of Jesus" settles the question of the authorship of the Pentateuch for Prof. McGarvey, the assertion of Jesus concerning the motion of the heavenly bodies ought to settle the question also. I was taught in my early school days, and I have been inclined to believe, that the sun stands still, and that the earth moves. But the assertion of Jesus is that God "makes his sun to rise on the evil and the good" (Matt. 5:45). If the one who disbelieves the assertion of Jesus that Moses wrote the Pentateuch is an infidel, as Prof. McGarvey teaches, then the one who disbelieves the assertion of Jesus that the sun rises must also be an infidel. That is just the accusation that was made by the Roman Church and the Protestant Reformers alike, against Copernicus and all others who taught, contrary to the assertion of Jesus, that the sun stood still.

None of us here in Chicago wants to be an infidel or be known as an infidel; yet I see that some of us are in danger of being called infidels by Prof. McGarvey if we accept the astronomical doctrines taught in all of the schools. I wonder how Prof. McGarvey treats this assertion of Jesus about the motion of the sun.

The Questions.

1. Do you believe that the sun rises and sets according to the Ptolmaic system of astronomy or that it stands still according to the Copernican system?

2. On what grounds do you affirm that it is silly to believe that Moses wrote the account of his own death and burial?

Lexington will confer a great favor upon Chicago by answering these questions. They involve all our differences.

Jonah and McGarvey vs. Jesus.

In making his reply to other parts of my article Prof. McGarvey calls the "Lexington Creed" which I formulated "a cob house," which he "kicked over, more in fun than in malice," and says:

"In scrambling for his cobs, to get them in place again, Bro. Gates gets funny, and charges me with contradicting Jesus. Jesus, he says, said it was a whale that swallowed Jonah, while I say it was a big fish." Here is what Prof. McGarvey said: "If Gates had put it 'the great fish,' instead of 'the whale,' this article would have been correct." Now he justifies that slight upon my biblical scholarship by saying:

> "I had supposed that every editor of a religious paper in Chicago had learned long ago that the word 'whale' in the remark of Jesus about Jonah is a mistranslation. If not sooner, he ought to have learned it from the Revised Version."

I used the King James Version until Prof. McGarvey told all who would be exact and careful scholars to use the Revised Version. I used the Revised Version until he told all of us learned scholars to use the Standard American Version. I use that now, but all of these three versions have exactly the same reading—"for as Jonah was three days and three nights in the belly of the whale" (Matt. 12:39). What does Prof. McGarvey mean by saying there is a "mistranslation"? There has been no change in the reading in any of these new versions. I know, of course, that in the Book of Jonah, the word means and is translated "great fish." But Jesus said it was a "whale." We now have Jonah and McGarvey against Jesus. I prefer to follow Jesus rather than either McGarvey or Jonah. Which does the professor believe correct—Jonah or Jesus?

Prof. McGarvey will have to try again to get out of his difficulty. I confess that the point is not a profoundly important one—"whale" or "great fish"—but it was not I who raised it. It seemed important enough to Lexington to make an issue out of, and it was too good for Chicago to let alone. It is Lexington and not Chicago ground we are on. Fine points and sharp turns, however, are peculiarly Lexingtonian; and this Jonah difficulty is just a sample of the way mole-hills are turned into mountains, and mint, anise and cummin are tithed in the theology of Lexington. Where you have a theory of verbal inspiration you are likely to have a practice of verbal scrupulosity. We ordinary human erring mortals in things theological do get a great deal of comfort when great Homer nods. When Lexington slips up on fine, correct biblical usage, there is a gleam of hope, and there ought to be a degree of tolerance, for the rest of us poor mortals.

Lexington Never Changes.

But Lexington never seems to learn the lesson of tolerance and liberty, and sweet human charity, even from her own mistakes and lapses. Like Rome, she never changes, and never goes wrong. Her laws of orthodoxy are inexorable, like the laws of the Medes and Persians. Deviation from the straight and narrow path that leads to belief that Moses wrote the Pentateuch, and that the whale (Lexington forgive! Better "great fish") swallowed Jonah, is visited with awful anathemas. The torches with which she burns the tender reputations of good men are composed of such exquisite terms as "infidel." "destructive critic," "poisonous teaching," "German rationalism." But Lexington reasons: Did not Jesus use such terms as "false prophets," "hypocrites," "whited sepulchers," "serpents," and "offspring of vipers," against false teachers; and did not Paul warn against men who teach a different doctrine? Why may we not use these terms, or similar terms that are understood, against false teachers.

If Lexington could be as sure as Jesus and Paul that teaching was false, and that ideas were infidel and poisonous, then she might exercise their judicial prerogative. But it is only on the basis of an authority and infallibility which belongs only to inspired men that Lexington can proceed against false teachers. Suppose Lexington should make a mistake (and that is possible) and anathematize a man who was innocent of the religious crime of infidelity; what could she do to make amends for the wrong? Could she ever give back the reputation destroyed, or cancel the pain that it has caused? Are there any courts in which one who has thus been wronged can secure justice?

Theological Libel.

The Outlook of New York, has been saying some timely things with reference to a man's right and property in a good name. "It is high time for the American people to recognize that 'Thou shalt not bear false witness against thy neighbor' is a part of the moral law; that reputation is a valued possession which it is the duty of the community to protect; that they do not sufficiently protect it if they simply leave a man who has been robbed of his reputation to bring a suit for damages; that to rob a man of his reputation is a crime against the community as well as against the individual, and it is the duty of the community to punish it."

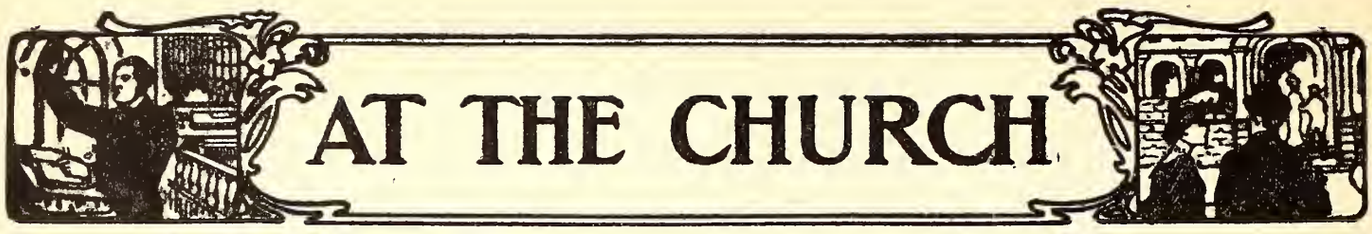
Theological libel is just as damaging and as criminal as civil libel. To call a man an infidel in the religious sphere is the same as to call him a thief or a murderer in the social sphere. It hurts him as much in the one as in the other. It puts many a man out of business in both. But in the social sphere a man can seek redress at law, and be judged innocent or guilty by one law. But in the religious sphere there is no redress, and a man is judged innocent or guilty by as many laws as there are opinions as to what constitutes infidelity. At Lexington a man is an infidel if he denies that Moses wrote the Pentateuch; a partial infidel if he denies that the whale swallowed Jonah.

In most circles among the Disciples a man is amenable to one law of faith—faith in Jesus Christ, the Son of God. If he believes this, and lives as if he believed it, he is a Christian. While the only thing that constitutes infidelity is denial of this in word and life.

The voice of God is always calling us to higher things.

The Christ-controlled life yields the largest measure of usefulness and happiness; because it is the gentle life.

The greatness of gentleness is of finer quality and far more pleasing and enduring than that wrought out by force.



Sunday School Lesson

BY HERBERT L. WILLETT.

The Messiah Vindicated*

It will be remarked as one of the most valuable improvements in the arrangement of the International lessons that the passage of Scripture to be studied covers much more territory than hitherto. This will remove something of the objection hitherto so strongly urged, that the lessons are too brief and scrappy, and that they leave such unconsidered intervals between. The lesson texts will, in the future, extend much further than the printed text, which will embrace about the same amount of biblical matter as before.

Brevity of the Record.

The two studies devoted to the second chapter of Acts are inclusive of the entire chapter. The first gives the setting of the Day of Pentecost and the arousal of the one hundred and twenty disciples to their holy task by the coming of the divine Spirit upon them. The second gives the main ideas of the sermon of Peter, and the results that came from its delivery. We are not to suppose that we have all the words of the apostle, for the custom of the Bible is to give a brief resume of what was said on such occasions. Then, too, we are expressly told that Peter said much more than was written down. But the things recorded were sufficient to give an adequate idea of the whole as it was recalled by those who heard it.

The Words of Joel.

First, the astonishing events of the morning were interpreted. The strange things which the multitude had heard, which some thought were the utterance of foreign languages on the part of the disciples, and others supposed were the cries of drunken men, were, he said, in reality the climax of an ancient prophecy. Joel, whose work fell some time in the latest period of the Old Testament history had spoken of the time to come when great disturbances of nature would take place, as the signs of the fact that God was about to pour out his spirit upon the chosen people. These words Peter declared had now been fulfilled in the signs of Pentecost. It is clear that neither Peter nor his hearers thought of the convulsions of nature spoken of by the prophet as more than figures of speech, for none such had occurred, and the people did not demand to know what he meant. Both he and they understood the language of the prophet in the usual manner of apocalyptic speech. But both realized that strange changes had come upon the community at that feast, and that these events of the day might well be called the fulfilment of Joel's words.

The Miracles of Jesus.

After this preface, which not only secured their attention but convinced them that the matter in hand was far more important than any other event of the feast, Peter proceeded to drive home the great facts of the Savior's life and death. First there was the fact that the Nazarene had wrought miracles among them, with which they were quite familiar. This use of the miracles of Jesus by Peter at a time soon after the actual work of the Lord is one of the surest proofs that the Master did perform these deeds of power. Otherwise there would have been neither point nor safety in a reference which could so easily have been refuted by his hearers.

The Murder of the Messiah.

The second item of the sermon was the charge that they, the people of Jerusalem and the nation at large, had taken this good man, this worker of kindly ministries, and had delivered him up to death. Nor was this a mere act of mob violence. It was consistent with the long history of unfaithfulness characteristic of the nation, and was a part of God's plan for the correction of the people and the saving of the world. In following out their own mad passions they were bringing upon themselves the judgment of God, were making their national sins odious beyond description, and were fulfilling the very plan which they had seemed most bent upon thwarting.

The Sixteenth Psalm.

This was shown by the return from the dead of the very One whom they had so sorely mistreated. And here the third point in the discourse was reached. The resurrection of Jesus was the prime fact of the Gospel which Peter was announcing. This he first set in the light of Old Testament words. A psalmist of the past had spoken of his confidence that God would not give him over to the power of the grave, but would continue him in the high fellowship of divine favor. Since David was known among the Hebrews as the Psalmist par excellence, the father of sacred hymnody, all the psalms were attributed to him without reserve by the Jews of Jesus' day. Moreover, this Sixteenth Psalm was counted Messianic by them, a forecast of the triumph of their future king over all opposition. Peter takes it at its highest value as rated by them, and applies it directly to Christ. The questions of its origin and first meaning were secondary to its value in the estimation of his hearers—a Davidic and a Messianic psalm. It was therefore the very vehicle to use most effectively in conveying to this Jewish audience the fact of Jesus' resurrection.

The Higher Use of the Psalm.

In this use of the psalm may be seen an instance of that free use of the Old Testament by the interpreters of the Gospel which has caused no little perplexity to Bible students, and yet is not difficult to understand in the face of all the facts. The study of Psalm Sixteen reveals clearly the fact that the composer was thinking of himself and not another; that he was not speaking of deliverance out of the grave but of salvation from it, i. e., of prolonged life. This is the manifest meaning of the words, "Thou wilt not give over my soul to Sheol, neither wilt thou permit thy devoted one (the Psalmist himself) to see decay." But the New Testament writers and preachers saw that in the light of Jesus' experience and the wide meanings of the new faith, the original use of the words did not exhaust their value, and they felt free to use them as admirable statements of truths far greater than their authors conceived. This principle explains the meaning of many passages in the New Testament which seem to find in the older Scriptures values which are not apparent to the student who examines them.

Jesus the Goal of the Old Testament.

Peter says that David, whom he accepts as the author of these words, did actually come to the grave as they know. Did his words, then fail of meaning? No. They had a larger significance than his own life. Only in the Messiah did they find fulfillment. David had recognized that One greater than himself should come, who was not to share the ordinary experience of subjection to death, but was to escape the snares of the grave through the divine power. This One was no other than the promised son of his line, through whom the glories of Israel were to be perpetuated and brought to their climax. In the light of the resurrection, of which he and his fellow disciples were the witnesses, he and they were prepared to insist that the Promised One of the psalmists and the Christ of Nazareth were one and the same. The writer of the Hundred and Tenth Psalm (David once more, in the thought of both Peter and his audience) had spoken of one higher than himself, to whom God gave the high place at His own right hand. This was the same Christ. Let the house of Israel know then that in the recently crucified but now risen Jesus the promises of the past and the hopes of the future were accomplished.

Fact vs. Illustration.

Peter did not quote from the Old Testament to prove the resurrection of Jesus. There was but one proof of that fact, and that was the testimony of himself and his companion disciples, who had seen the Master alive from the dead. But his purpose in referring to the psalms was to show that upon their own construction and interpretation of these Scriptures, which he fully shared, the resurrection was not only possible but an expected fact in the experience of David's great Successor. The Bible student must keep in mind the fact that the writers of the Scriptures employ every method of illustrating the great truths which lie heavy on their hearts. The truth itself, the fact of which they are speaking, is the matter of supreme importance. The illustration is of secondary value, but chosen because of its power to direct attention to the theme in hand. The illustration may be a fact of history, a bit of song from the past, a miracle, a parable or a fable. Whatever has the power to fix attention upon the fact or truth in hand is worth while. The illustration may be of but partial value in itself, it might even have no foundation in fact. Its invalidation, were such possible, would in no way affect the truth which is the matter of moment.

*International Sunday-school lesson for January 17. The Beginning of the Christian Church, Acts 2:22-47. Golden Text, "They continued steadfastly in the apostles' teaching and in fellowship, and in the breaking of bread and in prayers," Acts 2:42. Memory verses, 32, 33.

The Fact of the Resurrection.

So of this incident of our study. It was the resurrection of Jesus which Peter wished to burn into the consciences of his hearers. That tremendous fact, proved by the witness of the disciples and needed to complete the hopes of the Old Testament; was the vindication of the Messianic claim of Jesus, and the evidence that in his death the nation had committed the greatest crime in history. The indictment was crushing. The charge was unanswerable. The Day of Judgment was at hand to bring the retribution which such sinners richly deserved.

The Results of the Sermon.

In terror they looked at each other and then cried out, "Men and brethren, what shall we do?" It was not the question of seekers after spiritual blessing. It was rather the cry of men who are suddenly confronted with the awful proofs of guilt, and know not which way to turn. The wrath of God was upon them. What should they do? With masterful use of the moment and the fear of the people, Peter said to them, "What you really need to do is not merely to escape the anger of God, but to take up the holy life which this Nazarene, your Messiah and Savior, enjoins. Repent of your sins. Accept the badge of discipleship in the company of his followers. The memory and the guilt of those sins of the past will fade in the new passion of love and service. You shall be free from the power and the penalty of your sin. You shall have the spirit of love, of brotherhood, of purity and of prayer. You shall have the Spirit of God, the Holy Spirit of promise."

With such words, and many more not recorded, he turned their minds from the mere emergency of present peril to the higher duty and joy of Christian life, and their happy response in baptism made that day memorable in the annals of the faith.

THE PRAYER MEETING

By Silas Jones

Topic January 13: The Church and Men. John 1:35-51; Acts 4:4.

It is too late in the day to say that men are less religious than women. We must reason from accidents and get down to the abiding qualities of character. Men are just as much interested in the meaning of life as women. They are not inferior to their wives and sisters in the love of righteousness. They have temptations and sins peculiar to themselves, and so have the women. In some countries women go to church in larger numbers than men. This shows that the prevailing type of church life in these countries is feminine rather than masculine; it does not prove that Christianity makes a stronger appeal to women than to men. The masculine and the feminine element are both needed in the church. It is a waste of breath to tell men that they ought to join a church whose preaching and activities are suited to the mind and hand of woman. They intend to be men and if they cannot be men in the church, they will stay out in the world.

Men Need the Church.

The energy of the American man is the admiration of the world. He cannot be idle and he works with a purpose. In this his strength is also his weakness. He is so busy with the one thing that comes to his hand to do that he has no time to look over the whole field of life and learn the relative values of things. Hence it happens that many men, whose ability to make money is conspicuous, are exceedingly bad citizens. They pay their taxes grudgingly. They look upon city councils and legislatures as legitimate commodities for the ownership of which money should be spent with lavish hand. They take thought for the common welfare only when their selfish schemes are not in danger. Having no insight for spiritual realities, some of them seek satisfaction in the indulgence of the basest passions. The suicides that follow business reverses and the madness with which speculation is carried on are evidence that business men need faith, a faith that gives serenity and a sense of the worth of friendship and love. The business world needs men who will sacrifice financial success in the interest of humanity. The spirit of Paul, who gave his testimony at the cost of his life, is as much needed in commercial and industrial circles as it is on the mission field.

The Church Needs Men.

The church has work for men. It has a place for men in its ministry. It has been said that ministers help to continue the divisions among Christians by insisting on the importance of scholastic distinctions that have nothing to do with life and godliness. If there is any ground whatever for this assertion, the church has reason to pray for men in the ministry who know where to put the emphasis. Real men are needed for elders and deacons and for Sunday-school leaders. The boys are lost to the Sunday-school because the men are not studying their Bibles. Men who are face to face with the problems of the age are capable of testing the doctrines preached in the church. Down in the mountains of the South where men have little to do the doctrines of free will and predestination are discussed with a fervor that would do credit to the demons in Milton's hell, but no great spiritual revolution has been started by these discussions. Dr. Grenfell met Mr. Moody in a hotel in Boston and said to him, "Fourteen years ago I put my faith in Christ after hearing you preach." "Oh," said Mr. Moody, looking Grenfell over, "and what have you been doing since." Dr, Grenfell is one of the great men of the modern church because he believes he is in the church to do and not to debate. Men still have in them the heroic element and the church should appeal more and more to that element and use it.

Men to Win Men.

Andrew brought Peter to Jesus. Philip brought Nathanael. And thus the company of the disciples grew. These was no effusive or affected emotion. The personal workers were serious. They spoke straight to the hearts of the men they sought. The men in the churches today can manifest an equal sincerity. No doubt many of them are deterred from soliciting the obedience of their friends to Christ by their distaste for the pietistic methods with which they have themselves been tormented. They do not know that there is a way for one who has a proper regard for the rights of free men to speak earnestly to another about Christ. The New Testament has examples of the right method of approach. It illustrates how men who are not fanatics, may exert their influence for the building up of the kingdom of God. If the men of the church will talk in their own way, without aping the zealot, about the power of the gospel and the activities of the church, multitudes will confess the name of the Master.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

Lesson VI.—The Graded School (continued).

I. ENROLLMENT. It has been well said that the price of a graded Sunday-school, like that of liberty, is eternal vigilance. Once the school has been placed on a graded basis, all scholars, without exception, must be made to conform to its classifications. No plea of personal affection between the teacher and scholars under the old system, should be permitted to interfere with the assignment of every pupil to the proper class. It is better that a few scholars should drop out than that the grading should be perfunctory and incomplete. The same is true of every NEW SCHOLAR. None should be taken into the school without first being assigned to the proper department and class regardless of individual preference. The neglect of this rule will soon reduce the best graded school to the chaos from which it sprang.

II. PROMOTION. Some system of promotion is essential to a properly graded school. The Sunday-school being a purely voluntary institution, there cannot be the same stringency here as in the day school, but much can be done by a wise system of promotion, to encourage the scholars to do their best work. Promotion should be of two kinds—ordinary and certificated:

(1.) ORDINARY PROMOTION applies to all scholars alike, and is determined by age alone. This should be the only kind of promotion recognized in the beginners' department.

(2.) CERTIFICATED PROMOTION depends on the fulfillment of certain definite requirements. Written examinations should be held at the close of each school year, and certificates of promotion awarded to all scholars who reach a certain percentage. These entitle them to pass into the next higher class. On passing from one department to another, special DEPARTMENTAL CERTIFICATES should be given. Upon completion of the regular course of the school, a diploma of graduation may be granted. Graduation or Promotion day, should be one of the most prominent in the school calendar, and the exercises should be such as to impress upon the pupils the real honor of promotion.

III. CLASS MARKING. In order to maintain a high standard of work, some system of class marking, other than that of mere attendance is advisable. Nothing stimulates the interest of the scholars more than the knowledge that an accurate record is kept

of their standing. The things taken into account should be attendance, punctuality, offering, bringing of quarterly and Bible, lesson study, church attendance. The values assigned to each of these will, of course, vary in the different departments. Deportment may be added in the Primary and Junior grades. The following is sugestive only: attendance 25, punctuality 10, offering 10, lesson preparation 25, bringing quarterly and Bible 10, church attendance 20; total 100.

IV. HOW TO START A GRADED SCHOOL. For the benefit of those who desire to grade their Sunday-school, the foregoing principles may be summed up in the following suggestions: Get an accurate record of the ages, or public school standing, of all the scholars, and separate them into Elementary, Primary, Junior, Intermediate, Senior and Adult departments. Then divide up each department into classes, assigning to each a teacher properly equipped for the work of that particular grade. At the head of each department, put a Superintendent, and, if the department be large, a Secretary also. Where possible, let the Department meet separately for either opening or closing exercises. Where this cannot be done let its identity be preserved, by having its own reports, departmental interests, etc. Appoint a Secretary of Enrollment for the school, whose duty it shall be to see that new scholars are assigned to the proper classes. Let all records of class standing, examinations, eac., be kept as strictly as in the day school. Have regular departmental conferences, at which the teachers of the several departments may meet together and discuss their methods of work. Once every quarter, at least, have a full meeting of all the teachers and officers of the school for the purpose of mutual inspiration and advice. Order a series of graded lessons helps; but be sure they are GRADED.

QUESTIONS. (1) What is a graded Sunday-school, and why is it necessary? (2) Name the essentials of grading. (3) What should be the basis of classification? (4) Give the five great divisions into which the School should first be divided, and the ages corresponding to each. (5) What are the Home and Teacher Training departments? (6) What is meant by "graded lesson material?" (7) What is meant by "graded methods?" (8) What is meant by "graded teachers?" (9) If the School is to be kept on a graded basis, what principles of enrollment must be observed? And explain why. (10) What is the value of promotion? (11) What two kinds of promotion are there, and explain each? (12) Tell in your own words how you would establish and maintain a graded school.

LITERATURE. Burton & Matthews' "Principles and Ideals of the Sunday-school;" Haslett's "Pedagogical Bible-school;" Cope's "Modern Sunday-school in Principle and Practice;" Mead's "Modern Methods in Sunday-school Work;" Hurlbert's "Seven Graded Sunday-schools."

(Concluded from page 11.)

to us in keeping down insects, and the most spiritual beauty of their home lives and affections. I was interested at the time, but the talk vanished into my brain cells and was forgotten, as things often do for which we have no present use.

"The first winter after I returned here to teach I was pretty blue and everything that came my way seemed to deepen the dye. One afternoon—it was precisely such a gray day as this— my head ached so that I could not do my school work, and putting it away, I pulled on my oldest coat, and jamming my hat over my eyes, I walked down the road to a clearing in the woods by the river, where, sitting on a stump, I was prepared to really enjoy a fit of crying. A soft whistle startled me, and out from the brush flew a streaked, sparrow-like bird with a pure white throat band, gave a couple of sweet notes and passed. I didn't know that it was the white-throated sparrow of the silver song, but I did know that it was beautiful, that it had spoken to me in my bitterness, and a desire to learn its name stopped my tears. Then suddenly my brain cells opened, the talk on birds filled my mind, but with an entirely new meaning, and I determined that I would learn all I could about these little winter companions and make chums with them if possible.

"I wrote to a bird-loving friend for advice as to the best way to learn. 'Begin now,' he answered, 'in winter, when the leaves are off and the birds are few; then when the spring rush begins, you will know half a dozen types that will guide to others," and he enclosed a list of a baker's dozen of birds that I should be most likely to find hereabout.

"After that, whenever I grew blue, I seized my paper and the book that came with it, and went out; and as my list of bird friends lengthened the depth of the blue dye that tinged my sight diminished. Now, Mrs. Hale, if you'll ask me up to the house for a cup of tea, I'll write out a list for you and the children, for I'm soon going to have a bird club for my kindergarten class, and then you will be completely drowned in questions."

Somehow the sitting room is a wholly different place from the room you left an hour before, infinitely brighter, even though the outside light is fading. The children bring forward the tea table to the hearth, while Miss Beatrix, pulling off her crimson sweater and straightening her locks that the tam-o'-shanter has tousled, sits on the little wicker stool and coaxes the fire into life.

The kettle is slow about boiling, and while you wait she asks for a pad to make the list.

"But can't we do something to help the birds when it is cold right off now, without waiting to know their names?" urges practical Marjorie. "A poor man came to the door for breakfast this very morning, and we didn't know his name; but he didn't mind a bit, only just wiped his mouth with his sleeve and asked for more coffee."

"Certainly you can," answers Miss Beatrix, "if you ask your father to put up a shelf with a little roof to it to keep off rain, on the south side of the old pine tree by the fence, and make it of old wood if possible, for birds are wary of new things. You can spread dog biscuit crumbs on it for the birds that love seeds, and nail some lumps of suet to the edge for the other birds that are meat eaters and love grubs, larvae and such like; and never leave the shelf empty! I've tried almost everything and suet seems to be more like the worms and things they find in trees than anything else. Then, what better place could mother have for learning the bird's names than by watching them when they come to feed?"

"I'm only writing down the easier birds that you are sure to see Mrs, Hale," Beatrix says, "because a dozen or so is enough for a beginning, and then I'll list the books. When you've learned all about a few birds, their spring and fall journeys, songs, nesting, change of feathers, you'll have a grip on the whole thing, and then it will be spring, and when you go out with your opera glasses, you will see so much color and hear such exquisite music that you can play you are at an opera out-of-doors."

Beatrix's fountain pen flies over the paper, and as she writes she reads the names aloud: Slate-colored junco, snow-flake, American goldfinch, white-throated sparrow, red cross-bill, purple finch, song sparrow, bluejay, chickadee, winter wren, brown creeper, downy woodpecker, white-breasted nuthatch, meadowlark, flicker, or golden-winged woodpecker.

"These names will serve merely as a clue to what you may expect to find. You must identify them yourself by reading them up in one of the books. I'm reversing the kodak legend to run 'I press the button; you do the rest.'"

ETIQUETTE OF GIFT-GIVING.

There is an etiquette governing the giving and receiving of presents, because there is always a best way to do everything. If we penetrate below the surface of the little courteous conventions we shall find that consideration for the feelings of others underlies all. Do not try to make your gift look as though it cost more than you paid for it. Aside from the paltry spirit of such giving it is a delusion and a snare, for next year your offering must seem to be as fine as the one of this season, or you may appear to have been less anxious to please your friend. The best gifts are those which put no tax upon material resources, but trifles of which the recipients may make frequent us, and so keep the giver in mind. Take the time to write a few words of loving or cordial greeting on the cards that accompany your gifts. Without evidence of individual, personal thought the offering of even the finest present appears somewhat graceless and perfunctory. A message on a card is better than a note, because more informal, and one should not seem to make much of a gift. Having your presents daintily wrapped is not less a matter of courtesy. Let their outward appearance commend them. Leave them or send them to their destination the day before Christmas—unless you can insure their reception early in the day. A tardy gift appears like an after-thought.—December Ladies' Home Journal.

SIGHT.

By George W. Thomas.

Dear Lord, if ever I
Forget thy hallowed name,
And thine all-searching eye
Discern my secret shame,

Restore my failing sight;
The blinding film remove;
With floods of heavenly light
Thy wayward child reprove.

The vision of thy charms
Shall break my heart in twain,
Thy love, that frowning death discerns,
And snaps the galling chain.

O Saviour, ever near,
Our Friend and Lover Thou,
Thy gentle whisper brings good cheer,
And smooths the troubled brow.

Chicago.

The Limit.

"Carson's the most absent-minded chap I ever saw."

"What's he been doing now?"

"This morning he thought he'd left his watch at home, and then proceeded to take it out of his pocket to see if he had time to go home and get it."—January Lippincott's.

CHICAGO

THE OLD TESTAMENT ORDER OF THE SONS OF BELIAL IN TWO TYPICAL DEMONSTRATIONS IN CHICAGO—O. F. JORDAN WRITES OF THE FIRST WARD BALL AND THE NEW YEAR'S EVE ORGY.

On two recent occasions, the Old Testament order of the Sons of Belial, so much opposed by the prophets, has made strong demonstrations in Chicago. On these occasions, the social student has had much food for meditation presented. As this type of individual is more numerous than many of the modern prophets would want to admit, it will be worth our while to note the doings of the Sons of Belial.

"Scarlet Women and "Scarlet Men"

One demonstration occurred in connection with the famous First Ward ball some weeks ago. This ward is made up of the boarding houses that fringe the business district. The widely celebrated aldermen are the Honorable "Bath-house John" Coughlin and the Honorable "Hinky-Dink" otherwise known as Michael Kenna. This first ball is an annual event held in the Coliseum by these celebrated citizens whose generosity in the distribution of drinks is sung to every tune in the tenderloin. The Grace Episcopal Church which is adjoining the Coliseum, attempted to secure an injunction against the promoters of the ball but without success. The powers that be decreed that so respectable an affair should not be interfered with in any way. A motley, mad company it was. Made up of the lost souls of Chicago. We regret that the poetic genius of a Dante or of a Milton who must describe the lost souls in Hades, was not allowed to feed upon the material presented. The scarlet woman and the scarlet man—for why should they not have a like stigma—were present from all parts of the city. Liquor was consumed in quantities to astonish any but the most hardened. The temper of the audience is best illustrated by the press reports of the doings of his honor, "Bathhouse John." He found a staff photographer of the Record Herald waiting outside the building. The presence of a newspaper man is always a danger signal to men of this type. Whatever may have been the inciting cause, the press report states that "Bathhouse John" attacked the reporter and demolished his camera, supported by the sluggers that form the body-guard of the brave alderman.

A wave of horror and shame has gone over Chicago since the reports of this orgy have been published. Yet the Sons of Belial are so well connected that little if any legal trouble has arisen for them.

Chicago's Welcome to the New Year.

On a larger scale was the meeting of the Sons of Belial on New Year's Eve. It has become a city custom for the pleasure-loving part of the population to turn out on that evening. Seats in the restaurants of the loop district are sold by speculators for fifty dollars. It is estimated that every guest in the fine restaurants spent fifty dollars each, mostly on wine. The poorer devotees of pagan sensualism walked the streets, drunken men and women jostling the curiosity seekers that were also on the scene.

On this evening the forces of evangelical Christianity also had a meeting. It was a counter movement to remove the flavor of the First ward ball from the Coliseum. Great evangelists like Dr. Chapman, Biederwolf, Dixon and others were present. The meeting filled this great building, the largest in Chicago, to overflowing, and an overflow meeting was held in a neighboring church. This splendid crowd might seem to exhibit a force adequate to meet the Sons of Belial. It is discouraging, however, to see how little comes from some of these meetings of the evangelical Christians. The highly emotional leadership of the Moody Church on the north side is able to generate a tremendous voltage of enthusiasm, but is unable to convey it over the power wires to the machinery of social service. We need not less enthusiasm but more intelligent and capable leadership in the work of the kingdom. It is encouraging that fifteen thousand people should meet to oppose the Sons of Belial on New Year's Eve. It is discouraging, however, that when the noise of demonstration is over so little remains behind.

Christ's Love of Sinners.

Whence come the Sons and Daughters of Belial? They do not marry or have children. They live but a single generation. The curse of illegitimacy that has fallen on Paris is not a serious problem here. It is the sad fact that the Sons and Daughters of Belial are often the Prodigal sons and daughters of our Christian homes. We cannot dwell long on the good old parable in our churches without the tears welling to the eyes of a parent who has suffered a bereavement worse than death. Jesus was known as a friend of publicans and sinners. He would be working in Chicago much in the First ward from which His church has fled as from the plague. His splendid optimism would insist that the very Sons of Belial might become the Sons of God.

But He would have us do more than pick up social wreckage. He would have His church prevent the making of "rounders." The homes would be made more home-like, the churches more open and brotherly, and our schools more effective in character-building. Not so much with new machinery as with the vitalizing of old institutions would we be taught to present the recruiting of the ranks of the Sons of Belial, and the Sons of the Kingdom would be the more numerous.

Echoes from Philadelphia.

The Federation Council held a meeting at the Y. M. C. A. last Monday with the various denominations present. The speakers reported the national meeting at Philadelphia. These speakers were Rev. John P. Hill, secretary of the Board of Church Extension of the Presbyterian Church, Dr. Herbert L. Willett and C. D. Mitchell, pastor of St. James' Methodist Church. One of the practical enterprises inaugurated last Monday was the starting of a fund for the employment of Mr. Colby as agent of the Protestant churches in the Juvenile Courts. The Catholics have an agent there claiming every unattached child of Catholic parents and ready to receive all others.

The perpetuation of denominational difficulties and differences was ridiculed by all. Rev. Mr. Mitchell told a story of two German Reformed churches at a country cross-roads. When asked to explain the difference between the churches a countryman replied, "The old church believed that Eve tempted Adam with an apple; but we believe he was a 'son-of-a-gun' from the beginning."

Chicago preachers are much interested in a series of social studies edited by Josiah Strong called "The Gospel of the Kingdom." Some Chicago men among the contributors to the series are, Dr. Willett, Bishop Fallows, Prof. Henderson and Prof. Graham Taylor.

These studies are to be used in weekly meetings such as prayer-meeting, Christian Endeavor or adult Bible class. The studies for November show the curve of the series. "Working Women," "Woman's Wages," "Effects on Home Life," "Sweating and Consumers' Leagues," "What the Church Can Do."

The literature can be secured of the American Institute of Social Service, Bible House, Astor Place, New York. There can be no doubt of the benefit of introducing such a course into the life of any church.

CHURCH NOTES.

Ministers' Meeting.

The Ministerial Association will meet at the Jackson Boulevard Church, January 11, at 10:30 A. M., and will be addressed by the Rev. G. W. Thomas.

Let all the members of the association accept this as formal notice and make every effort to be present.

Stephen J. Corey will preach at Evanston on next Sunday evening.

Rev. Will F. Shaw left last Monday for a month's meeting at Newman, Ill.

C. E. Rainwater and wife made an extensive trip visiting relatives during the holidays.

Dr. Layton of China was at the ministers' meeting Monday. He will spend his furlough in Chicago. Our churches ought all to hear his story.

There have been two baptisms at the Metropolitan Church the past two weeks. Last Sunday night an unusually large audience greeted the minister, A. T. Campbell.

The Austin congregation gathered at the home of Rev. and Mrs. G. A. Campbell on New Year's evening. They left a holiday present for Mrs. Campbell and heartiest expressions of good-will for all in the household.

C. G. Kindred was at the ministers' meeting for the first time last Monday. He told his brethren of his preparation for the other world. His deep religious experience during his illness impressed all with the reality of the Christian faith. There were five additions at Englewood Sunday.

The rally of the Foreign Society will occur at the Jackson Boulevard Church next Monday. Stephen J. Corey will give his moving picture lecture in the evening. In the afternoon, returned missionaries and local pastors will give short addresses. The church serves a turkey dinner in the evening.

Prof. Lester Bartlett Jones of the University of Chicago spoke to the ministers last Monday on church music. He pleaded for high grade music throughout the church work. He would have the jingle hymns of popular evangelistic tabooed and the great, yet simple hymns of the past substituted.

The Evanston Church closed the year with a surplus in the treasury. The membership will be canvassed this month for funds to get on to the new lot. The old building may be moved over to the rear of the lot and remodeled for institutional work. The Sunday-school was the largest the past quarter that it has been in the present pastorate.

The quarterly rally of the Chicago Christian Missionary Society will be held at the First M. E. Church Sunday afternoon, Jan. 24. Dr. E. S. Ames is the speaker, and the Hyde Park choir will lead the music. Dr. Ames is qualified by his long residence in the city and by his social insight to deliver a masterful address. The interest already generated promises an unusual crowd.

WITH THE WORKERS

Living Link Evangelist, F. A. Sword, is in a meeting at Brooklyn, Ia.

The church at Alvin, Ill., has called T. J. Buck, of Frankford, Ind., to become their pastor.

The First Church, Omaha, Neb., has called to its pastorate J. M. Kersey, of Parsons, Kansas.

After a successful pastorate of eight years, E. L. Prunty has resigned the work at Brookfield, Mo.

The church at Winchester, Ill., under the leadership of Lew D. Hill, raised fifty dollars for state missions.

J. Will Walters has closed his work at Niantic, Ill., and entered into service with the church at Sullivan, Ill.

R. D. Brown and the church at Chapin, Ill., began a meeting Dec. 27, E. O. Beyer of Chicago is leading the singing.

T. L. Lowe, Union City, Ind., has received a unanimous call to the Fourth Ave. Church, Columbus, Ohio, to succeed Walter Mansell.

The church at Wibders, Ga., will dedicate its new building the first Sunday in February. Geo. L. Snively will have charge of the service.

E. F. Leake closed his work at Onawa and began at Vinton, Ia., Dec. 1, where he succeeds A. B. Elliott who takes the church at Grand Junction, Colo.

F. D. Ferrall has entered upon his fourth year with the church at Bloomfield, Ia. Bruce Brown, of Valparaiso, Ind., will assist them in a meeting beginning January 6.

Walter Mansell, Columbus, Ohio, goes to the work at Crawfordsville, Ind., Jan. 10, where he succeeds Earl Wilfrey, who has become pastor of the First Church, St. Louis.

F. J. Stinson and wife, Eldorado, Kan., have moved into the new parsonage. The members of the church celebrated the event with a surprise party, with a delightful program and refreshments.

The Central Christian Church, Peoria, Ill., is preparing to welcome W. F. Turner, of Joplin, Mo., as their pastor. The reception committee consists of the president of each of the auxiliaries of the church.

W. A. Green, of Kewanee, Ill., is in a meeting with the church at Camp Point, thus returning the service of the pastor H. J. Reynolds, of Camp Point, who recently assisted in a meeting at Kewanee.

Wilhite and Gates will assist the church at Mt. Vernon, Ohio, in a meeting during February. The meetings will be held in the skating rink which seats from 1,500 to 2,000 people. L. O. Newcomer is the aggressive pastor.

The members of the church at Colusa, California, have petitioned H. J. Loken to reconsider his acceptance of the call to the church at Alameda. We have not heard whether he will yield to the entreaty of his church.

The church at Cheney, Kan., received 100 new members in a meeting led by Edward Clutter. They have increased the salary of their pastor, H. J. Meyers, and on account of the large audiences are compelled to face the problem of increasing the size of their building.

TELEGRAMS.

Eureka, Ill., Jan. 3.—Annual report shows four thousand dollars for missions and benevolences. No large gifts.
Alva W. Taylor.

Washingon, Pa., Jan. 3.—Twenty-four added today, one hundred and fifty-eight to date. Greatest Washington meeting in twenty years. George L. Snively easily ranks with our greatest evangelists in resourcefulness, drawing and converting power. Many new subscriptions today. Meeting closes too soon. Evangelists begin next at Marshall, Mo. E. A. Cole, Minister.

Des Moines, Iowa, Jan. 3.—Eighty-three added today—first invitations. Began with Central Church, Finis Idleman, pastor, Thursday. Sixteen converts this morning, sixty-seven tonight. I worked with Brother Idleman four years ago at Paris, Illinois, and with this church 8 years ago when Dr. Breeden was pastor. Brother Idleman is a prince among pastors, with unlimited enthusiasm and consecration. Vancamp and Mrs. Scoville are here. Rockwells at my parents' home, Butler, Indiana, where I gave three invitations last week with twenty-four and eighteen added. Today was our greatest first day with a single church.
Chas. Reign Scoville.

Findlay, Ohio, Jan. 3.—Began with First Church today under favorable conditions. Pastor John Mullen and his people earnest and hopeful. Mr. Leroy St. John, the peerless song leader, began permanent engagements with me. L. E. Seller.

Joel Brown held a meeting at Lancaster, Mo.

Knowles and Ridenour began a meeting at Beaver Crossing, Neb., January 1.

The Foreign Society is making a strong appeal for a Christian physician for work in China. Certainly America's abundance should supply China's need.

H. E. Oldaker, Salinville, Ohio, is holding a short meeting for the La Belle View Mission, Steubenville, where C. N. Garrett, a Bethany student, is the minister.

J. R. Golden began his pastorate with the West Side Church, Springfield, the first Sunday in January. He was heartily welcomed by the other ministers and churches of the city.

The First Church, Springfield, held its annual meeting New Year's night. The reports from the various departments showed the church to be in the most prosperous condition.

The First Church, Springfield, Ill., under the leadership of F. W. Burnham, is entering enthusiastically into the preparation for the union meeting which will be led by "Billy" Sunday.

The Chicago Christian Missionary Society will hold its next quarterly rally at the First M. E. Church, Jan. 24. The address will be delivered by Dr. E. S. Ames, pastor of the Hyde Park Church.

A. F. Stahl has been two weeks with the church at Steubenville, Ohio, and the church is under his leadership taking on renewed courage. Their Sunday-school brought together a bountiful supply of provisions for the poor of the city. The church has a benevolent fund of $800.00, and they see that no child is kept from Sunday-school for lack of clothing.

W. S. Johnson is now in a meeting at Panora, Ia.

One thousand in the Sunday-school, Jan. 3, was the standard set by the North Tonawanda Church (N. Y.)

G. N. Griswold, Waveland, Ind., is available for a series of meetings. He is an evangelist of experience.

The church at Billings, Montana, Walter M. Jordan, pastor, began a meeting Jan. 3. Miss Lucille May Park leads the singing.

President A. McLean and Secretay S. J. Corey are making a great record in missionary rallies this year. The moving pictures, a new and instructive feature are proving very popular.

E. D. Long, 5218 Union avenue, Chicago, Ill., is available for pulpit work with churches in or near the city, until April first, and will assist churches either as regular or occasional supply work.

Geo. B. Stewart, Warrensburg, Mo., speaks in the highest terms of the work of Evangelists Snively and Altheide who assisted in the recent meeting at Warrensburg in which there were 77 additions to the church.

M. E. Dutt has just closed the first six months of his pastorate with the church at Las Vegas, New Mexico. In that time there has been a net increase in the membership of 25, and the church is in the most prosperous condition.

W. C. Bower, pastor of the Tabernacle Church, North Tonawanda, N. Y., is spending a few weeks in special studies at the Columbia University. Lowell C. McPherson, Vice-President Keuka College, is supplying the pulpit at the Tabernacle Church.

W. S. Johnson, evangelist under the State Board of Iowa, closed a meeting at Griswold, Ia., Dec. 22. Miss Ola Bowles, of Des Moines, led the singing. She is highly commended for her Christian character and ability as soloist and director of music. There were 34 additions to the church. S. R. McClure is the energetic pastor.

Harry G. Hill, Third Church, Indianapolis, announces the following series of "Larger Life Sermons," to be preached Sunday evenings during January and February: "Humanity's Highest Honor"; "As a Man Thinketh"; "The Will to Be Well"; "What All the World Wants"; How to Have Personal Power"; "Wisdom's Ways"; "How to Be Happy"; "The Way to Wealth."

J. T. Brown, Johnson City, Tenn., announces a series of eight sermons on "Foreign Countries and Heathen Religions" for the months of January and February. The sermons will be illustrated by the use of the stereopticon. This is the very best way to interest people in Foreign Missions. Preachers, the Foreign Society will furnish you slides for this sort of work, asking only that you pay express each way, and return the views within two weeks.

M. F. Harmon, editor of the Christian Messenger, Jackson, Miss., commends editorially the present work of the Christian Century and adds: "From Willett's 'Confession of Faith', he seems to be believing in almost everything which we have usually considered to be essential and possibly in a little more. Why don't the Standard accept his statement, treat him as a brother, and go on about its business? It may cause Willett to be taken off the program but it can't turn him out of the Kingdom, nor try him for heresy."

WITH THE WORKERS

AT OLD EUREKA.

Dear old Eureka! As Paul said of the Philippians, "I thank my God upon every remembrance of you." Eureka is not a town, a place on the map, only. It is a life, a character, a spirit, an inspiration—the embodiment of great spiritual and intellectual forces. For three-quarters of a century good men and great and noble and consecrated women have been pouring the tides of highest thinking and purest living incarnate in splendid personalities into "Eureka." And today Eureka—College and church—is a source of almost constant streams of influence carrying blessing and benediction throughout the world. How much do some of us owe Eureka. For three years of academic training under the old masters—Radford, Everest, Allen and others, for the degree of Bachelor of Arts conferred more than thirty years ago and for Master of Arts three years later. For the privilege of winning the best wife the Lord ever gave any man. These are supreme among her myriad of gifts to me. Why shouldn't I love Eureka? Seven years ago when the new edifice was completed, it was my privilege to share the fellowship of the church in the service of dedication. But the greatest joy and honor the Eureka Church ever bestowed upon an alumnus of the college was mine last month when I was privileged to lead this grand old church—winner of so many victories— in a twenty-five days' soul winning campaign. The character and results of this campaign have already been adequately and admirably reported by the pastor and Prof. Radford. Let it be mine to set down some impressions of the church as it is today and its ministers. Later I shall perform a similar service for the college. The Eureka church has had a glorious history. Some of the greatest men the brotherhod has known have preached for it. Some of the best pastors have shepherded this flock. But the flock is larger today than ever before—the church vastly stronger in every good word and work.

For six years Alva W. Taylor has led the Eureka flock into "green pastures and beside still waters." And his leadership has indeed been a masterful and yet withal a gentle one. As few men among us, Brother Taylor combines the essential qualities of the preacher, the pastor and administrator. He has the vision of the prophet, the sympathy and considerate care of the shepherd and the masterful grasp of affairs, the close attention to detail, the managerial qualities of the trained executive. In these six years of his incumbency the church has steadily advanced in every department. In this period more than two hundred and fifty have been added to the church by baptism and a much larger number by statement and letter. More than $17,000 have been given for missions and benevolence. The missionary offerings have increased from $1,000 the first year of his pastorate to nearly $4,000 the last year. In each of the last three years the missionary offerings have exceeded the offerings for current expenses. Is there another church in the brotherhood that holds such a record? The past year has been the crowning one of this pastorate. The accessions have been larger, the giving more generous, the spirit of Christ in the church more evident and every auxiliary at the high tide of its life. A remarkable characteristic of Brother Taylor's ministry is its effectiveness in reaching and winning young men. A large number of baptisms during the entire pastorate have been young men and the very best workers in the church today are from their ranks. The students of the college have been greatly inspired by his ministry and they are, with few exceptions, in the church.

Brother Taylor is a vigorous and virile thinker, a dilligent student, with a strong hold upon the vital things, the eternal verities of the gospel. Sometimes he is, I think, misunderstood in his teaching, but to me he seems to be above all things loyal to Christ and His gospel and aware of the Spirit of the Age. His supreme desire is to commend his Master to the minds and hearts of those who need Him.

Brother Taylor has until now resisted the many temptations that have come to lure him to a larger field and a greater work, but the repeated and reinforced appeals of the Irving Park Church, Chicago, though once declined, ought to be effective. In such a field, with ample scope for his versatile powers, his superb sociological and spiritual equipment he will do his greatest work.

H. O. Breeden.

San Francisco, Dec. 24.

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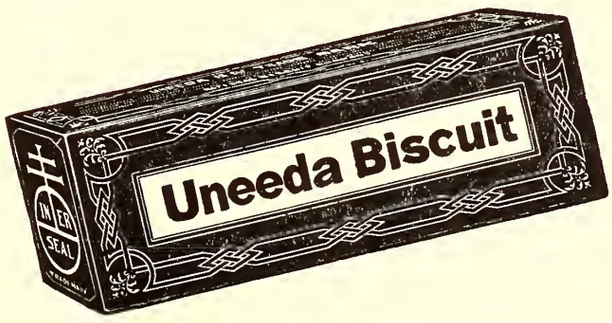

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WITH THE WORKERS

Assisted by Chas. Altheide (singer), and Geo. L. Snively (Evangelist), the church at Marshall, Mo., with B. F. Wharton as pastor, began a meeting January third.

The church at Metropolis, Ill., has just closed a meeting with R. R. Hamlin of Fort Worth, Texas, as Evangelist. There were 83 additions to their membership.

J. W. Lowber of Austin, Texas, preached his farewell sermon for that church January 6, thus closing an unusually successful pastorate which has lasted through a period of twelve years. He expects to devote his time to lecturing.

The Allen Ave. Church, Richmond, Va., held a four days' meeting, Dec. 27 to 30, in opening the Sunday-school section of the church. There were services on Sunday, and at 8:00 o'clock Monday, Tuesday and Wednesday evenings.

Geo. L. Snively, who has just closed a meeting with the church at Washington, Penn., of which Bro. E. A. Cole is pastor, says of the pastor: "He is the most popular preacher in the city and pastor of the most useful church there."

T. L. Read closed a six weeks' meeting at Chapin, Ill., on December 20, with 107 added, 83 baptisms, 66 men and 41 women, only five under 16 years of age; 20 men and their wives; 19 reclaimed, 5 from other churches, who had been baptized. Net gain to the brotherhood 88. He was assisted by J. Wade Seniff of Pittsfield as chorus leader and soloist.

H. H. Peters will present the cause of Christian Education in several of the leading churches of Illinois during the month of January. Among them will be University Place, Champaign, Rantoul, First Church, Bloomington, Lexington, Decatur (Central), Latham, Jacksonville, and Watseka. He writes that the prospects are bright for Eureka College.

We receive with sorrow the news that Mrs. W. T. Moore, president of Christian College at Columbia, Mo., has broken down in health by her strenuous labors for the school for which she has sacrificed so much. Mrs. Moore has been president of Christian College for the past twelve years, and has not only given herself, but a large amount of money, to the building up of this time-honored institution. She will resign the presidency of the college the first of next June and take a well-earned rest. Friends everywhere will wish her perfect restoration and a speedy return to her great usefulness.

KEUKA COLLEGE

A remarkable incident in the progress of union between Free Baptists and Disciples is their co-operation in the conduct of Keuka College, Keuka, N. Y. We take pleasure in presenting to our readers the following agreement which forms the basis of the co-operation, which has been adopted by both bodies: 1. That the Disciples of Christ co-operate in the management of Keuka College. 2. That the Disciples of Christ be given the privilege of naming four trustees immediately, and that, as other vacancies occur in the board, the number be increased as expedient, until they shall have equal representation with the Free Baptists. 3. That the Disciples of Christ be given at least one representative on the Executive Committee, and that they be duly represented in the personnel of the Faculty. 4. That the Disciples of Christ co-operate with the College in providing proper support, and in conducting a joint canvass for $100,000 additional endowment, the income only of which is to be used for the maintenance of the College. 5. That the Disciples of Christ secure for the College a suitable man to enter upon field service, to aid in securing students and money for the institution. 6. That, upon entering into this co-operation, the Board of Trustees appoint a Board of Arbitration, to consist of three members, one a Free Baptist, one a Disciple of Christ, and these two to select a third at their convenience. That, in case of any continued disagreement in points essential to the welfare or policy of the College or in matters that are fundamental to our continued co-operation this Board of Arbitration shall have the authority to decide such questions as shall be referred to it by the Trustees; it being understood that in case of any division of property being necessary, the Disciples of Christ shall share only in that part of the property which they have helped to accumulate. It is suggested, on behalf of the Free Baptists, that the first President of the College under the new arrangement be named by the Disciples of Christ; and it is their desire that a Biblical department be established under his direction. It is the opinion of the officers of Keuka College that this plan of co-operation will be welcomed by a large number of the Free Baptists, there being no apparent opposition to it; while it is the opinion of the Disciples that such a union of efforts will be potent in promoting Christian unity; and it is hoped by all that names and thoughts of distinction will rapidly disappear in loyal service of the Master in the cause of Christian education.

"CHRISTIAN MEN"

The first number of Christian Men has come to our desk. It is the organ of the Committee of Men's Organization Disciples of Christ, published at Kansas City, Mo., with P. C. Macfarlane as editor and business manager. On the front page is the cut of R. A. Long, president of the National Men's Organization, and on another page a short sketch of Mr. Long's very interesting career as a Christian business man. It is the plan to give each month a sketch of some captain of industry among us. The magazine contains such articles as "The Minister's Work a Man's Work," "The Men's Brotherhood," a sketch of the history of the Brotherhood of St. Andrew, some model constitutions of men's associations, a sketch of the Men's work in the Christian Church of Alameda, California, where the editor P. C. Macfarlane has closed a successful pastorate to take up the larger work with men of the entire church. The magazine is bright, aggressive, virile, and will be a great service to the work of the men in any church where it may be taken.

LUM GRADED SCHOOL.

In the call for gifts for the Southern Christian Institute, on account of the burning of Allison Hall, we have overlooked the needs of the Lum Graded School. In our last appeal we stated that enough clothing had been sent to the S. C. I., but enough has not been sent to Lum. On account of the unusually hard times, there will be great suffering in that part of Alabama this winter. A good supply of clothing will enable the workers there to not only relieve suffering, but to greatly strengthen the mission of the school in the community. Send good, warm clothing, securely packed in strong boxes. Direct boxes to Isom Franklin, Calhoun, Ala. Letters directed to Lum, Ala., will reach him. Please note this call from the suffering.

Dec. 8, 1908. C. C. Smith.

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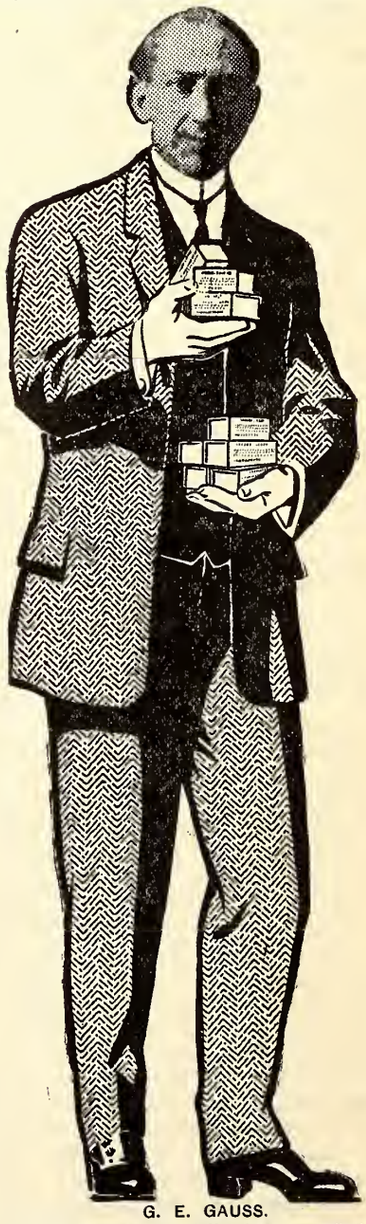

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WITH THE WORKERS

S. D. Dutcher has begun work as pastor at Terre Haute, Ind.

Mr. and Mrs. F. H. Cappa, singing evangelists, are assisting J. M. Vawter in a meeting at Sullivan, Ind.

March 1 Nathaniel Jacks will close his work at Texarkana, Texas, to enter the generalistic field.

The Broadway Church, Louisville, Ky., is placing a new pipe organ in their building. W. N. Briney is the pastor.

Jewell Howard has resigned the work at Amarillo, Texas. This is a good church and should not be long without a pastor.

C. G. Brelos is considering the work at Galveston, Texas, where there is a larger German population than in any other city of Texas.

Mrs. M. M. Blanks, of Lackhart, has given a new building to the Bible Chair work at Austin. Work on the structure is about completed.

Randolph Cook, minister at Enid, Okla., is pushing the work with vigor. The C. W. B. M. offering was $29.00. Additional payment on church debt.

The meeting with the Budd Park Church, Kansas City, led by Wilhite and Gates, resulted in 87 additions to the church. B. L. Wray is the pastor.

Good reports come from the work of Cephas Shelburne with the East Dallas (Texas) Church. There have been 14 additions to the church in the last few weeks.

John L. Brandt and wife expect to make a circuit of the globe immediately following the Centennial Convention. The chief purpose is to study the work of our mission fields.

The new church at Winchester, Ky., which will cost $75,000, is nearing completion. It will be one of the finest buildings which we have in the state. J. H. McNeil is the pastor.

C. R. Oakley, who began work with the church at Mansfield, Ohio, in November, is getting the work in fine shape and is most highly commended by the people of his church.

President E. V. Zollars and Bro. LeMay are pushing hard their campaign for funds for Oklahoma Christian University, Enid, Okla. Since October 1 they have raised $25,000.00.

On the 19th of January E. L. Powell and his church will hold their annual banquet for the men of the city. The banquet has come to be regarded as one of the principal events in the calendar of the life of Louisville.

The church at Richmond, Ky., has raised about $29,000 toward a building fund and will begin work as soon as a sufficient amount is raised. Cloyd Goodnight will be E. E. Moorman's successor in the work at Danville, Ill.

The work of Oklahoma Christian University is greatly prospering. Its present enrollment is 250 students. About sixty of these are in preparation for the ministry, many of them supporting themselves by preaching for nearby churches. Twenty states are represented in the student body. All members of the faculty are enthusiastic over the work of the school.

Harvey Hazel will succeed W. L. Martin as pastor of the Boyle Heights Church, Los Angeles.

Charles E. McVay, song evangelist, has an open date for March. Address him at Atlantic, Iowa.

W. H. Weisheit, the new pastor at Bellevue, Penn., has been holding a good meeting with his home church.

I. H. Teel recently resigned at Visalia, Cal., to become pastor at South Berkeley. His new work is prospering with ten additions during December.

Evangelist H. Gordon Bennett began a meeting January 3 at Nanton, Alberta. He continues for some time in evangelistic work in western Canada.

Clutter and Epler are in a good meeting at Osborne, Kan., and will hold a meeting at Miltonvale, Kan., where Eli Walker is minister, during the month of January.

Granville Snell is in a good meeting with pastor Rusk at Elmo, Mo. Four added and good prospects. Mr. Snell sends the Christian Century his earnest approval of our "stand for Christian liberty."

The building being erected by the National C. W. B. M., as the home for the Mission Training School, at Irvington, Ind., in connection with Butler College, is progressing rapidly. It will be ready for occupancy by the time the flowers bloom.

It is announced that E. L. Powell, of Louisville, Ky., a prince of our preachers, and Dr. Anna Gordon, former Living Link missionary of the First Christian Church, are to be married some time in February. The Christian Century extends its felicitations.

J. F. Findley gave his lecture on the "Passion Play" at the First Christian Church on Tuesday evening, Dec. 22, to a large audience. From the fact that Brother Findley witnessed this Tragic Drama at Ober-Ammergau in 1900, made it quite impressive, and he is requested to repeat it (the "Passion Play") again in the near future. The net proceeds for the church were something over forty dollars.

Albert Stahl, recently pastor of the Second Church in Akron, O., has accepted the pastorate of the church in Steubenville, O., and will begin his work with the opening year.

E. J. Church will close a successful three and one-half years' ministry at Granby, Mo., April 30, 1909. Would like to hold two or three meetings in the spring before locating elsewhere. Terms reasonable. Have had 67 additions this year.

Edward Oliver Tilburn will hold meetings in Montana for several weeks under the auspices of the Montana Christian Association by whom he is highly recommended as pastor or evangelist. He can be engaged for meetings during 1909, and proposes holding summer meetings under a new but tried and successful plan with him. Would consider a pastorate. His address is 119 West Galena St., Butte, Montana.

The church at Veedersburg, Ind., closed a four weeks' meeting last Snuday night with a service in the Opera House that broke all records for attendance in that auditorium. There were 71 added to the church, and the meetings accomplished far more than any one dared to hope. Harry A. Davis of Chicago was the evangelist, and he proved himself to be one of unusual power. The church and community were delighted with his work. Mr. Kelley begins at Wayntown, Ind., Jan. 10.

The church at San Angelo, Texas, is preparing to erect a new building to cost from $25,000 to $30,000.

H. B. Easterling and E. E. Nelms are in a good meeting at Lane, Ill. Seven persons were added the first week.

The church at Oceanside, Cal., Oscar Sweeney, pastor, is being assisted in a meetin by Grant K. Lewis. Prof. B. P. Stout, of Philadelphia, has charge of the music.

W. F. Richardson, pastor of the First Church, Kansas, City, Mo., spent the holidays with his wife and son and daughter at Roswell, N. M., where they are staying for the son's health.

C. B. Reynolds has accepted a call to the church at Alliance, Ohio, and will soon close his work with the church at New Philadelphia, where he has served for two and one-half years.

H. H. Peters of Eureka College delivered an address in the Christian Church of Rantoul, Ill., the evening of Jan. 3 to a large and enthusiastic crowd. Mr. Peters was pastor of this church for three years, resigning to enter Eureka College eight years ago.

The church at Ionia, Michigan, will celebrate the semi-centennial year of its history January 24. A special invitation is extended to "all Disciples who have been members of this church, whoever or wherever they may be, to come home and spend a few days under the old roof-tree." G. W. Moore is the present, much-beloved pastor.

The church at Woodward, Okla., where E. S. McKinley is the pastor, is planning to raise all money for their expenses by the tithing system, thus abandoning the conventional contribution basket. They have pledged $1,350 for Christian Education this year, and have given their pastor an increase in salary.

INTERESTING FACTS.

Food Knowledge on the Farm.

With the Rural Free Delivery of mails, the farmer is as closely in touch with what is going on in the world, as his city brother.

What to eat, in order to get the best out of one's brain and body, is as important for the modern farmer as the manufacturer, business man or professional worker. An Illinois farmer writes:

"I am a farmer and was troubled with chronic indigestion for two years—suffered great agony and could find no permanent relief from medicines.

"A friend suggested that I quit using so much starchy foods, which are the principal causes of intestinal indigestion. I began to use Grape-Nuts and have continued with most gratifying results.

"Grape-Nuts food has built me up wonderfully. I gained 6 lbs., the first four weeks that I used it. My general health is better than before, my brain is clear, my nerves strong.

"For breakfast and dinner I have Grape-Nuts with cream, a slice of crisp toast, a soft boiled egg and a cup of Postum. My evening meal is made of Grape-Nuts and cream, alone.

"This diet gives me good rest every night and I am now well again."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

FOREIGN MISSIONARY RALLIES.

Campaign of missionary rallies with moving picture exhibition at night will be conducted by the Foreign Society during January and February. These meetings will be led by President A. McLean and Secretary Stephen J. Corey. The meetings will begin at 2 o'clock in the afternoon and continue until 4:30. At night an exhibition of our missionary work around the world with moving pictures and stereopticon slides. These evening services are very popular. Large audiences attend. The moving pictures are very rare and bring the realities of heathen life before the people in a striking way.

The following returned missionaries will speak at the afternoon metings. M. D. Adams, who has been twenty-five years in India, Dr. Butchart of China, W. H. Hanna of the Philippines and H. P. Shaw of China.

Rallies Conducted by Secretary Stephen J. Corey, M. D. Adams and H. P. Shaw.

Jan. 11—Chicago, Ill., Jackson Boulevard Church.
Jan. 12—Sterling, Ill.
Jan. 13—Rock Island, Ill.
Jan. 14— Cedar Rapids, Iowa.
Jan. 15—Des Moines, Iowa, University Place Church.
Jan. 18—Ames, Iowa.
Jan. 19—Marshalltown, Iowa.
Jan. 20—Mason City, Iowa.
Jan. 21— Fort Dodge, Iowa.
Jan. 22— Logan, Iowa.
Jan. 26—Fremont, Neb.
Jan. 27—Bethany, Neb.
Jan. 28—Hastings, Neb.
Jan. 29—Fairbury. Neb.
Feb. 1—Atchison, Kan.
Feb. 2—Kansas City, Mo., Independence Avenue Church.
Feb. 3—Topeka, Kan.
Feb. 4—Emporia, Kan.
Feb. 5—Hutchinson, Kan.
Feb. 8—Winfield, Kan.
Feb. 9—Wichita, Kan.
Feb. 10—Chanute, Kan.
Feb. 11—Fort Scott, Kan.
Feb. 12—Independence, Kan.
Feb. 15—Tulsa, Okla.
Feb. 16—Enid, Okla.
Feb. 17—Oklahoma City, Okla.
Feb. 18—Shawnee, Okla.
Feb. 19—Lawton, Okla.
Feb. 22—Sherman, Tex.
Feb. 23—Dallas, Tex.
Feb. 24—Fort Worth, Tex.
Feb. 25—Greenville, Tex.
Feb. 26—Waco, Tex.
Mar. 1—Lampasas, Tex.
Mar. 2—Houston, Tex.
Mar. 3—Beaumont, Tex.
Mar. 4—Shreveport, La.
Mar. 7—Fayetteville, Ark.

Rallies to be conducted by President A. McLean, W. H. Hanna and Dr. Jas. Butchart.

Jan. 11—Danville, Ill., First Church.
Jan. 12—Champaign, Ill.
Jan. 13—Bloomington, Ill., First Church.
Jan. 14—Eureka, Ill.
Jan. 15—Peoria, Ill., First Church.
Jan. 18—Galesburg, Ill.
Jan. 19—Macomb, Ill.
Jan. 20—Quincy, Ill.
Jan. 21—Canton, Mo.
Jan. 22—Memphis, Mo.
Jan. 25—Jacksonville, Ill.
Jan. 26—Springfield, Ill., First Church.
Jan. 27—Decatur, Ill.
Jan. 28—Litchfield, Ill.
Jan. 29—Shelbyville, Ill.
Jan. 20—Charleston, Ill.
Feb. 1—Centralia, Ill.
Feb. 2—Carbondale, Ill.
Feb. 3—St. Louis, Mo., First Church.
Feb. 4—Mexico, Mo.
Feb. 5—Clarksville, Mo.
Feb. 8—Paris, Mo.
Feb. 9—Columbia, Mo.
Feb. 10—Kirksville, Mo.
Feb. 11—Bloomfield, Iowa.
Feb. 12—Ottumwa, Iowa.
Feb. 13—Oskaloosa, Iowa.
Feb. 15—Creston, Iowa.
Feb. 16—Shenandoah, Iowa.
Feb. 17—Maryville, Mo.
Feb. 18—St. Joseph, Mo.
Feb. 19—Cameron, Mo.
Feb. 22—Trenton, Mo.
Feb. 23—Centerville, Iowa.
Feb. 24—Chillicothe, Mo.
Feb. 25—Lexington, Mo.
Feb. 26—Sedalia, Mo.
Feb. 27—Nevada, Mo.
Mar. 1—Pittsburg, Kan.
Mar. 2—Joplin, Mo., First Church.
Mar. 3—Springfield, Mo., Central Church.
Mar. 4—West Plains, Mo.

DOINGS AT DIXON, ILL.

With the exit of 1908 I close ten months of service in this important field of northern Illinois. The visible result shows that fifteen have been added to the church at regular services.

All departments of the church reveal a marked increase. The Sunday-school won the banner in a midsummer contest with three other schools. We celebrated the victory with a week's rally, at which the various interests of the church were presented by visiting ministers.

The church has strugg'ed under a growing indebtedness for several years. We began a campaign to provide for this and make needed improvements, among which was a splendid light plant. We have succeeded.

The church is growing in power. We begin an evangelistic campaign under the leadership of Lockhart and Lintt.

The minister has been honored by the office of secretary of the Ministerial Association, also selected to teach the Union Y. M. C. A. Teachers' Training Class which has grown to a Century Class.

The minister has made ten special addresses and conducted a three weeks' evangelistic meeting with the historic Old Pine Creek Church, at which there were 17 added, this in addition to the regular work.

Fraternally yours,
A. R. Spicer.

THE TEXAS MINISTERIAL INSTITUTE.

Three important meetings lasting ten days, combining the Ministerial Institute, the Texas State Mission Rally and the Texas Lectureship, will be held in the Chapel of the Texas Christian University, Waco, January 26 to Feb. 4. The three programs will furnish a rich variety of thought and inspiration, and promise to be a valuable contribution to the progress of the cause in the southwest. The Central Christian Church in Waco unites with the University Church in extending a hearty welcome to visitors whether living in Texas or elsewhere. An effort will be made to secure special rates on railroads, and free lodging will be provided for all. It is earnestly hoped that a large attendance will continue through all these meetings.

The Lectureship will discuss among others the following subjects: "Christ and the Human Soul"; "Principles of Scientific Criticism"; "Our Church Polity"; "The Supreme Apologetic"; "Christian Science"; "Legal and Spiritual Effects of Our Plea"; "Method of Scientific Criticism"; "The Growing Church and Ministerial Supply"; "The Declaration and Address in Relation to our Present Day Problems"; "Historical Problems in Daniel"; "Studies in the Psalms"; "Studies in Isaiah."

The Institute will discuss: "The Place of the Doctrine of God in preaching"; "The Breadth of the Twentieth Century Ministry"; "The Septuagint Translation of the Old Testament"; "How to put a Church to Work"; "Pastor and Church College"; "The Church and Foreign Immigration"; "The Minister in His Library"; "Missionary Co-operation of Texas with other States"; "The Impending Prohibition Battle"; "The One Faith"; "Studies in the Psalms"; "The Minister and Social Problems," and a series of four addresses by representatives of four different churches on the attitude and tendency of these churches towards Christian unity.

The State Mission Rally will present a session of the Christian Woman's Board of Missions, a Business Men's session, a Bible School session and a Missionary session. A few of the subjects are: "The Texas Bible Chair"; "The Imperialism of Christ and His Gospel"; "The Best Method of Reaching Southern People with the Gospel"; "Our Duty to our German Citizen"; "Our Field and our Forces"; "Business Men and the Church."

On each school day an address will be given to the entire university and visitors. These programs will be exceedingly valuable to all persons interested in a study of religious questions, whether preachers or other workers in behalf of Christian truth. The program is modern, and the speakers are among the best in the south.

Clinton Lockhart.
Texas Christian University, Waco, Tex.

Chas. G. Stout was with us in Denver, Colo., at a most delightful meeting, closing on the 21st of Dec. Stout is an ideal evangelist, and a most pleasant yoke-fellow. He goes to Longmont next. There were twenty-one additions in our meeting at the East Side Church; ten baptisms.

Jesse B. Haston.

THEN AND NOW.

Complete Recovery from Coffee Ills.

"About nine years ago my daughter, from coffee drinking, was on the verge of nervous prostration," writes a Louisville lady. "She was confined for the most part to her home.

"When she attempted a trip down town she was often brought home in a cab and would be prostrated for days afterwards.

"On the advice of her physician she gave up coffee and tea, drank Postum, and ate Grape-Nuts for breakfast.

"She liked Postum from the very beginning and we soon saw improvement. Today she is in perfect health, the mother of five children, all of whom are fond of Postum.

"She has recovered, is a member of three charity organizations and a club, holding an office in each. We give Postum and Grape-Nuts the credit for her recovery."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"SOUTHERN CALIFORNIA MINISTERIAL ASSOCIATION."

The Southern California Christian Ministers' Asssociation is one of the most pleasant and most helpful factors of the church work on this coast.

For years it has met regularly on the first Monday in each month, pro-rating traveling expenses so that all of our ministers in our southland can afford to attend.

With the rapid extension of our churches in recent years, the association has enjoyed a proportionate growth. Formerly the meetings were held in different localities, going from church to church, but for the last three years, to avoid confusion and for convenience of all, the meetings have been held at the First Christian Church in Los Angeles.

The attendance of "laymen" has been encouraged until now the monthly sessions have an attendance of from one to two hundred, and this is constantly increasing.

This attendance is fostered by the social hour including a luncheon in the basement of the church, served by the Ladies' Aid Society.

Doubtless the attendance will be augmented this year by the unusual character of the program. The chief feature is to be Centennial themes, assigned as follows: "Beginnings of the Restoration Movement," by W. H. Martin, of Whittier. (This was discussed in December.)

"Thomas Campbell and the Declaration and Address," W. E. Crabtree of Central Church, San Diego. January.

"Alexander Campbell," by A. C. Smither, of First Church, Los Angeles. February.

"Coadjutors of Alexander Campbell," by Geo. Ringo, of Westside Church, Los Angeles. March.

"Isaac Errett's Contribution to the Restoration," F. M. Dowling, of First Church, Pasadena. April.

"Christian Union," by F. M. Rodgers, of First Church, Long Beach. May.

"The Outlook," by J. B. McKnight, of Magnolia Avenue Church, Los Angeles. June.

"Distinctive Doctrines of the Christian Church," by J. N. Smith, of the Eastside Church, Los Angeles. July.

These addresses will be carefully prepared and are expected to be fairly exhaustive in treatment. They will constitute the morning lectures at the Long Beach Convention next August, and are the same themes which will be discussed at the Centennial Convention at Pittsburg.

All members of all our congregations are invited to these meetings, and these addresses with other high class features of the program each month ought to insure an attendance that will tax the capacity of the lecture room of the First Church. The committee and the association say, "Come!" Let him that heareth say, "Come!" And whosoever will let him come. Geo. Ringo.

Los Angeles, Cal., Dec. 26.

THE CENTENNIAL EDUCATION DAY.

For several years the third Lord's Day in January has been designated "Education Day." Most of our colleges have sought to utilize it as the occasion for making reports of their work to the churches. Many churches have earnestly coöperated with them in making the day yield a better understanding between the college and the church. Where this has been done an intimate relation exists that is second in its force and tenderness only to the personal relation between the graduate and his Alma Mater. The Christian college belongs to the church and the church in a very real and reciprocal way belongs to the college. One cannot thrive without the other.

CHICAGO

Continued.

There was one confession at Maywood last Sunday.

The church at Harvey had a number of additions last month.

Rev. G. W. Thomas, who is in a meeting at West End, was in the ministers' meeting Monday. He comes from Lynnville, Ill.

Sheffield Avenue Church has been having a series of free Friday evening entertainments to enlist their neighborhood.

Dr. Gates preached at Chicago Heights last Sunday. No pastor has been located there yet.

J. K. Arnot preaches at Armitage Avenue Church now. He is making a canvass of the neigborhood to see how many are unchurched.

I recently assisted Carey E. Morgan of Paris, Ky., in a two weeks' meeting, the numerical results of which were sixty-six additions to the congregation. Rarely, if ever, have I led in a meeting where there was more beautiful harmony and more perfect co-operation and sympathy with the plans and methods of the evangelist. The congregation is cultur d, hospitable, responsive and consecrated. Brother Morgan is a princely preacher and a royal leader of men. He and his wife take the initiative in every forward movement in the community.

The Sunday-school of this congregation is doing a notable work. Its superintendent, Wm. Hinton, is a man of vision. During the afternoons of the meeting I delivered a series of lectures to the teachers of the Sunday-school and others especially interested in this work.

On the last evening but one of the meeting, about thirty of the alumni of Transylvania University met in reunion and banquet and discussed most enthusiastically the interests of the institution. Three of the trustees of Transylvania University, Messrs. John T. Hinton, Robert C. Talbott and Carey E. Morgan, are members of this congregation.

R. H. Crossfield.

Transylvania University, Lexington, Ky.
January 2, 1909.

Charcoal Purifies Any Breath

And In Its Purest Form Has Long Been Known As the Greatest Gas Absorber.

Pure willow charcoal will oxidize almost any odor and render it sweet and pure. A panful in a foul cellar will absorb deadly fumes, for charcoal absorbs one hundred times its volume in gas.

The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England today charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with charcoal powder.

Stuart's Charcoal Lozenges go into the mouth and transfer foul odors at once into oxygen, absorb noxious gases and acids and when swallowed mix with the digestive juices and stop gas making, fermentation and decay.

By their gentle qualities they control beneficially bowel action and stop diarrhoea and constipation.

Bad breath simply cannot exist when charcoal is used. There are no ifs or ands about this statement. Don't take our word for it, but look into the matter yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man the best form of charcoal for use.

Pure willow and honey is the result. Two or three after meals and at bedtime sweeten the breath, stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

Stuart's Charcoal Lozenges are sold everywhere in vast quantities, thus they must have merit. Every druggist carries them, price, twenty-five cents per box, or send us your name and address and we will send you a trial package by mail, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

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DRAKE UNIVERSITY
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UNEXCELLED FOR LOCATION AND ENVIRONMENT
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SPECIAL DEPARTMENTS—School of Education, Preparatory, Commercial, Shorthand, Oratory and Physical Culture, Primary Training, Kindergarten Training, Music Supervisors' Training, Correspondence, and Summer Schools.
1,634 students last year. A large increase in attendance this year. Eight well equipped University buildings. More than one hundred trained teachers in the faculty. Library facilities unexcelled elsewhere in Iowa.
Expenses are low—so low that no ambitious young man or young woman should find it impossible to attend school here. Many earn part or all of their expenses. Students can enter at any time.
SEND FOR CATALOG of DEPARTMENT IN WHICH YOU ARE INTERESTED

A SPLENDID ACHIEVEMENT IN RICHMOND, VIRGINIA.

On Sunday, December 27, the congregation formerly known as the West End Christian Church of Richmond, Va., dedicated the Sunday-school section of its new building in Lee District, and will hereafter be known as the Allen Avenue Christian Church of that city.

This church was organized eight years ago with a membership of 61. A lot valued at $3,000 was leased for five years with the privilege of purchase at the end of that term, and a modest building erected at a cost of $2,000. Henry Pearce Atkins, then of Harrodsburg, Ky., was called to its pastorate in April, 1901, with promise of support from the A. C. M. S. and C. W. B. M. From the beginning, however, the church proved self-supporting and the appropriations made by these societies were returned. In 1906 the church bought the lot which it had leased and shortly afterwards sold its property for $4,500. A new site, six squares west of the old, was selected; and a lot, 80 by 129 feet at the corner of Allen and Hanover Avenues, was purchased for $5,200. In February, 1908, plans were drawn for a building to cost about $30,000; and the contract for the Sunday school section was let shortly afterwards. This section was occupied on December 27.

The building is of brick and terra cotta, of Gothic design, planned to accommodate a Sunday-school of about 400. It is equipped with class rooms, gallery, dining room, store room and kitchen; and so constructed that the main auditorium with a seating capacity of 550 may be added without mechanical difficulty to what is now the front of the building.

This section, furnished, cost $17,500—or $22,700 including the lot. $10,000 of this was provided for by the sale of the old property for $4,500 and $5,500 raised in a building campaign last April. Before dedication the total amount to be raised or carried was $12,700. The Society of Church Extension offered $8,000 on its usual condition. To meet this condition it was necessary to raise $4,700 on the day of opening, which was done in a spiritual service under the direction of our Peter Ainslie of Baltimore, who dedicated the old building eight years ago. The Sunday-school of 160 and the membership of 230 have given about eighty per cent of all money raised. Friends everywhere had part in the rest. The largest gifts were $300, but the accumulation of the many smaller ones made the enterprise possible.

FROM THE NEW MEXICO EVANGELIST.

A three days' trip from Las Vegas brought me to Aztec in the northwestern part of New Mexico. Near here are the old Aztec ruins which have been standing for many centuries. For thirty years this country has been settled by a fine class of people. Apples of an extra fine quality are raised here. You will not find a more orderly community anywhere in the east. It is the second place in New Mexico to vote out the saloon. Bro. John Hay preached here a number of times this year and prepared the way for the meeting which resulted in an organization of 23. Three baptisms.

E. Las Vegas, N. M. Frederick F. Grim.

A SPLENDID GIFT
To Each New Subscriber

Any one of the Following Important Books will be sent to a New (Yearly) Subscriber to the Christian Century upon receipt of only $1.50

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Our Plea for Union and the Present Crisis

Basic Truths of the Christian Faith

Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

ERRETT GATES' ILLUMINATING WORK

The Early Relation and Separation of Baptists and Disciples

This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel.

JUDGE SCOFIELD'S FASCINATING TALE

"Altar Stairs"

An ideal Christmas present to your friend. Beautifully bound and illustrated. Retail price, $1.20.

OUR CENTENNIAL BOOK

Historical Documents Advocating Christian Union

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Boston W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $1.00. No one should allow the Centennial to approach without possessing this book.

This is a great offer for us to make. The only reason we can make such an offer is that we expect it to add hundreds of names to our subscription list.

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THE CHRISTIAN CENTURY

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CHICAGO

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Brief articles on subjects of interest will find ready acceptance. Conciseness is always at a premium. News items are solicited and should reach us not later than Monday of the week of publication.

THE SOUTHWESTERN STUDENT CONFERENCE.

A religious meeting which deserves more than a passing notice was the Students' Conference which met at Ruston, La., Dec. 26-Jan. 3. At this conference there were delegates from many of the colleges and universities in Oklahoma, Texas, Louisiana, Mississippi, and Arkansas. There were about 125 men present. The Bible classes, Mission classes, Institutes on the Ministry and Personal Evangelism, the Volunteer Band, as well as the great sermons and addresses set many a man on edge spiritually and sent him back to his college determined to do a great work among his fellows for Jesus Christ. Some of the leading religious men of the South as well as several international secretaries led these students in their thought and devotion. Several men took their stand for Christ and many Christians decided on life callings.

It is well to keep one's eye on the great growth of this organization among the students of our land. The church though infinitely older has many valuable lessons to learn from this organization on the questions of Christian union, business methods, effective organization, genuine earnestness and consecration.

This organization is really getting the cream of the Christian young men of our colleges and land for effective Christian work and for this, one can only express the deepest gratitude to God. Frank L. Jewett.

Waco, Texas.

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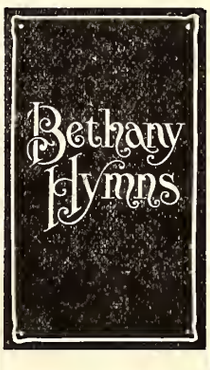

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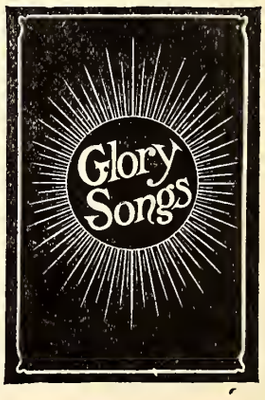
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The Christian Century

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Jesus as a Religious Man

It is a great achievement of faith when our souls abandon all Christian religions and accept the religion of Christ. The Christ who is made the center of a so-called "Christian System" may be very unlike the Christ who actually lived in Galilee. In our habit of making him the object of our faith there has grown up a more or less artificial conception of his personality which can only be corrected as we call ourselves back to contemplate him as a man of faith himself. A system of religion even with Jesus as the center of it may be and usually is something quite different from the religious faith by which Jesus himself lived.

Yet there is nothing clearer, once we think of it, than that Jesus came among us not to give a new religious system to the world but to live the true religious life among men, who, catching his spirit, possessing his mind, would carry this new life to others even as he had brought it to them. Christianity is not a dogma of any kind, not even a dogma concerning Jesus' person; it is a life, the life Jesus himself possessed. This life of Jesus was religious through and through. It was the perfect expression of God's holy will. It was divine life, but we must not on that account yield an iota of its human reality.

It should be instructive and wholesome for us to consider Jesus as a religious man, for then we will have a clearer conception of his right to be an object of our religious faith and worship. This right to be worshipped is not an arbitrary one asserted by virtue of Jesus' official relation to God, but a moral one certified to us by the character of his actual experience of fellowship with God.

What are the basic convictions upon which Jesus risked his all? This is the question we are to ask if we would discover any man's faith. For faith is not what a man believes through argument, but what, perhaps without proof, he feels so strongly must be true that he risks his soul's goods upon its being so. Upon what basic convictions did Jesus build his life?

He built his life upon the faith that God was his Father. This was the deepest conviction of Jesus' soul. Here is the fountain head of his religion. Men knew something of God ere Jesus came, some had even had glimpses of the truth of the divine fatherhood. But no one had ever made this insight central and normative in conduct until Jesus made it so. He took God's fatherhood seriously.

Men had taken God's power seriously. He is the God to be feared. The storms are his, the thunder and the lightning; the stars he flings out as a boy a handful of marbles. Men had taken God's wisdom seriously. They had seen order in the universe and knew that the Creator of all things was himself a rational being. They had even taken God's righteous character seriously. "Be ye holy for I am holy" was one of his revelations to them. But now Christ comes and, for the first time in history, takes God's love seriously. He started his life early upon his childhood's perception of God's loving care, and built his conduct through all the years upon that conviction.

Nothing could destroy that faith in God's loving fatherhood. He knew himself, obscurely born, possessing no rank nor insignia of power, a common man among the sons of men—he knew himself to be the child of the Father in heaven. He based his life upon the conviction that this Father cared for him personally, that he was not lost in the crowd of men, but that the very hairs of his head were numbered. In every experience of his life, therefore, he could be sure his Father had a share. Out of this conviction of God's fatherliness grew his habit of prayer. If God was sharing his child's life he would surely hear his child's prayer. Therefore his prayer was unlike the prayers one would hear in that time. He asked in a simple way for simple goods believing neither that God heard on account of much speaking nor that he must be placated with offerings. God, to Jesus, was

> "Closer * * * than breathing,
> Nearer than hands or feet."

The second conviction upon which Jesus staked his life's goods was that every event of his daily life would be significant of the Father's will. The religion of Jesus' own soul, unlike some of the Christian religions, was not treasured in a compartment by itself, but belonged intrinsically to the whole of his experience. There was no interest or activity that lay outside the religious sphere. Religion and life were, to him, identical. Every event of life he regarded religiously; that is, he conceived it as a disclosure of the Father's will and as indicative, therefore, of his further duty.

In this view of life's daily experiences every thing commonplace became luminous. All the artificial distinctions between men became absurd to him. There was no place for envy and covetousness of another's lot when he was vividly aware that God was speaking to him, through these common experiences of his at school, at home, in shop and street, on hillside and in temple, alone or with his twelve or surrounded by the multitude. Common things were linked together in a progressive design by the gradually unfolding purpose of God. So he moved onward step by step, now and then at pivotal crises halting to make special inquiry of his Father and receiving the reassuring word, "Thou art my beloved Son; I am well pleased in thee; thou hast read aright the meanings which I have spelled into thy circumstances; go forward and fear not."

The third affirmation upon which Jesus built his personal religion was that the Father's will was satisfied by loving service to fellowmen, nothing more and nothing less.

This was a brave risk to take in Jesus' day. It is a brave risk to take in our day. It is taking the world a long time to learn that the only way to reach God is through God's children. Even our modern creed tells us that the chief end of man is "to glorify God and to enjoy him forever," as if there were some direct way in which we could glorify God without serving his children. In olden times, before Jesus' day, they thought God loved the smell of burning bull's-flesh and so they made shambles of their temples. But a prophet came that way who told them that the Lord required them to "love mercy, to do justly and to walk humbly before God." Jesus of Nazareth took this teaching seriously. He found men trying to honor God by legal correctness in keeping the Sabbath and he told them that they dishonored God. God is honored by your using the Sabbath for the good of man, not merely by your keeping the Sabbath, he said.

He showed no respect for any form or ordinance or institution that assumed to honor God without performing some service to human life. The practical helpfulness of any such exercise he regarded as the test of its being commanded of God.

Human life was vividly conceived in the mind of Jesus. Man was the one important thing in the universe about which God cared. So Christ saw men, he felt men; he shared their griefs, their weaknesses, their shames, their sins, their aspirations, their blind gropings after the eternal. This vast world of people, children of God, souls born to everlasting life, with infinite capacities of pain and joy and growth, this is what Christ saw. And in the midst of this picture he saw the great God, his Father, moving among the children of men, bearing their burdens, carrying their sorrows, cleansing their sins, guiding their

growth. He saw that God cared for men and women and little children and set store by no thing or ceremony or institution or even civilization itself, save as it could be used as an instrument of service to human life. He therefore took God's mission for his own mission, his Father's business became his life-task. No scribe could deflect him from his saving enterprise into an argument on the mere legalities of religion. The scribe thought God was very finical about being worshipped and served in a certain manner. But Jesus saw that love and brotherliness, the forgiving spirit and the coöperating will were the things that pleased God because they furthered God's main purpose of establishing his kingdom among men.

The fourth postulate underlying the religion of Jesus was that it is infinitely better to do God's will and seem to fail than to compromise the right in order to succeed. This conviction was the trouble-maker for the Son of God. It was his clinging to it that brought him to Calvary. At the outset of his ministry he defined this principle and planted it deep in his will. The temptation in the wilderness was simply the suggestion of the devil to realize his mission by investing his vast powers, of which he was now fully conscious, in a partnership with the world. "All these kingdoms I will give thee, if thou wilt only fall down and worship me. Do not be too idealistic. Do not be a purist. You have divine powers within yourself. Use common sense in exercising them. You can become a ruler of men, a Caesar; you can restore the lost glory of Israel. But you must use the politician's ways. The end, the goal, you have set yourself—to save your people—is good, is grand; but take heed and be not over-nice in your choice of means. Be practical. Your dream will not come true unless you compromise your ideal with the actual world that you hope to save."

This was Christ's constant temptation. Put behind him at the opening, it was vanquished at every crisis of his mission. Because the world is spiritual, because the reality in it is personal primarily, and not material or formal or legal, he discerned that an obscure, quiet, unambitious life, lived on the humble level of common humanity, counted for more to the man who lived it and to humanity and to God than a life gathering into its hands great power through a series of compromises with evil. This is what God's heart aches for more than for any other thing: that a common man should live the common life divinely and be conscious of its full value to himself, his fellows and his Father. If a man should live that way from dawn to the end of the day he would set going forces of salvation through the whole spiritual world which at last would level all false distinctions and preferments and establish brotherhood among men.

Therefore Jesus refused political honor, he refused the patronage of the social leaders of his time. The kingdom in which he would establish God's reign was not external like Caesar's. It was a kingdom of truth, that is, of true personal relationship amongst men. It had no external sign or blazonry. No trappings of rulership belonged to it. Its lot was service and its purple was the garment of a meek and quiet spirit. To be a citizen of this kingdom of God, to have a right to the communion of souls because one possesses the spiritual graces that make one at home with simple and sincere people, is the highest boon of life. But the price of citizenship here is purity of heart, hands that are undefiled with compromises and a conscience that cannot be deluded into believing that the purposes of God are ever advanced by doing any kind of wrong.

This is the religion of Jesus, the son of man. It is not a philosophy. It has no metaphysics in it. Its contents are not the stuff that creeds are made of. It is religion pure and essential. More than that, it is life, the one life that ever was and ever will be worth living.

THE TREND OF EVENTS

By Alva W. Taylor

"BETTER AN INSPIRATION OF OXYGEN THAN ALCOHOL."

Prof. Simon N. Patten of the University of Pennsylvania effectively answers Prof. Munsterberg of Harvard who recently defended liquor drinking in an article for McClure's Magazine, in a short, aphoristic article in Charities and the Commons for November 21. Prof. Munsterberg epitomized his case by saying, "Better is America inspired than America sober" and contended that drinking relieved the depression and monotony of life for masses and inspired them. Of course he did not defend drunkenness but drinking. Here are some of Prof. Patten's epigrams and arguments:

"If patient, plodding, everyday life cannot be harmonized with the courage and hopefulness of our best moments, there is an eternal discord that no argument or compromise can efface."

"Nothing is so tragic as the wasting of heroic endeavor in hopeless causes."

"Situations change with lightning-like rapidity; arguments die only of old age and are never so perfect as in the defense of a lost cause."

"I grant that inspiration is a nobler end than sobriety but at the same time I affirm that an inspiration of oxygen is better than an inspiration of alcohol."

"Why not then put days in the country instead of hours in the saloons?" "The rule of alcohol is broken when health is sought by expanding lungs, instead of drugging stomachs."

He argues that misery and suffering is mainly due to depletion and depression. Depletion is the running down of the human system and demands, not stimulation, but nourishment. Depression is due to the presence of something that has not been properly transformed and demands not stimulation but a better matabolism, more air in the lungs. The need is for stimulus, not stimulation. "The one is a physical tonic and the other a psychic motive." We need to go in nature's ways. "Civilization would advance more rapidly if we waited to see what nature is doing before we act."

NOT A "WAVE" NOR EVEN A "TIDE," BUT A CURRENT.

No day seems so poor as to bring no news of a temperance victory. Defeats must be expected, battles lost, but National Superintendent Baker coined the phrase that maks a battle-cry in saying: "This is not a battle but a war." Some time ago we read that the Kaiser had become a teetotaller, then that the King of England had ordered that his toast could be drunk in water instead of wine, then President-Elect Taft gets on the "water-wagon" and President Eliot reverses his attitude. Switzerland abolishes the making of absinthe by a huge majority in a referendum vote and Russia enacts more stringent laws for governmental control. The latest news is from Canada where Saskatchewan votes in favor of a local option law and Manitoba goes one-half "dry." New Zealand adds nine new electorates to the six that had already become "no-license" and the convening of the legislatures will doubtless bring new victories.

YUAN SHI KAI DEPOSED.

News comes from China that the powerful Yuan Shi Kai has been deposed and that his discharge was attended by danger to his person, which he escaped by claiming the protection of the British Consulate at Tienstin. He has been the chief minister of the Chinese court since the return of the Dowager Empress to power, and has been steadily for reform. The world was shocked at his summary dismissal and wondered if it could mean that the new regent, Prince Chun, was turning reactionary. The daughter of Kang Yui Wei, who is a pupil of Barnard College, suggests an explanation that all may well hope is the true one. She says that when her father, who was the inspirer of the Emperor's reform edicts, gathered the statesmen about him who were to make the New China all were pledged to secrecy but that Yuan told all to the Dowager. She immediately called together the conservative elder statesmen, deposed the Emperor and out of that reaction resulted the Boxer outbreak. For this betrayal of the late Emperor, Prince Chun, who is the late Emperor's brother, has sought to punish him. Yuan reaped as his reward his high position and the old Empress, seeing a great light, by his help inaugurated reforms in a less precipitous manner. Regent Chun, says the great reformer's daughter, and his advisor are reformers and she predicts that her father, on whose head the Dowager put a price, will soon be recalled from his well-known hiding place and will assist in making the New China, the father of which he really is.

TEACHING TO LIVE AND TO GET A LIVING.

Industrial education is coming into favor. Germany has almost universally adopted it. About a year ago a number of educators, public spirited manufacturers and progressive labor leaders met in

Chicago and organized a Society for the Promotion of Industrial Education. A committee of ten was appointed to investigate and report plans. In the second meeting recently held in Atlanta, this committee formulated a number of suggestions rather than presenting any cut-and-dried schemes. They suggested that a department of Industrial Education be established at Washington to serve as a clearing house of ideas, to encourage the development of industrial schools, and to render practical aid to all efforts in that line. They also recommended that the effort be to establish industrial education in the present public schools without adding more to the curriculum but by substituting it for some less needed studies. The plan would be to give general instruction in the grammar grades and allow election of specific lines in the high schools. This would provide for the years of life between the grades and the time when the boys can take up practical work. The high school, with its academic course, does not appeal to many and they are left to idle for two or three years at the time when idleness is prolific as the devil's work shop. The compulsory education laws and the child labor laws too often leave this critical age in forcible idleness; the lad cannot go to work and he is not willing to go to high school. The industrial school appeals to him. Indeed, there is never any trouble about attendance, discipline or devotion to the task in the manual training classes, for it is creative and fits the demands of the boy nature. Here is a clue to true education in following the lines of interest. The Committee further would encourage teaching of rudiments of agriculture in the rural schools and the extension of industrial night schools in the cities for workers. To these night schools the ambitious and efficient young workers come to learn the science of their craft and to progress in its art.

REDEEMING THE TRUANT.

Good pedagogy studies the nature of the child and creates a discipline for his benefit instead of putting all children through a sort of mill of academic lore. China has done the latter successfully for centuries, but America lives for the future rather than the past. Yet even we cling to medieval "classics" as if they were God-given and inspired for the sake of education. The modern truant school has to deal with an extreme case and in its efforts to devise adequate remedy proves a good rule for all cases. It finds the "incorrigible" truant a boy of positive character, and in all but few cases, that that positive cast, which makes it possible for him to be bad in spite of coercive measures, is a splendid asset for good once it is put in the right current of habit. To do this it keeps him busy at an interesting task; it finds his natural creative instincts and directs them to the construction of useful objects; it trains him as a workman and a citizen, not merely to become one at some future date. Here again industrial education comes to the fore. It is not impossible that "system" is responsible for many of these truants. They possess too much individuality to conform. The oft repeated formula for the best education, viz., "Mark Hopkins on the other end of a log," is lost in modern system. There is a strong suspicion that Germany is pedagogically crystallizing in the shell of a system. We ought to put as much thought on the good boy as the bad one and we should perhaps have fewer bad ones.

PROGRESS IN THE CONQUEST OF THE WORLD.

The past year has been one of notable triumphs in the world-wide conquest of Christian missions. Statistics are usually considered dry enough but we could arouse in ourselves the most feverish interest in a column of figures that meant a new-found fortune for us. These figures ought to be very interesting to Christians because they are clothed with the romance of missionary adventure, the tragedy of missionary sacrifice, and are dramatic with a calling together of the peoples of the earth as are none other that the times present.

The increase in Protestant church members at home last year was one and one-half per cent; that of the missions on foreign fields, twelve per cent. The 141,000 ministers at home can report a gain of two apiece to the home churches, while the missionaries, if their wives are not counted, can report a gain of eleven for each worker. In all there were 165,000 added to the churches on mission fields last year and the total Christian body there now amounts to 4,300,000, about one-half of whom are admitted to the inner fellowship of the churches.

There are now engaged in this work 19,900 white missionaries and nearly 100,000 natives are employed in all capacities as assistants. This is a mighty army and it is doubtful if the world ever saw so many devoted souls enlisted in a task requiring an equal amount of unselfish consecration. They have established 41,600 stations and places of work, teach 1,300,000 pupils in their schools, care for multitudes in their hospitals, run printing presses, translate books, preach to millions, and in their multifarious work do all things for all men.

The total income for this stupenduous task was last year $29,700,000, of which nearly $5.000.000 was contributed on the field. When a comparison is made between the income of these mission Christians and that of ours at home it will be seen that their liberality makes ours look beggarly.

America sends 6,600 missioners and gives $10,000,000 to the cause. Great Britain sends 8,300 to the field and gives $9,265,000. Continental Europe sends 2,300 and gives $1,650,000. America is more prolific in money and Britain in men. Britain gave a few thousands last year less than the year before but sent thirty per cent more men. America contributed $600,000 of the total increase of three-quarters of a million in income and increased her year's quota of new workers by 15 per cent.

The following table shows the contributions of the great Christian bodies of the United States and Canada:

M. E. (North)	$2,487,000	Bap. (South)	435,000
Presby. (North)	1,643,000	Disciples of Christ	413,000
Congregationalist	1,102,000	Presby. (South)	364,000
Bap. (North)	1,050,000	M. E. (Canadian)	321,000
Episcopalian	781,000	Christ. & Miss. Alliance	258,000
M. E. (South)	540,000	Presby. (Canadian)	234,000
United Presby.	484,000		

The great British Societies contributed as follows:

Church Missionary Society	$2,175,000
Wesleyan Methodist	1,745,000
Society for Propagation of Gospel	1,063,000
United Free Church of Scotland	1,044,000
London Missionary Society	977,000
Chinese Inland Mission	478,000
Baptist Society	470,000

The contribution of the great religious bodies of America and Great Britain were as follows:

Methodist	$5,629,000	Baptist	2,582,000
Presbyterian	4,950,000		
Episcopal	4,523,000	Congregationalist	2,079,000

The missionary host is distributed as follows:

India	5,800	Mohammedan Lands	1,450
Africa	4,800	Japan and Korea	1,350
All Americas	2,950	Oceania	600
China	2,750	Europe	300

Each minister at home would have 600 souls to his care were parishes made so none overlapped. On the foreign field there are 600,000 to every white missionary. Twenty thousand is a great host of workers but 1,200,000,000 is a multitude like unto the sands of the sea for numbers. This is the most far reaching enterprise in an epoch that will be known by its world-movements. The harvest is ready; the sicklers are few.

"We're Coming Up To Pittsburg."

BY L. O. THOMPSON.

We're coming up to Pittsburg a great and mighty throng;
We're coming up united a hundred thousand strong.

We're coming up from Nashville, from Cincinnati, too;
From Lexington, St. Louis, from Chicago not a few.

Take down that ugly scare-crow and let this clamor cease;
We're coming up to Pittsburg and coming up in peace.

We're coming up to Pittsburg this our centennial year.
We're coming up united, "All hail and do not fear."

We want to hear our Willett, our Lord and Garrison.
Dan Somer, Bell, Dowling and Rowe, (all we still are one.)

Take down that ugly scare-crow and bid this wrangling cease;
We're coming up to Pittsburg and coming up in peace.

We're coming up to Pittsburg, from the islands of the sea.
We are a mighty people and have a mighty plea.

We're coming up in triumph, with songs of victory;
To pay a fitting tribute to the ones that set us free.

Take down that ugly scare-crow, and bid the clamor cease;
We're coming up to Pittsburg and coming up in peace.

We're coming up to Pittsburg, and spread a merry feast;
We're coming up united and in the name of Christ.

Our plea is Christian union, thus let it ever be;
We've broke the bands that bound us and are a people free.

Take down that ugly scare-crow and bid this clamor cease;
We're coming up to Pittsburg and coming up in peace.
Londonville, O.

The Good God and a Sad World

The biggest question the soul asks is probably that concerning the relation of God the Creator to the evil of his universe. Given a good God, how shall we justify him for making a world with any evil in it at all? How can we defend him in the presence of suffering and injustice and death? We are not responsible for being here. We cannot save ourselves from the pain of living. Some may be able to add up the joys of life in one column and the griefs and pains of life in another and prove that there is more joy in living than grief—and thus justify God.

But not all of us can reckon in this mathematical way with our experience. And besides, if we could, who would dare to say that in the cases of some the balance would not be on the other side? And if there be so much as one soul whom God has made and whose lot brings more loss than gain, then what of the justice of God?

The problem gets especial point in the searching crises of personal experience, as when a dear one on whom we leaned falls on death, or a little child, the knotting place of all our hopes, is taken away, or a business project fails, carrying our all with it—then the heart asks, Why? and often cannot find an answer.

A great cateclysm of nature involving in its ruin the lives of thousands of our fellows starts the question in the universal soul. Certainly such an event as the Sicilian earthquake cannot be traced to human responsibility in any way. Much injustice and suffering man could avoid if he were more thoughtful and temperate and just. But Jesus himself taught us to look elsewhere than in the character of the individual for the causes of certain large classes of woe and pain. "Neither hath this man sinned, nor his parents, that he was born blind"—he answered his disciples who after the philosophy of their time and their sacred book traced misfortune to some sin. "Think you that they upon whom the tower in Siloam fell were sinners above all that dwelt at Jerusalem? I tell you nay." Thus he answered the question of the relation of sin and suffering.

Who will say that the dwellers in Sicily were sinners above the dwellers in Calcutta or Chicago? Evidently no such naive explanation is possible. The good are not always protected from suffering; the bad do not always receive in material physical misfortune the just penalties of their sin. We must search elsewhere if we shall have our problem solved.

Certain old Greek philosophers had an interesting way of getting out of the problem. They said the man of self-control would not allow himself to suffer. He would live above the vicissitudes of circumstance and find his satisfactions in philosophic contemplation. He would be neither glad nor sad, but wise. Good fortune or ill, he would take it all in the day's work and let it go at that. He would find neither pleasure nor pain in the senses, but in the mind. Therefore his counsel was to steel the heart against both pleasure and pain. These men were the Stoics of that day, of whom Socrates, though not theoratically one of them, was in his practice a splendid illustration.

The superiority of Jesus, our Master, to the sages who preceeded him is disclosed in his attitude toward pain. He was keenly alive to it. He is the man of sorrows and acquainted with grief. Match Jesus' death with Socrates'. The one sitting in cool, balanced reflection and discoursing philosophically on the soul's immortality; the other sweating drops of blood in the garden and falling helpless under the weight of the cross! There was an exquisiteness about Jesus' suffering. His face was more marred than any man's. His fine nature lent itself to a pain more keen than a common soul could have felt. Truly in him the old philosophy of Job's comforters and the Stoics finds its absolute denial.

No doubt it is a hard question we have asked our hearts. Has it ever occurred to us, however, that it is a fictitious problem, a made-up question that theologians have perplexed their heads with and suffering hearts have been broken over? This is an abrupt thing to suggest, perhaps. But it seems to us that there is a point of view which, if we are able to take it, will cause such problems to fade out. They may not be solved but they will be dissolved. There are two or three truths we must bear in mind, truths we have so recently learned that the full force of their bearing has not yet been felt in our vital experience.

The first of these truths is that the world in which we live is an unfinished world. The conception of the world as having been created in six days by a God who thereupon departed into a long Sabbath's rest has such a hold upon our imagination that until we consciously shake it off and substitute for it Jesus' conception our hearts will be caused no end of trouble. Jesus said, God is still working as I am working. The whole world, says Paul, groans and travails together in the birth pangs of the sons of God and the ideal social order. The world has not been made yet. It is in process even now. God has not retired from it to rest, but is in the midst of it to finish and perfect it. It has imperfections in it—moral imperfections, physical imperfections. Natural processes and forces and provisions from primeval and primitive aeons lap over into the present. Wicked men with volcanic passions are no more truly a survival of a prior stage of development than are uncontrolled physical forces which break through the crust of the earth and wreak havoc upon the children of men.

If we are convinced that the world is a growing, unfinished world and if we take this conviction seriously into our heart-life as well as our intellect, we shall find ourselves in possession of a principle by which our experience can be interpreted without danger of falling into the pocket of traditional theodicy. If once we think of God as really in his world, in every point of it, and as actually working all the time to finish and perfect it, we shall have a starting point at least for a simpler interpretation of pain than we can have on the traditional premises.

A further consideration for our hearts is that the world's end and character are not fatally determined but remain to be defined by God and man working and thinking together. This idea, at its first suggestion, may shock our feelings and seem to uproot the motives for conduct. But the longer it is dwelt on the more stimulating it becomes to believe that our conception of the world and our conduct in the world are real factors in defining what kind of a world it shall be. The faith that this is so lays upon us men a responsibility which we cannot feel if we assume, as many do, that things are coming out all right anyhow. The truth is that things are not coming out alright anyhow. They are coming out all right if you and I do our duty, if we have wide vision and firm purpose and make sacrifices. Man shares in the creating as well as the creation. He is co-worker with God. That this glorious fact should be true involves defect in the work. There will be flaws. There will be misfits because of man's clumsiness. There will, therefore, be pain.

But such reflections as these do not quite give our hearts courage to suffer in hope. Where is the guarantee of the worth of such a world? An unfinished world, an unfated world, and therefore a suffering world—how may we be assured that it will be worth the suffering? It is a vast price to pay! The age long heart-ache of man, the wars and bloodshed, the accidents, the hates, the injustice, the crying of women, the bruising of little children, the perennial death with its groans and its tears and its silence—who knows that the world will be worth this sadness when it is finished?

God knows! And he certifies his knowledge to suffering men by suffering with them! He sits not off serenely on a throne removed from us while hosts of angels burn incense to him and chant his glory. He is a dust-covered God, a working God, a burden-bearing God—aye, a heart-broken God. In the struggle of men, his sons, he struggles more than they. In the sorrows of women, his daughters, he suffers more than they. In the earthquake God loses with men, and more than men.

If it pays the great God, whose anguish in creating the world must be infinitely deeper than man's, to bear his suffering for the sake of perfecting the world, then we men have here our guarantee that all the anguish of our human life will work out for us an exceeding and eternal weight of glory.

This is the glory of Jesus, that he disclosed the heart of God to us—a heart of love, of pity, a heart bleeding from the foundation of the world.

Paragraphic Editorials

Professor T. M. Iden, of Emporia Kan., has long been the leader and teacher of a club of young men, called the "Upper Room." It was organized first in Butler College, during his professorship there, and has grown during his stay in Emporia, until it now numbers not only the local membership of about 500, but a world constituency which is devoted and loyal to the interests of the "Upper Room." Indeed it is now proposed to erect a structure for the accommodation of this large class. Professor Iden sends out an annual letter at the close of the year, and no one who receives this message, which for the present year covers twenty-six printed pages, can fail to feel the uplifting power of the words of this consecrated man, who is both brother and father to these young men, now, many of them approaching maturity of life and living wherever energetic and successful Americans find their way throughout the world. We know of no nobler work than this which Professor Iden is accomplishing through the ministry of the "Upper Room."

We are perhaps overconscious of our virtue in restraining our editorial impulses to write a bit on the theme of believing anything you like so long as you do not say anything to anybody about it. This, we understand, is the twaddling philosophy that has been conjured up from the hard-pressed brain of a certain editor to make an appearance of justifying his employer's recent wanton invasion of the liberty that Christ has given us. If the brethren knew how strong our desire is to "say something" they would canonize us as editorial saints we are sure. But we have started to take the Foreign Missionary collection and while we are helping to pass the sacred plate it is our earnest prayer that we may not be compelled to stop half way down the aisle to attend to the brother who, after an absence of over ten years has come to church today to make a disturbance. Nevertheless, if we restrain our own utterance we feel like giving the statement of Dr. J. H. Garrison to our readers. It has the value of being both pointed and harmless, and if we quote it instead of saying something ourselves we are being perfectly consistent, are we not? in our determination to give our Cincinnati brother the last word in the controversy. Certainly the sullen mutterings of the man in the back pew will not call for any further attention from those who are taking and making the Missionary offering.

Here is what we found in the Christian Evangelist of last week.

"It will not do to say that a man is entitled to liberty of opinion, but he must keep his opinions to himself, for that would often be a great wrong to the public. We must have liberty of speech, as well as of thought, but liberty of speech must be held and exercised subject to unity in faith and charity in all things. In other words, liberty is not to be made a cloak for producing schism. That would be to violate the law of unity, and the law of love. It would be a poor sort of liberty that only allowed a man to think but never tell his brethren the results of his thinking. There are at least two good reasons why he should declare his conclusion on any subject of importance. The first is, if his opinion is right, others ought to have the benefit of it. The second is, if it is wrong, he is entitled to have it corrected by others; and in either case it is through the expression of opinions, even when they differ, that truth is elicited.

That was a revealing moment in our ministerial fellowship in Chicago when after an absence of nearly three months Rev. C. G. Kindred come into the circle again, almost as one raised from the dead. He had believed the ailment from which he suffered was fatal. One chance in a hundred, some doctors had told him, for him to recover. His brother ministers had been led to expect the worst and his congregation with agitated hearts had gathered—one hundred and fifty of them—at the hour of his operation to beseech God's gracious guidance and mercy. Mr. Kindred came back to his congregation two weeks ago and to the minister's meeting last week. He told us of the hour before his operation in which he had been left utterly alone, at his own request, to face God. The Bible was the pillow of his heart in that hour. The seventeenth chapter of John and the second epistle of Peter were especially precious. And heaven seemed near and the gate of it ajar. But God spared him to his family, his church and the city in which he counts for so much. Some had been talking about the sacrifices a Chicago pastor made. But Mr. Kindred said, "I make no sacrifices by being in Chicago. To be loved by my people and by you is a boon so rich as to pass calculation."

Our Lord's Prayer For Unity

By Vernon Stauffer

Let us begin to say it with emphasis and without equivocation, no matter what rebukes it administers, no matter what traditions it overturns, no matter what shibboleths it repudiates, nor what creeds and party standards it flings into the dust: Jesus Christ meant a unity visible and invisible, vital and external, organic and spiritual, outward as well as inward. The world was to see it and to feel it and to be convinced by it. Because of it, where every other appeal failed, the unbelieving world was to respond to the challenge of Jesus: "Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake." What else can his words mean: "That they may be perfected into one that the world may know that thou didst send me, and lovedst them, even as thou lovedst me"? All too long we have been making our apologies and drawing out our fine distinctions between "spiritual unity" and structural unity;" between "an invisible oneness" and "an incidental non-conformity." The world mocks at apologies, and confesses itself hopelessly muddled over the fine distinctions. With entire appropriateness did Dr. Goodchild represent that skeptical, scoffing world standing, listening to our vociferous affirmations that we are not divided, and answering with Emerson: "What you do speaks so loud that I cannot hear what you say?"

Are the words with which Principal Fairbairn closed his magnificent volume on The Place of Christ in Modern Theology too hard for us to hear?

"It were to affirm no paradox, but rather a position capable of the clearest historical proof [said he], were we to maintain that the higher the theory of the church the meaner the conception of God, or that the growth of high church doctrine is always coincident with the decay of the highest theistic belief. For an absolute or infallible church means a limited God, a God whose working men condition, whose mercies they circumscribe, whose grace they regulate and distribute. Their limitations are imposed on him; his attributes are not transmuted into their energies. They but repeat on a larger scale the sin of Israel—God belongs to their church rather than their church to God. . . . For the more worthily churches think of God, the more will they feel the fallibility of their popes and pastors; the more they are possessed with the faith of his sufficiency, the less will they build on the idea of their own; the more infinitely good and gracious he seems, the less will they be able to claim to be his sole and adequate representatives. The virtue of a church does not differ from the virtue of a man: all are but earthen vessels, even though they be vessels that bear the treasure of the Lord."

From this unworthy, ignoble love of church (I speak not of the body of the Lord) God grant we may be speedily delivered! To the passion of bringing a lost world to faith in Christ, God grant we may be as speedily and effectually committed!

Of the bearing of this divine prayer for unity upon the important and inviting theme of the authority of Christ, all this I pass over in silence, that I may come to the plain and impressive implication of the passage with respect to the office of prayer in bringing about the consumation for which the Master himself prayed. We go back again to that sacred presence-chamber. The heart of the great Master is burdened for the welfare of his kingdom after he shall have passed into the heavens. As nothing else, he fears the danger of schism. Above everything else, he desires that his church may be preserved in perfect unity. And what does he do? Does he talk with his disciples about it, earnestly admonishing them, laying down for them a programme, marking out for them a method? Nay, he meets the great subject with prayer! For him, our Lord and Master, this is the first thing, the most immediate duty, the most practical and effective method by which to attain to the desired result. He has given us an example. Oh, for the fulness of faith, the completeness of devotion, to apprehend its tremendous import! Shall we say it today:

Hushed be the noise and the strife of the schools,
Volume and pamphlet, sermon and speech,
The lips of the wise and the prattle of fools:
Let the Son of man teach!
Who has the key of the future but He?
Who can unravel the knots of the skein?
We have groaned and have travailed and sought to be free:
We have travailed in vain!
Bewildered, dejected, and prone to despair,
To Him, as at first, do we turn and beseech.
Our ears are all open: "Give heed to our prayer!
O Son of man, teach!"

Ah, he will give heed soon enough when we are ready for the lesson. And has not the time now fully come for us to turn to him and let him show us the way to do the thing which we desire but know not how to bring

to pass? Despite all the methods we have tried—fraternal conferences, campaigns of union evangelism, the federation of churches, the exchange of pulpits—none will deny that the movement toward unity still waits for the really powerful impulse that shall give it irresistible momentum and speedily carry it forward to a triumphant issue. In view of that which Jesus did in the upper room, it were well worth while for us to consider whether prayer, secret, individual, congregational, universal prayer, is not now church's first great duty and resource. "In the last analysis the source of power of any spiritual movement is God, and the energies of God are released in answer to prayer." More things are wrought by prayer than this world dreams of. If the whole church, feeling at least in some small sense the necessity of unity as Christ felt it, should give itself to prayer, to prayer as a passion, as an entreaty, as the utter engulfment of the will in the great achievement, prayer that fulfils Coleridge's conception:

> An affirmation and an act
> That bids eternal truth be fact!

who shall say what blessed results might not quickly follow? Where is the ministry of prayer on this behalf magnified as it ought to be? Where are the strong cryings and tears? Where are the ceaseless supplications and the blood-sweat intercessions? It is our shame that we are leaving to the last that which by divine precept and example ought to have come first. Brethren and fathers! The cause of Christian unity drags itself painfully forward today because the church is not possessed by the spirit of prayer on behalf of the great end! In the last analysis, Christian unity will come, as every work of God comes, not by might, nor by power, but by the Spirit of the Lord. To have the mind of Christ is to make the solution of the problem immediately inevitable. Somehow, in some way, we must see to it that there is lifted upon the soul of every follower of Christ the vision of that scene in the upper room: the Master in the midst of his disciples, praying with impassioned yearning that all who believe in him may be one that the world may know that God sent him into the world and loves the world even as he is loved of God. Thrilled by that vision the church will enter upon a ministry of supplication and intercession because of which it shall see the travail of its soul, and be satisfied!

The Sin of the Heresy-Hunter

By Harry F. Burns

The sin of the heretic is nonconformity. What shall we say of the heresy-hunter? If nonconformity is a sin, then heresy-hunting, which is an effort to secure conformity of opinion, should be classed with the virtues. But if we concede the right of the individual to think, though his conclusions may not always conform to accepted statements, then heresy-hunting must be placed under a different category.

The distinction between conservatism and heresy-hunting must be borne in mind. The former is the natural attitude of many minds towards change, and is of great value in society. The latter is an attack upon what is with other minds a natural attitude toward life, an attitude which also has its place in social progress. The peculiarity of the heresy-hunter is not that he holds certain views about religious teachings, but that he aggressively attacks those who hold different views.

The heresy-hunter does not hesitate to destory, so far as he can, the reputation of a brother preacher, who may, perchance, differ from him on some of the teachings of the faith. The unbrotherliness of this procedure has been presented in these pages, not many weeks since. It is a denial of the spirit of brotherliness, even between members of the same religious body. It is a sin against the nonconformity brother, but one which he can endure because of the vitality and strength of his faith. Nor will the truth for which he stands be defeated by such treatment. Indeed, if it be the truth, it will grow the more rapidly. But the real sufferer from the attack is the church or college with which the nonconforming brother is associated. This evil against the college or the church is accomplished by the working of the law of suggestion. The method is simple. Here is a picture which fairly describes what has occurred in many churches within the last few years.

One of the most promising young men of one of our colleges, upon his graduation, determines to continue his studies in a "denominational" seminary, or a great university. He wants to preach. But he wants his life to result in the greatest possible service to the cause of Christ. He accordingly resists the temptation to go to work at once, and spends three or four years in further study. Upon graduation from the University he is called to a prominent church. He sets about the work with enthusiasm, and with an earnest desire to render the largest service to his church and the community. He is aware that while he has at much effort acquainted himself with the results of the best scholarship of his day, that his business as a preacher is not to correct people's scientific and philosophical views, but to strengthen their faith, and to build them up in the Christ-life. Because this young man has gone deep into the truths of the religious life, he is able to supply the spiritual hunger of his hearers. He brings forth from his treasure house "things both old and new." Because he has come to understand the truth himself he does not always use the same words which his fathers in the ministry used, and perhaps does not always emphasize the same things which they emphasized. By many of his congregation, the freshness and vigor of his thought and style are especially enjoyed. The young man is attracting people who have not usually attended church. Audiences are increasing, the church is in every way taking on new life, and the discouraged officers begin to take heart again. The church is harmonious and happy. But one day a heresy-hunter strays into the fold. He inquires about the work of the new preacher and is surprised to find everyone so well pleased. Then he suggests to some of his acquaintances in the congregation that the young man is from a school where Higher Criticism is taught, and that the officers of the church should be on their guard, lest this young man be teaching heresy, and especially lest he "poison" the minds of the young.

Our heresy-hunter may have held some large meetings and, in his way, accomplished a good work for the church. On this account his suggestion has greater weight. Next Sunday morning this member who was before in sympathy with the preacher, sits in the pew suspecting the preacher of "Higher Criticism"—a something which he would hardly know how to define, but he knows it has a bad name. He is not in position to be helped by the preacher's work. He will not let the sermon get at him. He looks for the symptoms of heresy. He of course finds what he looks for, before many Sundays have passed. He tells others of his suspicion. Other heresy-hunters are busy with the church membership. Some of the people are reading a religious journal which devotes columns each week to attacks upon Higher Criticism and heretics. The young preacher, it is found, is friendly toward some of these heretics. He feels the estrangement of these members of his flock, but does not know the cause. If he knew, he could not take these people through all the study necessary to settle the questions that have been raised. The suspicious members talk together. The preacher is conscious of the lack of harmony. He tries harder than ever to make the work go, but can not undo what has been done by the heresy-hunter. The tares have been sown, and now can not be rooted up without destroying much of the wheat. He could endure to be misunderstood, and the unbrotherliness of the preacher who caused the trouble; but he can not endure to see the work of the church suffer. He feels that the only way to restore harmony is for him to resign. This he does, at the expense of his reputation. But the church suffers under short pastorates. Who is at fault? Who is the sinner? The sin of the heresy-hunter is not alone against the brother preacher, whose reputation is injured, whose work is hindered, but it is against the church. The church is the greater sufferer. Many changes in pastorates can be traced to the heresy-hunter's door, whose interest in his peculiar point of view is greater than his interest in the church. The sin of the heresy-hunter, then, is not only unbrotherliness, but disloyalty to the church and a dishonor to Christ.

A Plea for the Christian Life

(From Prof. T. M. Iden's "Upper Room" Letter.)

Christianity does not stop with justice, it requires mercy. It says: "Do more, go farther than mere fairness demands, farther than the moral law requires." It calls for something more than fair play and the square deal. It goes two miles when the law requires but one. It gives the cloak also when judgment for the coat only is rendered. It does more than seek to restore, it makes amends. It loves its enemies and returns good for evil. It gives prayer for hatred, and forgiveness for malice and cruelty. It does not ask, "Will it pay to be good? How much will you give me to do right?" It does not say, "I will do as much for you as you will do for me, love you as long as you will return my affection." It does not have the commercial, bargaining spirit. It bears the burdens of the weak. It reserves judgment of others, but examines itself. In lowliness of mind it "esteems others better than itself." In honor it "prefers one another." It serves, even to the extent of being "all things to all men in order that it may win some" to a better life. It denies itself for others' sake. It refrains from meat if the eating of it cause a brother to stumble. It lends a hand. It helps. It does everything through love. Is Christianity a rare thing in the world? You must answer that question for yourself. I hope it is not. A question more to the point is: "Am I myself a living manifestation of its spirit?"

The little plant has grown in 100 years to be a great tree. India, China, Japan, Africa and the Islands of the Sea are seeking shelter in its branches, and they will not be denied.

A. F. Sanderson.

Houston, Texas.

Abraham's Sacrifice of Isaac

By Rev. David Smith, Author of "In the Days of His Flesh."

Whatever difficulties it may present, the story is sublime. The heroism and pathos of it send a thrill through one's heart, and the man who scoffs at it may have a critical intellect, but he has also a prosaic mind; and he has certainly not a judicial intellect, for he circumscribes the area and excludes facts which are essential to a just verdict. He forgets that the incident occurred nearly 4,000 years ago. Of course, we stumble at the story. It was, according to our notions, a monstrous thing that Abraham attempted. And the main difficulty is that the Lord commanded it. Nowadays, if a man bound his son and lifted a knife to slay him, he would be arrested as a murderous criminal; and, if he pleaded that he had done it at the command of God, he would be accounted a lunatic. Yet this is precisely what Abraham did. The difficulty disappears if we grasp the principle of the progressiveness of Revelation. This is an essential factor in the case, and it is unjudicial to leave it out. Abraham lived at the very dawn of Revelation, and many things were then believed and practised which are now shocking to the moral sense developed by centuries of divine discipline. Human sacrifice was a religious institution, and it persisted long; it was hardly eradicated from the Roman Empire. His first-born son was a man's most precious possession, and was accounted the most acceptable sacrifice he could offer to his God. It was nothing unusual, nothing abhorrent to the moral sense of his generation, that Abraham did when he bound Isaac and laid him on the altar. And what suggested the sacrifice? It may be said that the Lord commanded it; but then the Lord does not speak, nor did He speak then, by a voice from Heaven. He speaks to men through their experience. And it was through his experience that He spoke to Abraham. After the birth of Isaac Abraham had, in deference to Sarah and in the interests of domestic peace, perpetuated a cruel wrong, not merely removing Hagar and Ishmael from his tent, but turning them adrift, like wandered beasts, to perish in the desert. When he had watched them wandering away and disappearing over the horizon, he would heave a sigh of relief. It had been a painful business, but it was ended, and he had seen the last of it. And, indeed, he never saw the wanderers again, but his sin haunted him like a malignant ghost; and now, when Isaac is some six years of age, as we gather, his remorse becomes intolerable and demands expiation. Abraham had expelled Ishmael to make room for Isaac, and now there is no fitting atonement but the sacrifice of Isaac. It is thus that men are ever haunted by their sin. The prize which they have sinned to gain becomes a thing accursed, and they would gladly surrender it to get back the peace which they have forfeited. This is the pathos of the story. It shows us a man haunted by his sin and endeavoring to shake it off, to cut, as it were, the poison out of his flesh at the cost of sore and cruel anguish. It was a brave sacrifice. The promise hung on Isaac, and his death was, according to all human reckoning, the forfeiture of the splendid future whereof God had spoken. Yet Abraham would put himself right with God at all costs, even a cost like that; and he clung, with a grand defiance of reason, to the faith that God would find a way of fulfilling His promise (cf. Heb. xi. 17-19). The incident taught him two truths which constituted a far advance in the progress of Revelation: (1) He learned that the Lord did not desire human sacrifices—the truth which the Prophet Micah proclaimed with indignant emphasis in after days (vi. 7-8). (2) He learned the true and only expiation. He would have atoned for his cruelty to Ishmael by slaying Isaac, but this would have been simply a second wrong and a further mutilation of his life. The only possible atonement was not the death of Isaac, but the service of his consecrated life. This is Sacrifice—not death but consecration, the taking of our broken lives to the altar and the glory of God. What the arrested sacrifice on Moriah suggested, the finished Sacrifice on Calvary proclaims. Christ has reckoned with the past, and He bids us leave it with Him and neither mourn over it or attempt vainly to undo it, but consecrate ourselves forthwith to the service of God and live henceforward to His glory.—British Weekly.

Book Review

Acts, by George Holley Gilbert, New York. The Maemillan Co., 1908, pp. 262, $ .75 net.

This is one of the first volumes of a new set of eommentaries, called, "The Bible for Home and School," edited by Shailer Mathews. Its appearance is timely, for the International Sunday-school Lessons for the entire year are found in the Books of Aets. Among the commentaries from which one has now to choose are the small and useful "Cambridge Bible for Schools and Colleges," which however lacks up-to-dateness in a number of respeets, ehiefly its use of the authorized texts, and its conformity to a scheme of eommentation now rather outgrown. The International Critical Commentary is for this generation the most eomplete and satisfactory, but its volume on Acts has not yet appeared. Then there is the "Expositor's Bible," which is by no means of uniform quality, and whose two volumes on the Book of Acts by Professor Stokes are hardly to be compared with the stronger books of the series.

Professor Gilbert has put into remarkably small compass the essential features of the Book of Acts. In the introduetion he discusses the charaeter of the work, the author and date of composition, and the historical value of the book, adding a list of the best works on the subject, and a table of approximate dates for the apostolic age. The commentary is full enough to serve the purpose of any teaeher or student, and it has the unusual merit of eonsidering the more difficult rather than the merely obvious features of the text. Full justice is done to recent eriticism of the Book of Acts, and the reasons for accepting the Lucan authorship and the general trustworthiness of the work as a background for the Epistles of Paul are presented. Appendices upon such important topics as the Holy Spirit in Acts, Speaking with Tongues, the community of goods at Jerusalem, etc., are included at the end of the volume.

On the whole, Professor Gilbert's little commentary is the most servieeable work now available for the average student of the Book of Acts.

A. McLean's New Book Free

Our proposal to give a copy of A. McLean's new book on "Alexander Campbell as a Preacher" with each new subscription of $1.50 has proved so attractive that we have decided to continue it beyond the date (January 2), which we had set for its expiration. During January the offer will hold good. Ministers may have the paper (new subscription), and the book for $1.20.

YOUR OWN PAPER FREE

FOR A LITTLE WORK.

Any minister (who is not in arrears to us) can have his subscription date set ahead one year by sending us 2 New Yearly Subscriptions with $3.00. This applies to ministers who are not now subscribers as well as to those who are.

BALANCING THE BOOKS.

Every good business man strives to have his accounts square by the end of the year. In doing so he should no more overlook his standing with the Lord than with the grocer or the landlord. Among the affairs of God's Kingdom he should be equally careful to see that each has received its just consideration. What have you done for Ministerial Relief in the year 1908? What has your church done?

For us it is not only the end of the year but the end of a hundred years. It is only for the last few of these that the work of Ministerial Relief has been organized. There are a few churches of Christ that have faithfully made an offering to it every one of these years. The great majority have not yet given the work even one recognition. Are you willing to let the century close and the Centennial celebration be held with such an unequal record against your congregation?

While we have been neglecting this holy work, one after another of those who should have been cheered and helped by its ministry have been called away from our ungrateful disregard. Let us praise God that many of them yet remain with us, and let us gladly make such an offering this year as will not only justify our affection and relieve their distress, but will be a worthy Centennial memorial of those to whom we can no longer minister in the flesh.

W. R. Warren, Centennial Secretary.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

The City and the Country

THE CITY

The Correspondent:—"After my brief visit to your mighty metropolis I am back again to my quiet and restful country home. The change suits me. Although I was raised in the city I could not now be induced to take up my abode again there. It may be that because I am growing old I have become wedded to the accustomed and to the quiet; but I think the real reason is quite different and deeper.

The city with its vast numbers, with its ceaseless noise and bustle, with its gigantic sky-scrapers, with its superlative alertness and extreme inquietude in business, with its dress and pomp, overwhelms me with astonishment.

I could be astonished and still enjoy it.

But in looking closer to the life of the city I find myself greatly perplexed. There is dark mystery hanging over its throng ceaselessly moving to and fro. Their faces are anxious faces. Their nerves are strained. Where did they all come from? I suppose they have gathered to this seething center from every country and clime—I suppose ten thousand mothers have wept over these who have broken the old home ties. 'How do they all live?' has been asked countless times; but to me it is still unanswered. To me there is a mystery about every building and every face. There are the mansions of the rich, the clubs and many other exclusive places that I may not enter. But for that matter every place where breathing people live is fraught with the mystery of tragedy and comedy.

Mystery and Injustice of the City.

The friends in the country live in the open. We can somewhat measure their souls; but in the city the people are protected from us by convention, and then their number is so great, that, do the best we may to explore, we are always entering the region of mystery. Although I grant I am greedy to know the motives and movements of my kind, yes, I have a sort of a Sherlock Homes eagerness to unravel human complications and perplexities; yet I could endure the mystery of the city. Again the injustice of the city is everywhere apparent. The palace and the ash barrel with an orphan boy in it; the ten-dollar meal with the rarest wine and the dirty morsel snatched from a refuse can; the seal skins and the rummage-sale garment; the thousands made in an hour and the pittance only made in a year; the large profits of a few and the no profits of the many, these are contrasts the injustice of which are apparent to kindergarten students of economics and Christianity's doctrine of brotherhood. The poor people surprise me with their patience. However, I could endure even the injustice of the city. It is the immorality of the teaming centers that most oppresses me. Life here is cheap. Physical life is eaten up by the mills of men that grind quick and mercilessly; but the life of the soul seems cheaper. It is bartered away for death. In the seven thousand saloons in Chicago is written the text that wise men discovered to be true thousands of years before it was a text, 'the soul that sinneth it shall die.' And if there be a text more terrible in its threatenings of awful punishment to the sinner it is written in the unnumbered brothels of the city.

Do not misunderstand me. Distorting as the revolting sin of a great city is to me I could endure the sin, be it as loathsome as can be imagined. What then, you ask, is it about the city I could not endure? Perhaps you are saying, "If he could endure the noise, the business, the hurry, the injustice and the sin he surely ought to endure anything. It is this that would drive me wild—my own helplessness.

I could endure the noise and hurry—if I could calm it even a little.

I could endure the injustice if by any judicial or frantic procedure of my own I could in the least ease oppression's hand.

I could even be in the midst of sin all day and every day if I could replace profanity by reverence, drunkenness with sobriety or immorality with purity.

But the irresponsiveness of the city would kill me. How long would John have cried in the desert without success? Unlike thousands of city workers Job was finally successful. I repeat I could not endure my own helplessness amidst the vast and crying need of the city.

Hence I live and rest and enjoy and serve in my happy country neighborhood."

THE COUNTRY.

It was my good fortune to grow up with the flowers, the weeds, the birds and the bumble bees of the country. With palpitating heart have I gone many a time into "the backwoods" after the cows at night. As I watched the "gap" in the old rail fence I learned the music of the insects and the bees. The fence corner in the "back-field" was my first pew and the whispering winds my first preacher. The motes in the air were fairy angels. The humming-bird and the roses were messengers of the eternally good and the eternally beautiful. I did not go to "Sunday" School in my early days. How we cramp God! It is sinful to be ever confining Him by our creeds and terms and organizations. We attended the universe's school with its flowers and birds and stars and plantings and harvests and brooks. Under the splendid hard maples, in the old barn, beside the creek with banks of meadows, among the kindly sheep, on some large boulder we read the words of the God who made all things that are.

A Ten Mile Walk in the Country.

But I must check memory. Today I live in the city and like it right well; of course I must get a fresh breath of country once in a while to keep a proper proportion. Today I have walked about ten miles in the country. Please notice that I walked and that by choice. I was offered a ride. Credit me with refusing. It was zero weather too. I wore a derby and no ear covering. The clear beautiful snow carpeted the earth. It was terribly quiet. Both men and mice kept to their shelter. The only sound, positively the only sound, that came to my ear for miles was the mournful singing of the telephone wires. I never liked that sad sighing. I had gone almost three miles before I saw a living thing, and it was in an open country, then two crows flapped their wings. They were in no way inspiring. However, they gave some diversion to my thoughts. I wondered how they had survived the day before when it was 26 below zero. I wished some naturalist was with me who could enlighten me. How often I wish some wise man near me to answer my perplexities. Sometimes, however, wise men are disappointing. I still wonder what those crows did during that extremely cold weather and more what they thought. But I err, our Bible professor at Drake used to solemnly address us, "Animals do not think, with them it is instinct, not thought." We were all satisfied. The crows were the only living things I saw in my walk save a rabbit, and a few people towards its end. The quiet of the place felt uncanny. I would have hailed with delight a Halsted Street car with its motley crowd. I almost imagined myself on some planet alone, cut off from all social concourse. On the white snow I saw muskrat tracks; but these were only suggestive of memories of things long since passed.

Beside a Lonely Church.

As I traveled my planet alone I passed a church which from its high place looked most lonely. A church unoccupied, to me, is always a place to avoid. Why is it? Perhaps because it belongs to everybody and therefore to nobody. Perhaps because it scarcely expresses the life that is homelike and of the fire side. Perhaps because the church suggests the spirit world, ghost land. I do not know. However, all about this church was the neighborhood's city of the dead. The loved ones from every home were there; and the snows were over them. The wires continually sang their monotonous dirge and the sable crows flapped solemnly by.

I hastened not away from the cold white monuments, I paused to wonder if the dead, should they be like us, would prefer their graves in the country or in the city? Vain to thus wonder! The dead live in a city where is no loneliness and where there is no sin.

I passed from the quiet of the cemetery to the not less quiet of the road beyond.

I come to my destination, a farm house. Here again I felt as if I were in a planet alone, almost alone. My friends to whom I came were of a foreign tongue. It would not have been better if they had been of foreign souls, not interested in the things of my deepest thought and feeling.

Country People Do Not Play Enough.

I shall not attempt to answer "The correspondent." I am simply trying to say that it is the lack of fellowship that keeps many from the country. Of course I know that my picture does the country an injustice; but having had just the above experience I give it to set forth a very patent truth.

My country friends, speaking now soberly, do not usually have fellowship sufficient for their own good. They do not play enough. City people usually take more recreation; and enjoy much more society. If they do their serious work well and if they are not overcome by the tragedies all about them they must. Country women age far too quickly. They need more opportunity and more time for the feminine foibles (Is there a better word?) than they and especially their husbands think necessary.

My space is gone and lo, I have not touched on the more directly moral phases. But can I bring "The Correspondent" to time by unsettling his despair as to his influence upon the city by asking one simple question:—

Which is the harder headed, less subject to easy influence, the farmer or the average clerk or stenographer? I like the country and country people.

Austin Sta., Chicago.

"The self-made man," remarked the observer of men and things, "would give more general satisfaction, doubtless, if he tried himself on a time or two before he was done."—Detroit Journal.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Meaning of the Silence

I wrote concerning Prof. J. W. McGarvey recently in these columns as follows:

"Does he realize what a menace to free, scholarly inquiry, and what a gag to free speech among the Disciples, his department of Biblical Criticism has been for more than eighteen years, all because of the reign of fear established by the easy use of the word "infidel"? To which he replies as follows:

> "No, I don't realize this. The class to whom he refers, though few in number, have made so much noise for more than eighteen years, that I thought maybe they had the courage of their convictions. If the most of them have been scared into profound silence, it would have been well had Bro. Gates followed their example. A man who can not defend his belief, had better keep still about it. And if a man is so near being an infidel that to call him one will hurt him, silence is good policy. During all these years I recollect no one who has called me an infidel, and I have not known the day when to call me one would have hurt me. A believer ought to be so well known as such, that the charge of infidelity would always prove a boomerang to the man who prefers it."

The foregoing quotation affords interesting subject matter for reflection. I will make the various sentences texts for a few observations:

1. Bro. McGarvey thinks it would have been well if I had kept silence with the rest of them. That may possibly be; it may be that I have not carefully counted the cost of taking issue with Lexington. I lay no claim to great courage or to great fitness to speak. Perhaps I am being led as a lamb to the slaughter. I do not mean to go to martyrdom for the cause of free faith and free speech if I can help it. But the opportunity was offered to speak some things uppermost in my heart, and I find that I have stumbled into saying some things a few of my brethren think ought to be said. I can only entreat that Lexington deal as gently and mercifully with me as my great temerity derserves.

"It Might Have Been."

What a different history the department of Biblical Criticism might have made for the reading of posterity if it had been characterized during the last eighteen years by all the geniality of personal nature possessed by its editor. If those myriads of pages sent forth to the brotherhood had borne the spirit of openness to new truth, faith in the equal sincerity and loyalty to the truth of other teachers and inquirers, and sympathy with the desire and effort of young men to find the truth, they would have been like leaves of healing for the brotherhood. But how does it stand after eighteen years of ceaseless writing? The new light and truth that have been fought have marched quietly and steadily on to victory in the brotherhood; suspicion and enmity have been created among those who ought to be brethren; and at the first hundred years of their history, the Disciples, largely as a consequence of the department of Biblical Criticism and the paper that has carried it, have been threatened by an open breach in their ranks. Good and earnest men who would not refuse to hazard their lives for Christ, have been named as faithless to him and marked for avoidance.

The aim of the department of Biblical Criticism was to prevent the spread of the new ideas; it has resulted in preventing the spread of good will and unity among brethren, and has actually propagated the ideas it proscribed. Such is the ill-fate that overtakes every effort to prevent the progress and growth of the truth by appointing authoritative bounds beyond which it cannot pass.

Why the Silence.

But why this silence of our teachers and students? Because they have not had the courage of their convictions? Have they feared the superior insight and knowledge of Prof. McGarvey? Have they avoided matching swords with him because of his greater strength and skill?

The most exasperating thing to Lexington has been the way the "flocks of fledgling critics" have gone on believing their "infidel ideas," and making converts to them, in spite of her knock-down-and-drag-out arguments against them. Lexington has so often inquired: Why do they not turn and defend their teachings. The department of Biblical Criticism is open to them. Then she reasoned: Silence is confession of guilt.

No, that is not the correct explanation of the silence. Silence may be confession of guilt sometimes, but in this case silence was confession of despair—the despair of Jesus when he was silent before the judgment seat of Caiaphas and of Pilate and the crowd that cried, "Crucify him!" "Crucify him!" He had no arguments to oppose to the settled convictions and the fixed determinations of his enemies to stop his teaching. He did not know—he was not skilled in the use of their arms. If they had been earnest, humble seekers after the truth, as he was, he could have responded to them. They were not seeking the truth, but his life; they took what they were seeking.

Civilized and Uncivilized Warfare.

Brother McGarvey, we have felt all along that you were not seeking the truth; you acted as if you had already found it and there was but one thing left for you to do, and that was to punish the holding and the utterance of opinions opposed to yours by all the implements of torture in your possession. We could not engage in intellectual combat with you because our consciences would not let us use your methods of warfare. You know that civilization has outlawed some ancient methods of carrying on war. Civilized nations no longer tolerate the maxim: "Everything is fair in war." The conscience of the civilized world no longer sanctions the slaying of non-combatants in the enemies' territory. The missionary societies and colleges are the non-combatants of the Disciples. They should not be made to suffer in a theological conflict any more than the women and children in civil warfare. Where they are likely to be made to suffer by a conflict, it should not be started without long reflection and wide consultation with the brotherhood. The poisoning of wells and streams of water on which the enemy depends is no longer tolerated in conflict between civilized nations. The officers and members of churches, and the trustees and supporters of colleges, on whom pastors and teachers depend for support should not be poisoned against them in theological conflict.

The teachers and preachers among the Disciples have kept silence, not because they did not have courage, the courage of their convictions, but because poorly clad wives and unfed little children did not have courage; and because officers and trustees of colleges did not have courage. They would have been very glad to risk their ideas in the conflict, but they did not think it fair to be asked to risk their homes, their work, and the vested interests of the brotherhood, along with their ideas. It was not fair to expect them to risk so much for difference of opinion; and it was not human to threaten so much. Why the silence? The methods of the contest were not fair.The use of aspersion and innuendo are ruled out of discussion among brethren in most Christian circles. No self-respecting Christian man will enter into contest with a disputant who persistently twists disagreement with his opinions into disloyalty to Christ and infidelity.

2. Prof. McGarvey says that during all these years no one has called him an infidel. He ought to be very grateful for the kindliness with which his brethren have treated him. But he ought also to do unto others as they have done to him. That would have been a square deal and a golden rule of action even in an editor. For an editor ought to be subject to the same principles of action as ordinary mortals.

Boomerangs.

Prof. McGarvey further says that "a believer ought to be so well known as such, that the charge of infidelity would always prove a boomerang to the man who prefers it."

This is a wise observation, and a correct representation of Prof. McGarvey's own case. His arraignments of the faith of his brethren have proved to be boomerangs to him. If he had been the only one to suffer from the recoiling boomerangs, we could forget the sufferings of his victims and the wounds of the brethren.

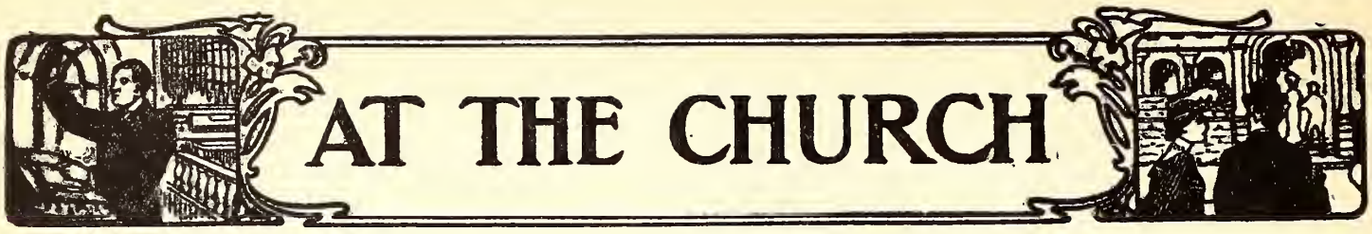
Let it be taken for granted that he intended to hunt only the immediate object of his attack. Is it not a rather complacent attitude for one man to take toward another man, to hold him responsible for being hurt when he is shot at? Prof. McGarvey's attitude is precisely the attitude of a man who should take his rifle and point it at his neighbor saying, I want to see if you are completely covered with a steel armor. If you are protected with armor as you ought to be this bullet will not hurt you; but even if it does penetrate a soft spot in your armor and injure you, then you can get damages from me in the courts.

What a delightful neighbor such a man would be! Any morning you came out of your house he would be likely to take a shot at you, and suavely say to you: Why dont' you defend yourself? There are plenty of revolvers and the courts are open. Any man who can not defend himself had better stay in the house!

How long would a community suffer such a man to run at large? Most men would feel that they had a right to be safe from assault in the public streets in time of peace. Yet it is possible for a single man to terrorize a whole community of peaceable citizens. Not every man could or would do it. Not every one is so gifted. It requires a peculiar but not very enviable order of talent to do it.

I trust that I do not overdraw the facts in the case when I say that Prof. McGarvey

(Concluded on page 16.)



Sunday School Lesson

By Herbert L. Willett

Peter and John at the Temple*

The closing verses of the second chapter of Acts form an interesting commentary upon the first Christian community. The believers in Jesus were a company more than three thousand in number. Organization was not thought of as yet. The first passion of these followers of the Master was testimony to his name and to the wonders of his work. Signs were wrought by the apostles in demonstration of the power of the new life which had come into the world. All the believers were united in spirit. So generous and universal was their sense of comradship that in recognition of the need in which many of their brethren stood they freely committed their possessions to a common fund, from which all might secure the needed help. There was no communism in the technical sense of the word, for their fund was entirely voluntary. No obligation save that of brotherhod was laid upon them to contribute to this central treasury, but many of them gave conspicuously of their possessions, and some disposed of all they had in this good way. They met daily, having abandoned nearly all other interests than those which centered in the name of Jesus. Their Christian recognition of one another, both in the ordinary meals and in the Lord's Supper, which probably was observed daily at first, made them of one heart and soul. It was a time of great gladness and power, and daily additions were received by the Christian community.

Peter and John.

Among those who were conspicuous in this work was the apostle Peter. The words of Jesus at the time of his great confession had designated him as the spokesman of the movement. None of the disciples had any authority save as witnesses to the truth, and in this capacity Peter was always first and foremost, his temperament being admirably adapted to the work. With him, as an associate and prominent member of the group of twelve, was John; and a third, James, his brother, had not yet witnessed to the faith by his early martyrdom. These three are the only members of the apostolic group whose names are mentioned in the book of Acts, after the calling of the roll in chapter two; and it will be remembered that these were the three disciples whom Jesus admitted into most intimate companionship with himself, at least on three notable occasions. It is in connection with Peter and John that the present lesson is recorded.

Jewish Christians.

The first disciples were Jews. As yet no Gentiles had entered the community of believers. Indeed, perhaps the thought of Gentile Christians had not yet occurred to the early Christians. Certainly on the day of Pentecost when Peter quoted Joel to the effect that the Divine Spirit was to be poured out on "all flesh," naturally the apostle and the prophet had in mind no others than the chosen people. As Jews they observed all the regular practices of their nation. They did not for a moment consider it necessary to leave off the observance of the ordinary feasts, fasts, sacrifices, and other ceremonies of Judaism. They seem to have regarded Christianity as in no sense an attack on Judaism but only an extension of the privileges which they had hitherto enjoyed. Peter and John, therfore, and probably other members of the group of disciples, went up to the temple from their homes in the city of Jerusalem at the appointed daily hour, 3:00 o'clock in the afternoon.

The Beggar at the Gate.

At the door of the temple, that gate "Beautiful" which was probably situated at the entrance to the court of the women, they saw a man, one of the beggars accustomed to sit in the gates of the temple begging. In the East beggary is practiced so continually that mendicants came to be among the recognized features of almost every public place. A lame man was there who demanded of these two Jews the customary trifling gratuity with which the passer-by salves his conscience at the importunity of a beggar. Where there is so much poverty and the practice of beggary is tolerated so generally, it becomes the custom to give a trifling amount to almost every one who asks, and the refinements f civilization have subdivided the money of the East until one can seem to be fairly generous without actually giving away more than he wishes to spare. This beggar became the object of earnest scrutiny by Peter. If he was to do him any good he wished it to be the greatest possible. The apostle demanded of the beggar his full attention. Fixing upon him his penetrating gaze, he said: "Look upon us." Then while the beggar held them in absorbing regard. Peter said: "I have no gold to give you, but what is much better I bestow in the name of Jesus the Messiah of Nazareth: walk." Then seizing him by the right hand, he lifted him to his feet, and the man, instantly aware of a new strength within him, leaped up and in the utter joy of the discovery walked and leaped about the court, lifting up his voice in praise to God. Such unwonted action on the part of a familiar figure like that of the beggar brought the crowd together in astonishment at what had taken place.

Peter and the People.

This was precisely the opportunity Peter and John wished. They withdrew to a place where greater space could be found. That was in Solomon's porch, the great cloister on the east side of the temple aria, where Jesus sometimes taught. Here Peter addressed himself to the interested multitude. It was no marvel that this man had been healed of his ailment. It was to be expected since a Servant of God had recently lived among them. Jesus had been glorified in spite of the denial of him before Pilate when he might have been released if only they in mob violence had not demanded his death. Rather than have him saved they had chosen the murderer Barabbas, but this was a verdict which God had reversed. The Prince of Life had been raised from the dead, and of this fact the apostles were witnesses.

Peter's Demand.

By faith in his name this poor man had received soundness of limb; everything depended upon that faith. Had that man doubted or refused the profered aid, nothing could have been done for him. But all things were possible to him who believes. And now behold the result: the man is perfectly sound in the presence of all beholders.

Then Peter turned at once to the need of the people themselves for repentance and amendment. They were guilty of the death of their Messiah, but in ignorance they had done it, led on by evil rulers. Yet their Scriptures were full of prophecies looking forward to this divine confirmation. Here, of course, Peter speaks with the freedom of one who is addressing an audience. The prophets had spoken of better times; few of them perhaps had spoken of the Messiah, yet this was the forward look of the Old Testament as a whole. If Peter seems to exaggerate the fact when he says that all the prophets had declared that Christ should suffer, he is justified by the tendency of the Old Testament. Then he came to the heart of his message: they must repent and turn to God that their sins might be removed and that the blessings so long promised of the Lord might arrive. Jesus had gone away, but he would soon return, and with him would come those times of beauty and of blessedness of which the prophets had spoken.

The Return of Jesus.

It is quite likely that Peter connected the good time to come with the return of Jesus for his personal ministry in the world. And whether he meant a visible return or that coming in the spirit which is the promise of the Lord himself and of the apostolic writers, is immaterial. The first preachers of the Gospel laid stress upon the return of Jesus. We cannot do better than to follow their example, understanding that return in its largest sense. It is still the message of the Gospel to insist, as did Peter, that the forward look of the Old Testament is toward Christianity, and that in his coming, both in spirit and visibly, the world is healed of its sin and of its diseases. Christianity is accomplishing today by the regular processes of its teaching and its employment of the healing powers of nature, those same wonderful if not equally speedy cures wrought by the followers of Jesus in early days. But this is of small moment as compared with spiritual and moral healing. The man who awakens from his life of sin to righteousness and begins the embodiment of the ideals and passions of Jesus for holiness and purity is the most marvelous of miracles, and is the living personification of the divine power of the Man of Nazareth.

*International Sunday-school Lesson for January 24, 1909: The lame man healed, Acts 3: 1-26, Golden Text. His name through faith in His name hath made this man strong whom ye see and know. Acts 3: 16. Memory verses, 9 and 10.

The stranger advanced toward the door. Mrs. O'Toole stood in the doorway with a rough stick in her left hand and a frown on her brow.

"Good morning," said the stranger politely. "I'm looking for Mr. O'Toole."

"So'm I," said Mrs. O'Toole, shifting her club over to her other hand.—Everybody's Magazine.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

LESSON VI. THE GRADED SCHOOL (CONTINUED).

I. RESPONSIBILITY. The officers of the school are the representatives of the church. The proper administration of the school depends upon them. If any one of them fail, the efficiency of the school is, to that extent, lessened. The officer who is irregular in his attendance, who comes late, or who is listless in the performance of his duties, has no place in the modern Sunday School. He is filling the shoes of a better mn, and if he cannot mend his ways, he should resign, or if necessary, be asked to resign.

II. NUMBER. The number of officers will, of course, vary according to the size and need of the school. No offices should be be created for their own sake merely, nor for the otherwise laudable design of bringing so-and-so into the Sunday-school. Every office should stand for a specific and necessary duty. At the same time, there should be enough officers for the work so that no one shall be over-burdened.

III. ELECTION. None of the officers of the school should be elected by popular vote. In some schools the Superintendent is appointed by the church, and appoints all the other officers. It seems better, however, for the Official Board, or other governing body of the church, to appoint not only the Superintendent, but the assistant Superintendent, Secretary and Treasurer, giving them ex-officio, a place on the Sunday-school Board, and for this latter board to appoint all the other officers of the school.

IV. DUTIES IN GENERAL. Duties of officers are defined by their responsibilities, which are both spiritual and temporal. On the one hand, however, they should be men of prayer and bible knowledge. On the other hand, they should "magnify their office," giving to it such study and attention as they give to their daily business. No officer can expect to "make good" who does not keep in touch with the latest developments in Sunday-school work. He should be a member of the Teacher Training Class. He should attend Sunday-school conventions and institutes and read at least the best books that have to do with his work. Above all, he must be able and willing to give much thought during the week to the proper administration of his office. This is imperative. The failure of most Sunday-school workers lies right here.

V. THE PASTOR. The Pastor bears the same relation to the school that he does to the church at large, namely, that of general oversight and spiritual watch-care. Unless under special circumstances he should not be superintendent, nor should he teach any of the classes. He should be free to go from class to class, keeping in touch with their work, and getting personally acquainted with every scholar in the school. Nothing can fill the place of this personal touch of the minister with the young people of his church. He should also know what is being taught by every teacher, and be brave enough to correct serious error wherever he finds it. Some ministers conduct a Catechumens' or Young Communicants' Class, for the purpose of training young people for church membership. This should be in some way connected with the work of the school. Even where such is impossible, the pastor has golden opportunities for urging the young people to give themselves to Christ. The wise pastor will hold a children's service at stated intervals, and by frequent references from the pulpit, keep the work of the school constantly before the church.

VI. SUPERINTENDENT. The Superintendent is the administrative head of the school. He is responsible for its discipline and general efficiency. His specific duties are to open and close the school with appropriate exercises; supervise the work of each department, and when necessary, suggest changes in the teaching methods; visit the classes regularly during the study-period; preside at all Board and Faculty meetings, and direct all the officers to carry out his plans. Of all the officers he should be the best informed in Sunday-school work. He should attend every available Sunday-school convention and institute, and keep in touch with the latest literature of his subject. The man who is too busy for these things, is too busy to be a Sunday-school Superintendent. Only the specially gifted Superintendent should give "talks" from the platform. The Assistant Superintendent should aid the Superintendent in his regular work, and fill his place in his absence. He should also have some specific duties to perform, which may be suggested by the requirements of every individual school. In some schools he is assigned the task of communicating with the teachers each week and securing substitutes for the absent ones. In no case should he be allowed to feel that his office is a synecure.

VII. DEPARTMENTAL SUPERINTENDENT. The duties of the Departmental Superintendent in relation to his department are identical with those of the General Superintendent in relation to the school at large. In addition to these, however, he should be equipped to teach the lesson, and drill the department as a whole on missions, temperance, bible work, etc. A knowledge of black-board work is here desirable. The success and esprit de corps of all the departments up to the senior, depend largely on this superintendent.

(To be continued.)

THE PRAYER MEETING

Silas Jones

Our Fellowships

Topic, Jan. 20. Mt. 18:19; Rom. 1:8-12; 2 Tim. 2:11, 12; Ps. 133:1-3.

Our fellowships are sources of

Strength.

We who have declaimed the sentiment, "Liberty and Union, One and Inseparable," ought to have at least a partial understanding of the strength of political fellowship. We ought to be able to read with sympathy the last paragraph of Mr. Lincoln's first inaugural: "I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic cords of memory, stretching from every battle-field and patriotic grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of union when again touched, as they surely will be, by the better angels of our nature." Great tasks have been accomplished by the reunited nation. Great tasks await the united church of God. If two or three can prevail in prayer, what will be the power of the united church on its knees asking for the triumph of the kingdom of justice and mercy? Evangelism, temperance, the care of the dependent classes, prison reform, justice to the child, the redemption of cities from the spoilsman, religious education, all demand the united action of Christian people. In many churches some of these important matters are never mentioned because the preachers have been trained in the art of theological warfare and not in the art of winning men to the love of God and of their fellowmen. The united church will be strong because it will put the emphasis where it belongs.

Mutual Benefits.

Paul longed to be with the disciples at Rome that he might both confer and receive benefits. A great orator once said that he gave back to the people what he got from them as he looked into their faces. Great preachers owe as much to their hearers as the hearers owe to them. The time-server's complaint that he is not appreciated is an announcement that he is not receiving the spiritual stimulus which contact with people gives to the true man. Those who serve best are blest beyond all others. But they must really serve. Sunday exhaustion comes from running a treadmill as well as from expending spiritual energy. An organization is good if it is a channel for the stream of human sympathy. For our own profit we must refuse to run church treadmills just to keep up appearances. There is too much joy to come from the best of life, too much growth for the one bestowing, for a sensible man to be satisfied with anything short of purest fellowship of giving and receiving. There is no salvation outside of fellowship. We smile at the presumptuous sectary who says there is no hope for people outside of his sheep-pen, but we dare not mock him who says we cannot be saved apart from the fellowship of those who love God and their brothers. Spiritual death is the portion of him who separates himself from his fellows. We live only as others live, by our strength. The misanthropist is dead. Frowning, sulky, sullen men and women are nigh to death. They are not entering joyously into the life of the world. They think of what the world owes them and not of what they owe the world and therefore they have not their hearts open for the world's gifts.

A Common Destiny.

"If we died with him, we shall also live with him." Like Peter, we would linger on the mount of transfiguration. The valleys below have difficulties we would shun. But the fact remains that the Lord lived in the valley and that he is still to be found there by those who do his will. Would we have fellowship with him? Then we must share his suffering. "Then to side with truth is noble when we share her wretched crust." Oh, we like to be in the big church whether it is true to the Master or not. We will wink at injustice in order to escape the discomfort of being in a minority. By entering into fellowship of unworthy men we choose their destiny for ourselves. "If we deny him, he will also deny us." "Our fellowship is with the Father, and with his Son, Jesus Christ." "We shall be like him, for we shall see him as he is." It is only as we do the work of God that we have fellowship with him and have a part in his life. We cannot live cowardly, cringing, selfish lives and at the same time enjoy the destiny of God's elect. The joy of the new life in Christ is for his people in this world and in that which is to come.

Home and the Children

The Doll Family

See the chubby little maiden,
Lap so full and heavy-laden
With her toys.
Hear her laugh and hear her scold
At her dollies, young and old,
Girls and boys.

Such a funny zig-zag row,
Winding up with Jimmy Crow,
Quite jet black.
Some are minus arms and legs,
Some have only wooden pegs
And crooked back.

But she makes them toe the mark,
As old Noah in the ark,
Two and two;
They must walk beside each other,
And not try to choose another,
Nor say boo.

Then she gives them sugar candy,
Calls them cracker jack and dandy
If they're good.
Next she takes them all to town,
Gets them each a pretty gown,
And a hood.

When they got all they required,
They came home so very tired
From the store
That they fell down in a heap—
Dolls and mother—fast asleep,
On the floor!

Sturgis, Mich. —U. C. S.

CANDID.

When the minister, who was a bachelor, had been helped to Mrs. Porter's biscuits for the third time, he looked across the table at Rhoda, staring at him with round, wondering eyes. "I don't often have such a good supper as this, my dear," he said in his most propitiatory tone, and Rhoda dimpled. "We don't always," she said in her clear little voice. "I'm awful glad you came."

—Universalist Leader.

What Happened to the Parlor Clock

By Clara L. Brower.

"Oh, dear," said the Parlor Clock, "I am so tired of keeping up this endless ticking all the time. I don't see the use of it."

"Well," ticked the Kitchen Clock, "I get tired too and sometimes I am ready to stop, but some one winds me up and that puts new life into me and I go on."

"That's just the trouble," complained the Parlor Clock, "when I think I am going to get a little rest and quiet I have to go on. It isn't half so nice as when I stood quietly on the shelf in the store and every one stopped and talked of how handsome I was."

"Ever so many do that now," said the Kitchen Clock, "I hear them tell how fine you are, and I sometimes wish I too were handsome but I was very much admired once when I was young," and a faint sigh seemed to come from the old clock.

"Well, you were never as handsome as me, that's certain," replied the Parlor Clock unfeelingly, "but still I'm tired. I don't see how you have run all these years. It would not be so bad if I didn't have to run nights too. What is the use of keeping at work when its dark and no one to see or hear. And during the day sometimes there will be hours when no one hears me strike my beautiful chime. I think it is a great waste. I am sure I shall wear out much sooner with this useless work."

"That is true," said the Kitchen Clock, "I don't see the use of all this work at night and when I am alone, any more than you, but it seems to be what I was made for and so I shall keep on day and night as long as I am able."

"I have an idea," said the Parlor Clock suddenly. "I am going to stop running when I am alone! Some one must end this useless effort and I will begin."

"Oh don't, don't" cried the Kitchen Clock, frightened at the thought. "I am sure no good will come of it. We must do our duty whether anyone sees us or not."

"Yes," continued the Parlor Clock firmly, "some one must begin a new period in the history of clocks. I will be the first one to set the example, all will soon follow," and the onyx clock gave a joyful tick but the old clock struck the hour of seven with a melancholy sound for one usually so cheerful and urged its companion to go on in the good way it had followed for so many years.

"It's no use for you to talk, my mind is made up. I shall not waste my strength working when no one is about. I believe I will stop now, when I hear some one coming I'll begin again." Then all was quiet in the room for a while though the Kitchen Clock ticked louder than ever, trying to make up for the silence of the Parlor Clock.

"Mamma," cried Fred, rushing in, "may I go round to Will's and see his white mice before school?"

"Run and look at the clock, and if there is time you may," answered his mother.

"The guilty clock started and was ticking busily when Fred came into the room. "Oh, yes," he shouted, "a whole half hour and it's only a block and I'll go on to school with Will." So away he ran and the Parlor Clock said complacently, "You see I am right and how much pleasure I have given Fred. I am sure this will be a great success. You had better rest, too. Norah's down cellar, she doesn't pay any attention to you."

"But," protested the Kitchen Clock, "you have made him late for school. I am fully twenty minutes ahead of you."

"You are such a croaker," fretted the proud Clock, "one cannot please everybody," and then it was silent again.

"Have you any errands this morning?" inquired the master of the house to the mistress in the hall.

"If you will you may go to the greenhouse and order a pot of hyacinths sent to poor Miss Marah. She is sick and lonely these days."

"I must not miss the ten o'clock train for I have an important engagement in the city," began the master, "but—yes," looking at the Parlor Clock, "I have plenty of time." And the gentleman went away to do the kindly deed. "I am afraid you have made trouble this time," called the Kitchen Clock, "for you are way behind me now and I have heard it was very important to be at the train on time."

"Nonsense," replied the Parlor Clock confidentially, "I rode on the cars when I came from the city and had to wait a long time for them. Anyway you forget that poor woman has some flowers she would not have had if I had not given more time."

"Perhaps you are all right. I trust so," said the honest friend hopefully.

"Well, do rest yourself and see how nice it is," urged the Parlor Clock. But the Kitchen Clock would not listen and ticked away steadily all day and the hours wore away until evening when the family all gathered in the parlor. "Mamma," said Fred, "will you please write an excuse for

(Concluded on page 15.)

The Children's Pulpit

RICHARD W. GENTRY, PREACHER.

THE SNOWFLAKE

A snowflake came tumbling down from above, from nobody knows where, and after bobbing around on the ground as if it didn't feel very much at home in its new big world finally sank down beside a plank in the walk and went sound asleep. The next morning the sun came out warm and clear. A fairy ray stole shining down upon the snowflake, and before it could rub its sleepy eyes and wake up, it was changed from a baby snowflake into a dancing drop of water. It ran around on the ground as restless as a small boy, and finally, looking up at the clouds, cried out, "Mama, Mama, what'll I do next?"

Then the little drop of water went running on down the valley and became a creek, which rippled and bubbled and ran in frolicsome curves with all the joy of youth But finally this same creek grew into a great river, straight, steady, big and strong, which moved on to the sea.

Every boy and girl was once a baby, as new and sleepy in this big world as a snowflake. And these same boys and girls are now as restless as water drops, seeking what to do and where to go. Soon they will be young people, as full of life and joyous as the creek. But best of all, boys and girls will some day be men and women, big, strong and steady, helping to carry the burdens of others, as the rivers carry ships. So let us remember while we are boys and girls that this is what we are living for—to help others. Then some day the beautiful fairy, "Growth," will say, "See, I have made rivers from water drops, and men and women from boys and girls."

CHICAGO

THE REDEMPTIVE WORK OF THE JUVENILE COURT. O. F. JORDAN VISITS THIS SPLENDID INSTITUTION, DESCRIBES HIS OBSERVATIONS AND ASKS A PERTINENT QUESTION.

The subject of boys is one that is interesting to all classes of people. Whether it be a day-school teacher, or whether it be a Sunday-school teacher, at home or on the street, the "Boy Problem" which Forbush handles scientifically, is always full of human interest. The other day we determined to go where the boy problem was acute and watch a master in the art of handling boys at his daily task. We set out for the Juvenile Court, which is held in the Detention Home on Ewing street.

This building is located around the corner from Hull House. One goes down Halsted street past the Greek stores with the Greek signs advertising the wares of that section in the language of Xenophon. We shall hope that Xenophon and Demosthenes did not live in such abandon of filth as appears in the modern Athens of our commonwealth. Ewing street crosses Halsted and its small houses and dirty streets would attract attention to the student of social problems were these features not outclassed in interest by the Detention Home and the Juvenile Court.

In Presence of Delinquent Boys.

Once in the court-room we handed a professional card to an officer and were assigned a seat with the lawyers within the railing. In here was a chair which is reserved for "his reverence," the Roman Catholic father, who is always there when any cases appear involving the disposition of homeless children. Lately a new chair has been added, and now Mr. Colby in the interests of the Federated Protestant church, watches out for the welfare of the Protestant children.

As we took our seat, we looked out on a court-room filled with women and children, almost all boys. One did not need to be told that he was in the presence of the delinquent boys of Chicago. The faces told the story. They ran in ages from six to sixteen, if one might make a guess. On this particular day, the attorney for the board of education was making a statement of the cases of delinquency that had appeared in the school room and on the school grounds. In the course of that day, perhaps fifty boys against whom the school board had complaints, were gathered into court to have their cases investigated by the judge in charge. A German father is called into court and his young hopeful put on a chair where the judge might be able to see him. The German insisted that the boy was good at home but admitted that the boy made another boy, nicknamed "The Chinaman," laugh at times, and that he had manufactured various paper missiles with which to bombard students who set a dangerous precedent of studying. He complained that the school teachers had not a severe discipline and explained his views in some such language as this: "Your honor, did you efer go to what's you call'em, a sircuss?" His honor smiled and admitted the gentle impeachment. "Did you see how when a hund, a dog I vas to say, do wrong, they w'ip 'im? In von veek, ven die dog do wrong some more, dey w'ip 'im again. Pretty soon, die dog vas good already, and he need not to be w'ipped some more. Dot vas die way to make good boys. Die lehrer, die teacher, I vas to say, should w'ip the boys. Den dey vould all be good already." The judge explained that the training of boys and dogs might be different and said he was going to give this particular boy the chance of the parental school where a different view of education prevailed from that of the zealous German. The boy lacked but six months of fourteen and in the next six months he could under the law attend the parental school at St. Charles. He was ordered sent to St. Charles, as the judge said, to give him the last chance he would get for a proper view of life.

The Boys' Welfare at a Premium.

Pretty soon an American woman, a widow, came into court with her boy who was a persistent truant. She had placed him in the school of her faith, the Sacred Heart school let us say, but she complained that the Sister took no interest in him and she had removed him from this place to the public school. She claimed that she had to keep the boy out some to carry laundry while she turned it out. When the judge told her the boy must be sent to the parental school, she wept and asked who would carry her washing when it was done. The judge asked if her only interest in the boy was to have laundry carried. Then he told her that the court was set to give the boys a chance and that adults would have to do the best they could. The unitiated would probably have decided that case differently. The pity for a widow who had to wash for a living would probably induce a jury of ordinary citizens to rule in her favor and keep the boy out of school. The social expert, however, would place the interest of the child above that of the adult. He would say the child had a right to his education and his chance in life even at the expense of a widowed mother for only thus might we hope to avoid producing the criminal and the incompetent.

On other days, larger juvenile questions than these must be settled. Boys sometimes commit crimes against property. In a town where the juvenile court is not yet well known, a group of boys bought liquor from a saloon that sold it to them illegally. Under the spur of this liquor, they burglarized a gas meter in the back of a store, taking out the coins. The zealous prosecutor found the boys who had broken into the gas meter but was unable to secure any evidence against the saloonist, though it was offered by citizens. Only when threatened with newspaper notoriety would he consent to having these boys sent to a parental school rather than to a penal institution like the one at Pontiac. In Chicago, public sentiment gives the boys all the chance that can be given them. The theory of the police and officials of the city is that it is not necessary for society to get revenge, but only that boys shall be reclaimed from the error of their ways.

Legal Formality Laid Aside.

In the old days, boys were herded together with common criminals in the public jail. Here they were taught that they had done their crime clumsily and experts showed them how to do it without being caught. They were taught vices hitherto unknown to them. They found the idleness of the prison life not half so terrifying as they had fancied. In fact, in days gone by, the county jail was the most important school of crime in the entire community.

Under the juvenile court act, the judge lays aside much of the formality of the law court. A lawyer of the older order appeared in the juvenile court while we were there and pleaded technicality. The judge insisted that the facts should be arrived at in spite of rules. The lawyer insisted. The shrewd judge allowed the constitutional privilege and then threw the lawyer into a legal predicament where he was glad to forego his privilege and allowed the investigation to proceed unhampered by the technicalities of court procedure. The judge sometimes gives the boys fatherly talks. He exhorted one boy to go to the Catholic church every Sunday. He liberated another only on the promise that he would attend Sunday-school. More than once did he appeal to a boy to make his mother happy by good conduct. We opine that the judge gives more religious advice than any clergyman in the city.

Another interesting feature of the court-room was the probation officers. There are men and women who donate their time in part, or in full, to watching over wards of the court. A boy taken in petty crime is often sent home but placed under the supervision of the probation officer. This officer investigates the condition of the home and every other element of his environment and does the work of god-father or god-mother to him. These servants of the court have no salary. Their services will come to be recognized in such a way that they will be paid. It is certainly as worthy a cause as the raising of the salaries of our aldermen.

Is the Judge a Rival of the Evangelist?

Since we have gone home from the juvenile court, we can see that row of delinquent boys in our dreams. In our waking thoughts some mighty solemn questions have presented themselves. Is the church losing the last remnant of her once glorious calling? Once she did healing, but the doctor came and she lost that function. Once she furnished the courts of justice but now these pertain to the state. Once she had exclusive control of education. Now the state furnishes primary schools that have driven the church out of that work. The church fell back on the church college but this is driven from the field by the state university. If there was any function that the church had always supposed was exclusive, it was the saving of souls. But here comes a juvenile court with a judge who pleads for the better life, and hopes to lead boys into it, not through ordinance or dogma but through new environment and through the discovery of a boy's own soul and capacity. If the judge is now the rival of the evangelist and the pastor, of what more use are the ministers? Do they cumber the ground?

But let us remember that even the judge must come from somewhere. Whence came his fraternity, his human feeling? From what source is his insight into the problems of souls? The judge himself is a Christian in ideals and perhaps a church-member as well. If Christianity cannot reach all the delinquents through her own machinery, it is her glory to create the men who shall do it in her behalf. If we truly long for the day when the knowledge of the Lord shall cover the earth as the waters cover the sea, we shall rejoice ever that Christianity has become so full that it has overflowed its containing vessel and is rapidly filling home and state as well.

CHURCH NOTES

Dr. Gates preached last Sunday at Morocco, Ind.

Rev. G. W. Thomas has had four confessions at the West End Church in his meeting.

Dr. Willett is making a trip East, visiting a number of important places. He will preach at Yale University on Sunday, January 24. On January 21, he will speak at a men's ban-

(Continued on Page 23.)

The March Offering—Centennial Echoes

Voices from every quarter indicate the great interest in the March Offering for Foreign Missions, March 7th. We could fill pages of Centennial sentiments like the following. If you have not ordered March Offering supplies, please do so today. Address F. M. Rains, Sec., Cincinnati, O.

As a personal Centennial endeavor I will try to get an offering from a non-contributing church. **Jos. Armistead,** Eminence, Ky.

Our most worthy commemoration of the publication of the "Declaration and Address" will be in realizing to the full our Centennial aim in Missions. **Roy O. Youtz,** Burlington Jct., Mo.

God's clock is striking in the passing of the year and the century. Whether it toll for our decline or ring the peals of progress and victory, depends upon us. God calls to glorious action. **W. W. Sniff,** Paris, Ill.

We expect this church to be a Living-link. **W. S. Lockhart,** Fayetteville, Ark.

By God's help I must encourage at least one congregation to become a Living-link in 1909. The Lord gave to the churches a missionary conscience. **W. H. Book,** Columbus, Ind.

A Centennial without an increase of interest and offerings to Foreign Missions will be a sore disappointment and a cause for shame. **E. M. Flinn,** Lewiston, Idaho.

A crowning glory of our movement must be its consuming missionary activity. Without that we have only a name to live. **Vernon Stauffer,** Angola, Ind.

The pulpit should give the same emphasis to Missions as the apostles did. Neglecting to do so is to invite failure. **Randolph Cook,** Enid, Okla.

The little plant has grown in one hundred years to be a great tree. India, China, Japan, Africa and the Islands of the Sea are seeking shelter in its branches, and they will not be denied. **A. F. Sanderson,** Houston, Tex.

This year the number of Living-link churches should double. The foreign work is the greatest enterprise of the church. **A. C. Parker,** Midland, Tex.

Missions is the heart of our plea. **C. C. Smith,** Orrville, O.

The evangelization of the world is close to the heart of God. Any ambition which falls short of that is unworthy a Bible people. Our Centennial aim ought to be "Every member a giver to Missions." **Geo. L. Peters,** Joplin, Mo.

I would to God our churches were apostolic in missionary zeal! It would mean the half of them Living-links by October, 1909. **W. C. Crider,** Fortuna, Calif.

I trust that our missionary interest may reach a high mark both in material and spiritual achievement during the Centennial year. **J. E. Moyer,** Allendale, Ill.

We have too long regarded ourselves as a young and feeble people. It is high time that, with a century's growth and history behind us, we should realize that we must take a larger part in the world's evangelization. **J. H. Wright,** Lovington, Ill.

The best possible celebration of this or any other notable occasion in the history of our churches is a larger and more intelligent effort to spread the gospel everywhere. **H. D. Smith,** Hopkinsville, Ky.

May we in this Centennial year, understand as never before, the real purpose of our plea; union in order that the world may be evangelized. **J. H. MacNeill,** Winchester, Ky.

May the deeds of 1909 prove to the whole world that we have meant the words of earlier years. **Chas. S. Medbury,** Des Moines, Ia.

A hundred years of fruitful history looks down upon us, one hundred years of progress lives in us; not to use this vantage to give the gospel to all the world would be a crime against God and humanity. **J. E. Stuart,** Washington, D. C.

Carrying on our organized Missions is putting the Golden Rule into practice in the surest and most Christ-like way in this Centennial year. **F. M. McHale,** Richland Center, Wis.

Our church building has just been burned, but we shall not cut down our foreign missionary offering. **P. E. Hawkins,** Hartford, Kans.

I am going to do my best to make this Centennial year the banner year for this church in our foreign missionary offering. **L. L. Shaw,** Raton, New Mexico.

An ounce of offering is worth a pound of talk. **Jesse W. Grubbs,** Lexington, Ky.

Another hundred years and the ends of the earth will be reached with the gospel, if the Foreign Society is supported as it can and should be. **Wm. C. Maupin,** Johnson City, Tenn.

Missions is the test of a church's sincerity; it is the pulse beat of Christianity. May the pulse of the Disciples of Christ be normal for the Centennial. **M. H. Garrard,** La Porte, Ind.

The whole world is open and ready for the gospel. More Living-link churches and individuals in the great foreign work. More support from our great brotherhood so that more workers may be sent. **E. M. Johnson,** Kearney, Nebr.

I expect to raise the largest offering for Foreign Missions next March that I have ever sent to your office. **L. A. Chapman,** Elmwood, Nebr.

Since we began to support our own missionary in India we have raised more money for local work and done it easier than ever before in the same length of time. The best possible stimulus to the work at home is to become a Living-link in the foreign work. We know it from experience. **J. W. Holsapple,** Hillsboro, Tex.

No pretext nor any circumstances whatsoever should keep any disciple of the risen Lord from doing his full missionary duty in this strategic year of our history. **H. O. Pritchard,** Bethany, Nebr.

Few know the joys of being a co-worker with God for the salvation of the world. They get no joy out of Missions because they put notbing into the work. (He gave $10,000). **L. F. Lasoelle,** Danville, Ill.

The noblest monument we can raise for our Centennial is a great missionary offering. **E. F. Randall,** Tonawanda, N. Y.

The biggest tbing of the twentieth century is Foreign Missions. It is the glory of the church that our Centennial year preëminently emphasizes this. **Bruce Brown,** Valparaiso, Ind.

We ought to be satisfied with nothing less than one-half million for Foreign Missions this Centennial year. I assure you of my heartiest co-operation. **Wm. P. Shamhart,** Ft. Wayne, Ind.

If we do the Lord's will as expressed in the commission, the offerings for the evangelization of the world this year will make that of other years look as a mere pittance. **J. F. Smith,** Loraine, Ill.

The aims of the Foreign Society ought to be easily surpassed this Centennial year. The nations will judge us by our zeal for world-wide Missions. **V. G. Hostetter,** Fostoria, O.

May those who are Christians only, have the spirit of obedience only, and "Go into all the world." **D. J. Howe,** Nickerson, Kans.

WHAT HAPPENED TO THE CLOCK.

(Continued from page 14.)

me? I was late this morning. Will had gone when I got to the house and I was more than fifteen minutes late. Our clock must be slow."

"Something must be wrong with the clock," said the master of the house, looking up from his paper. "I was late for the train and missed my appointment and fear I may lose the sale of that property. Why! its way behind time."

"Yes," said the mistress, "I found it out this afternoon. It has run by fits and starts all day. I was late for my committee meeting and was so sorry!"

"We will have to take it back to be regulated," said the master. "We cannot have such a time as this. We might better have no clock or bring the old Kitchen Clock into the parlor. That has been faithful for a dozen years."

Then the Parlor Clock grew frightened and ticked very fast and tried to tell all about it, but no one understood and the master opened the glass door and turned the hand around and the clock became so excited trying to explain how it was only resting awhile that it struck seventeen all at once, but it only created a laugh. Next morning it was taken down, packed in a box and nailed up tight, and away it went to the clock store.

"Good-bye," said the Kitchen Clock, sadly, "I'm real sorry for you."

"Good-bye," wailed the Parlor Clock. "If I come back I will never let you get ahead of me again, and I'll try to do my duty day and night, whether any one sees me or not."—The Advance.

CHRISTIAN UNION

(Concluded from page 11.)

has terrorized the entire company of teachers and college presidents among the Disciples for a decade or more except those who have been his theological pals.

Perhaps Prof. McGarvey does not realize that his boomerangs have returned upon him. Perhaps he does not know what dread and amazement at himself he has produced in the brotherhood. He has moved in an admiring circle that has deceived him; a circle that has grown steadily smaller as the years have passed. It ought to have grown larger, and would have grown larger but for the method of his warfare upon his brethren. He could have propagated the same ideas and opposed the same teaching, and had been held in universal esteem, if he had only done it in a different spirit and with different methods. I know what I am talking about when I say that the rising generation of teachers and ministers among the Disciples hold him as the theological bete noire of the brotherhood. He need not deceive himself into thinking that "the class to whom I refer, is few in numbers." They are a rapidly increasing company, and are making the future of the Disciples.

It seems difficult for Prof McGarvey to see himself as others see him. His close friends and admirers have not been perfectly frank with him. If he stands in doubt of the injury he has done himself in the esteem of his own brethren, perhaps the contemplation of the following words from an eminent preacher and writer among the Disciples, equal in age, and abilities, and almost equal in fame, with Prof. McGarvey himself, will help to disillusion him. They are taken from a private letter of recent date.

"McGarvey is a brilliant illustration of the truth of Henry Ward Beecher's observations, that 'old age generally cures men of all their weaknesses except egotism. This, instead of being abated with years, becomes more pronounced and prominent.' The exemplification of this in McGarvey is pitiable."

This is just one of the ways his boomerangs are returning to him. Are the achievements (failures) of the Biblical Criticism department worth what it is costing Prof. McGarvey, to say nothing of what it is costing the brotherhood in peace and goodwill? It looks like the spending of money for that which is not bread.

Summary of Annual Meeting Reports

FREMONT, NEBRASKA

Our annual meeting was held on New Year's day. All reports showed a good year for the church in Fremont. Church treasurer reported about $2,150 raised for all purposes, and all debts paid and a small balance on hand. The different departments had fine reports, and each a balance in treasury to begin with this year. We are hopeful for the future. I. H. Fuller.

EMPORIA, KANSAS

The annual report of the departments of the First Church in Emporia, Kansas, for 1908, showed that 144 persons had been added to the church, of whom 140 united during the evangelistic meetings conducted by Dr. H. O. Breeden, in April, and the remaining 40 at regular services. The minister made 165 addresses, of which 19 were delivered outside of his own pulpit. There were five deaths in the church, and the minister conducted 49 funerals outside his membership. All the ten departments are in excellent condition, and indications point to the best work in the history of the church, in the year just begun. A total of more than seven thousand dollars ($7,000) was consecrated to the Lord, of which $4,300 was for the building fund, and nearly $500 was for missions. The minister, Willis A. Parker, is beginning his tenth year with this excellent church.

FORT WAYNE, INDIANA

The Third Church held its yearly meeting New Year's night. Encouraging reports of the year's work were read. During the year a C. W. B. M. and Training for Service class were organized. The former has grown from 7 to 18 members. The latter numbers over 90. Every offering of the Brotherhood was taken and apportionments reached. A thousand dollar mortgage paid off and the first floor of a building (at a cost of $2,300) built and all provided for, save $1,000. The Bible School has grown from 70 to 212, and is crowding out the walls of our present building. H. E. Stafford, Minister.

KEOKUK, IOWA

The report of the treasurer shows the church to have raised for all purposes $3,-251.01, with the following amounts by departments: C. W. B. M., $368.07; Ladies' Aid, $271.63; King's Daughters, $320.38; Sunday School, $258.49; Y. P. S. C. E., $136.10; Junior Mission Band, $92.09, making a grand total of $4,697.67. The church is out of debt, with a balance of $139.46 in the treasury. The church gave $276.17 to missions.

WASHINGTON, D. C.

On January 1st G. A. Miller began his third year of labor with the Ninth Street Church. The members and friends of the church have shown the minister and his wife every kindness and have greatly aided in lightening the burdens of a great work. Progress has been made along all the lines of church activity. During these two years 166 persons have been received into the fellowship of the church without any outside assistance in the pulpit work. There has been a net gain of 100 to the congregation. Bible School has increased one-third. The church has paid $3,400 on building debt, $1,000 in repairs of building, $800 to missions. Every department is now in most prosperous condition, and is united and harmonious.

AKRON, OHIO.

The year 1908 was the best in the history of the First Church of Christ, and more money was raised for church purposes than any previous year. The reading of the annual reports of all departments of the church at the annual meeting Monday night showed this fact. New officers for the coming year were elected at Monday night's meeting.

Rev. George Darsie, the pastor, is in his fourth year as minister of the church. During his ministry 529 new members were taken into the church. Reverend Darsie delivered 270 sermons and addresses during the year and officiated at 21 weddings.

The total sum raised in the church during 1908 was $12,504.64. Of this amount the church proper raised $9,712.06 and the other organizations $2,792.58. Out of the total sum given by the church and allied organizations $3,855.72 went to home and foreign missions. In addition to this two members of the church gave $600 to support their own foreign missionary.

The Sunday-school now has a total enrollment of 1,050, with 140 on the cradle roll. The average attendance during 1908 was 640, the largest in the history of the school. During the present year the school will make an effort to boost the enrollment to 1,900. The slogan adopted by the Sunday-school for this year is "1,900 in 1909."

DAVENPORT, IOWA.

The annual meeting of The First Christian Church was a great success in every respect. Never in the history of the church was there as much unity and enthusiasm. Over 200 members were present and everybody was rejoicing over the past year's successes and were particularly happy. Through the able leadership of our beloved pastor, Brother Perkins, the work of the past year has advanced steadily on every line and in every department. The church is unified and we are all one and of one mind.

In the Treasurer's report, $4,537.67 had been raised. All outstanding bills paid leaving a balance in the Treasury for the coming year. Every society reported showing gains and all having a cash balance on hand. Accessions to the church since Brother Perkins commenced his work the 1st of last February, 114. Seventy-three by Baptism. Net increase, ninety-eight. Sunday-school average for the year, 145, against 132 in 1907. Endeavor Society has 104 members. Largest in the three cities by far. All of these 104 at work. Our Sunday evening Endeavor meetings fill the annex of the church and meetings have the old time endeavor ring. G. W. Muckley will be with us Sunday evening to enlighten us on "Centennial Aims for Church Extension."

Another Training Class has been organized with a membership of about twenty-five. This class will be led by one of the elders, S. P. Willett. Total amount of money raised of all departments for missions, $826.41. Over 100 subscriptions were cheerfully made for 1909. Take it all in all it has been a great year for the Davenport Church.

We were certainly very fortunate in securing Brother Perkins as our pastor. He is a great leader. He is strong in every department of the work. E. R. Moore.

SPRINGFIELD, ILLINOIS

The First Church, Springfield, Ill., reports 108 additions during the year with total receipts of $8,834.50. The church's contribution to missionary and benevolent purposes was $2,377.87. This is a splendid record for the historic church and reflects great credit in the pastor, F. W. Burnham.

Mr. Burnham's pastoral report shows a multitude of activities in which he has labored.

DECATUR, ILLINOIS.

O. W. Lawrence, of Decatur, Ill., reports his great church there as having 366 additions in 1908—224 baptisms, net gain 306. Money raised in all departments $6200, for missions $875. Imposing as these figures are, we know that a much more significant element in the year's ministry is the spiritual influence and uplift of the church through the gracious personalities of Mr. and Mrs. Lawrence.

CHAMPAIGN, ILLINOIS.

University Place Church of Champaign and Urbana, Ill., where Stephen E. Fisher ministers, has the custom of an "Annual" on the afternoon and evening of New Year's Day. This year the attendance was the best in the history of the special day, so also were the reports. The business session was held at 3:30 and reports and election of officers; then followed the annual dinner, after which the evening was given over to social features. Notable among the details of the clerk's summary of reports is the fact that there has been added to the membership 356 during the year; raised for all purposes, $10,-079.17; reduced the indebtedness to $5,000, with plans to care for all this by the time of the Centennial convention; maintained the living link in the person of Mrs. Lulu M. Burner in Buenos Ayres through C. W. B. M. Made substantial gains in Bible School work; maintains five thriving classes in Training for service; established two mission Bible Schools in centers for future churches in Champaign and Urbana, one of these housed during the year; held five evangelistic campaigns with their own workers, the minister doing the preaching; one of these at the church with 245 additions; three of them in the missions in tent and tabernacle and one of them a missionary meeting for the little church at Ogden, Ill., resulting in forty added to the church. The present net resident membership of the congregation is 1,130. It is needless to say the church begins the new year with great joy, and its outlook is of the brightest, situated as it is in the midst of the 4000 students of the University of Illinois, the church has peculiar opportunities both at home and abroad. No special evangelistic campaign has been planned for this year; there are additions at practically all services, ten last Sunday with which to begin the new year. The slogan with which the year's work is being undertaken by pastor and church board is "A Deepening of the Spiritual Life all along the line."

MINNEAPOLIS, MINN.

The annual meeting of the Portland Avenue Church of Christ, Minneapolis, Minn., of which P. J. Rice is pastor, was held on New Year's Eve. A picnic supper was served in the early evening and followed by reports and routine business. The church has suffered by the removal, during the past year, of many families, but has gained a number of excellent workers so that its strength is not depleted. The financial report was especially gratifying. For the first time in its history the church and all its auxiliaries were declared to be absolutely out of debt, and in the woman's treasuries a neat balance was shown. During the two and one-half years of the present pastorate, 100 members have been added and all of whom remain faithful. The church has been repaired at a total cost of about $1,500, and a previous debt of $1,000 has been cleared away. The church and its departments give approximately $1,000 annually to the various missionary enterprises.

WITH THE WORKERS

Mr. and Mrs. C. E. Varney are in a meeting at Hartford, Mich.

C. T. Runyan will hold a meeting at Hennessy, Okla., during January.

J. N. Nicholson, after a successful pastorate at Milton, Iowa, goes to Moulton.

W. S. Lockhart is in a meeting with the church at Dixon, Ill. W. Lintti is leading the singing.

C. E. Polson has closed his work at Exira, Iowa, and begun work with the church at Akron, Iowa.

The church at Rockwell City, Iowa, is looking forward to the coming of its new pastor, G. W. Coffman.

R. H. Miller gave an illustrated lecture at Jefferson St. Church, Buffalo, N. Y., Jan. 1st. B. S. Ferrall is the pastor.

Roger L. Clark began work with the church at Maysville, Ky., a few weeks ago, under very encouraging conditions.

The C. W. B. M. of the Church at Fairfield, Iowa, where G. W. Burch is the pastor, reports a C. W. B. M. Day offering of $168.55.

W. H. Zenor closed his work with the church at Montieth, Iowa, with the close of the year 1908. He had served the church two years.

T. L. Lowe changes his address from Union City, Ind., to 460 W. Fourth Ave., Columbus, Ohio, where he goes to take charge of the Fourth Avenue Church.

Good reports have come to the editor's desk regarding the work of T. L. Noblitt, at Guthrie, Okla. There have been more than 100 additions during the last year.

Geo. A. Miller is preaching a series of Sunday evening sermons on, "The Apostolic Age," at the Ninth Street Christian Church, Washington, D. C. The meetings are well attended.

The church at Augusta, Ill., under the leadership of H. M. Garn, is in a meeting, assisted by Geo. F. Chowder, of Youngstown, Ill. Mr. Garn is doing excellent work with this church.

There are about 200 members in our church at Grand Junction, Colo., where A. B. Elliott of Iowa has just begun his ministry. The city has a population of 10,000,—a fine opportunity for service.

The Law School of Transylvania University is giving its students the privilege of the trial of actual cases at the bar under the direction of the members of the faculty, who are active practitioners at the local bar.

"The Church at Work" is the significant title of the weekly paper of the First Christian Church, Lincoln, Neb., where H. H. Harmon is the enterprising pastor. This church presented its pastor and his wife with a beautiful set of china at Christmas.

The first Sunday in January was observed as "Family Day" by the Jefferson Street Church, Buffalo, N. Y. An effort was made to secure the attendance of all the members of the families represented in the church.

C. L. Organ, who was for three years State Bible School and Endeavor Superintendent for Iowa, has resigned that he may again give his time to Evangelistic work, in which he has always been very successful. Mr. Organ writes appreciatively of the men composing the State Board with which he has worked during these years.

A. R. Adams is pushing the work with vigor at Freemont, Mich.

The church at Webster City has called John Roland to become their pastor.

E. Ewell, minister of the church at Durant, Okla., has been elected to the state legislature.

Drake University Alumni recently held a very successful banquet at the Savory Hotel, Des Moines.

James Mailley has resigned his pastorate at Colorado Springs, Colo., and will devote his time to lecturing.

The church at Lehigh, Iowa, loses its pastor, J. A. Saum, who has accepted the work at Pocahontas, Iowa.

The Capitol Hill Church, Des Moines, is in a meeting, led by John L. Brandt, of St. Louis. J. M. Van Horn is the pastor.

J. L. Wilkinson, of Indiana, has been heartily welcomed to the church at Canon City, Colo., where he began work in December.

Prof. R. G. Sears is interesting the students at Oklahoma Christian University in the study of Hebrew, and has at present a very large class.

The Lyob Street Church, Grand Rapids, Mich., where E. B. Barnes is minister, observed C. W. B. M. day by making an offering of $800.00.

Miss Bertha Denney, the daughter of B. S. Denney, Iowa's beloved state secretary, was married on Christmas Eve to Chas. L. Coffman, of Spokane, Wash. Mr. Coffman is a successful young business man in Spokane, where he and Mrs. Coffman will make their home.

Dean A. M. Haggard of the Bible College, Drake University, on Dec. 20th dedicated the new $2500 church at Maloy, Iowa. The membership consists of only forty people, none of whom possess much wealth. Yet, by the most heroic sacrifice they were able to build a beautiful little church and to dedicate it free of debt.

The church at Ionia, Mich., which was organized by Isaac Errett fifty years ago, will hold an anniversary service the last of this month, one feature of which will be a men's banquet, at which an address will be made on "The Reformation of the Nineteenth Century." On Sunday there will be read a history of the church and a lecture on the life and work of Isaac Errett. G. W. More is the enterprising pastor.

The First Christian Church, Bloomington, Ill., where Edgar D. Jones is the minister, has adopted the following Centennial aims, for the realization of which they are already enthusiastically at work: 1st. Three young men for the Christian ministry—either in the home or foreign mission field; 2nd. Six hundred dollars for foreign missions; 3rd. Two hundred dollars for state missions—reached; 4th. Two hundred dollars for home missions; 5th. One hundred dollars for ministerial relief; 6th. One hundred dollars for Eureka College on "Educational Day"; 7th. One hundred dollars for church extension; 8th. One hundred average attendance Christian Endeavor meetings; 9th. One hundred average attendance at mid-week prayer-meeting; 10th. Four hundred average attendance at Bible school; 11th. Close year, October 1, 1909; with all bills paid and money in the treasury; 12th. Send at least twelve delegates to the Pittsburg Convention.

H. F. Lutz has recently held a meeting with the Calhoun Street Church, Baltimore.

C. J. Tanner has recently held a meeting at Hiram College with sixteen accessions to the church.

The church at Nevada, Iowa, where B. F. Shoemaker is minister, is in the midst of a building enterprise.

H. D. Williams has begun work at Kalamazoo, and feels most hopeful for the future growth of the church.

The church at Lawton, Okla., besides making a $200.00 improvement in its property, has liquidated a debt of $1,000.00.

B. L. Allen closes his work at Kingfisher March first and begins service as financial agent of Christian University.

A. L. Ward, Boulder, Colo., is preaching a series of Sunday evening sermons on "Elements of Strength in the Early Church."

The church at Long Beach, California, where F. M. Rogers is the new minister, has introduced the Duplex Envelope System for the missionary and current expense offerings.

Oliver W. Stewart continues to push the Prohibition interests with his accustomed vigor. He has just addressed a meeting at Christian Temple, Baltimore, where Peter Ainslie is pastor.

Chas. Reign Scoville is in a meeting with the Central Church, Des Moines. The Church is expecting results surpassing any that have yet been attained by any single body of people in Des Moines.

David C. Peters, pastor at Trinidad, Colo., has accepted a call to the church at Fayette, Idaho, and will begin work with them about the first of March. The Colorado churches thus suffer the loss of one of their best pastors.

The church at Logan, Iowa, where Lew C. Harris is the minister closed a very successful meeting Dec. 22, 1908. They were assisted by General Evangelist C. L. Organ. The churches at Woodbine and Missouri Valley sent delegations to the meetings.

Three important meetings are to be held at the University Church, North Waco, Texas, during the month of January: The Ministerial Institute, January 26-30, Tuesday to Saturday; the South Texas Missionary Rally, January 30 to February 1, Saturday afternoon to Monday afternoon; the Texas Christian Lectureship, February 1 to 4, Monday evening to Thursday evening.

"None of our people can afford to be without at least one of our church papers in this Centennial Year," is the word of the Bulletin of the First Christian Church, Long Beach, California. Mrs. H. W. Johnson, Supt. of Literature for the Woman's Missionary Society also acts as agent for the papers.

The Highland Christian Church, Denver, Colo., recently celebrated its twentieth anniversary with a four-day service. Only nine of the charter members were present to respond to their names at roll-call, five others by letter. The present membership is 400. In these twenty years the church has been served by J. C. Anganier, John L. Brandt, W. A. Harp, Melvin Putman, Grant K. Lewis, H. A. Davis, and J. E. Pickett, who has been with the church for nearly eight years, during which time 422 members have been received. The church is determined that the next twenty years' effort shall in every way surpass the past.

WITH THE WORKERS

A. W. Taylor is in a meeting with the church at Normal, Ill., where Roy McColley is the pastor.

The church at Alliance, Ohio, is rejoicing over having paid its mortgage and having all debts paid.

H. R. Murphy, pastor of the Christian Church at Effingham, Kan., has been elected president of the ministerial association for the year.

By request of the church at Washburn, Ill., Rachester Irwin will remain with them until Spring or such a time as they can secure a suitable successor.

Lewis R. Hotaling is at work enthusiastically at Hoopeston, Ill., and reports frequent additions to the church, and a very encouraging outlook.

The church at Mason City, Iowa, where G. E. Roberts is the enterprising pastor, will begin a meeting in February under the leadership of W. F. Shearer.

The address of the Ohio Christian Missionary Society, H. Newton Miller, Corresponding Sec'y, has been changed from 300 Beckman Bldg. to 864 Rose Bldg., Cleveland Ohio.

L. O. Lehman, Rantoul, Ill., has accepted a call to the church at Gibson City, Ill., where he begins work February 1st. We commend the action of the Gibson City church in sending a committee to Rantoul to hear Mr. Lehman, when he did not know of their presence, thus saving the unnatural situation of a "Trial Sermon."

Under the title, "A Kentucky Ideal of a Century Ago," Hon. Z. F. Smith, the Kentucky historian, contributes an illuminating article to "The Register of the State Historical Society," which gives an account of the founding and growth of Transylvania University, the oldest institution of higher learning west of the Alleghenies.

Another example of the benefits to be derived from federated work among the churches is to be seen in the following announcement: The Home Missions Council, consisting of the Home Mission Boards of the evangelical denominations throughout the United States, is planning for an extensive publicity campaign, which will be conducted in two series, the first being as follows: Brooklyn, January 25 and 26; Hartford, January 26 and 27; Buffalo, January 27 and 28; Cleveland, January 28 and 29; Pittsburg, January 31 and February 1; Baltimore, February 1 and 2; Atlanta, February 3 and 4; Philadelphia, Feb. 9 and 10. The second series will be in the Central West as follows: Cincinnati, March 21 and 22; Nashville, March 22 and 23; St. Louis, March 23 and 24; Kansas City, March 24 and 25; Omaha, March 25 and 26; Minneapolis, March 28 and 29; Chicago, March 29 and 30. A two days' conference will be held in each city, beginning with the afternoon of the first day and closing with the afternoon of the second day. The following subjects will be discussed: "Today's Outstanding Problems of Home Missions;" "The Unity of the Church in its Mission to America;" "A Christianized America —for Nation Building;" "A Christianized America—for World Redemption;" "The Backward People;" "Our Expanding Frontiers;" "The Immigrating and Emigrating Peoples;" "The Church and Its Resources—the Men and the Means;" "City Evangelization;" "The Church and the Labor Movement." It will not be the primary purpose of this campaign to raise money, but to present to the churches of America the importance of the home mission enterprise, particularly as it has developed in recent years.

The church at Oswego, Kan., is to hold a meeting during February. They will be led by Edward Clutter.

W. T. Barbe and the church at Rockville, Ind., are in a meeting assisted by Chas. E. Shultz.

Clarence L. DePew held a Bible school rally at Clayton, Ill., Jan. 10th.

Rolla G. Sears, minister, and Oscar Ingold, evangelist, have been in a successful meeting at Billings, Okla.

Christian Union is being cultivated at Alma, Kan., where R. R. Atkins, pastor of the Christian Church, recently occupied the pulpit of the Congregational Church.

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Regular prices	$9.25
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Woman's Home Companion	1.25
Success Magazine	1.00
Regular prices	$5.75
All Four for	**$3.80**

Christian Century	$2.00
World To-Day	1.50
American Magazine	1.00
Regular prices	$4.50
All Three for	**$3.15**

Christian Century	$2.00
Everybody's Magazine	1.50
Delineator	1.00
Regular prices	$4.50
All Three for	**$3.00**

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WITH THE WORKERS

H. G. Bennett is in a meeting at Nanton, Alberta, Canada.

A. W. Conner and his helpers are in a meeting at Worthington, Ind.

The church at LaPorte, Ind., is being assisted in a meeting by C. M. Hughes, singing evangelist.

Clarence Yeuell is in England, visiting relatives and supplying the churches at Liverpool and Southport.

J. D. Garrison, minister at Somerset, Pa., received a check for $40.00 as a Christmas present from his church.

B. D. Adams, returned missionary from India, has been supplying the pulpit of the church at Rochester, Minn.

On Jan. 1st, J. T. Alsup, formerly pastor at New Hampton, Mo., began work in his new field at Metropolis, Ill.

The church at Newkirk, Okla., has just held a very successful meeting, led by W. E. Brickett and wife F. D. Wharton is the minister.

John Young, after six years of successful work at Lodi, California, has closed his work and become pastor of the church at Hollister, California.

There are now 100 members of the training class for preachers and missionaries taught by Bruce Brown at Valparaiso University, Valparaiso, Ind.

The church at Chillicothe, Mo., is to begin a meeting Jan. 21st. They will be assisted by Louis Cupp, pastor of the Hyde Park Church, Kansas City, Mo.

The church at Belding, Mich., W. Winters, pastor, will hold a meeting the last of this month. They have called to their assistance Evangelist W. A. Ward.

H. D. C. Maclachlan is enthusiastically leading the Seventh Street Church, Richmond, Va., in co-operation with the interdenominational Evangelistic Campaign, with the Chapman-Alexander people.

Frederick F. Grim, Corresponding Secretary for New Mexico, recently held a meeting in San Juan County, which resulted in the organization of twenty-three members. This is a new and very promising country.

The King Hill Church, St. Joseph, Mo., has received eighty-five new members in the past three months. They recently held a reception for the sixty who were received in a meeting held by J. T. Shreve, the minister.

R. L. Prunty has closed a successful eight years of service with the church at Brookfield, Mo., and will labor with the churches at Labelle, Lewistown and Monticello. He leaves the church at Brookfield in most excellent condition.

J. A. Serena, pastor of the church at East Onondaga Street, Syracuse, N. Y., sends us a very interesting and attractive church calendar. It contains full announcements of Sunday-school lessons, prayer-meeting, and Christian Endeavor topics for the year, besides much other attractive material.

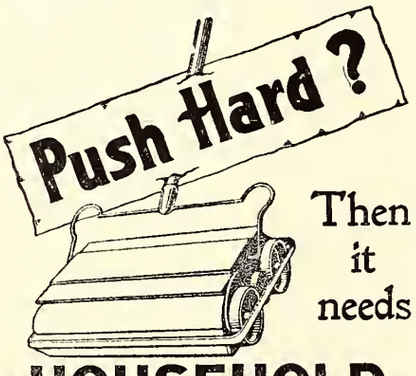
Charles Henry Frick, for two years pastor of the church at Grafton, Pa., was married on Dec. 22nd to Miss Bessie Jackson. Mr. and Mrs. Frick were students together at Hiram College, of which Mr. Frick is a graduate. They will be at home at Wilkesbarre, Pa., where Mr. Frick becomes pastor. The Christian Century extends best wishes.

N. H. Sheppard has just closed a four weeks' meeting with the Linden Avenue Church, South Bend, Ind.

The church at Medford, Ore., is in a great meeting, led by Evangelists Whiston and Logan. The audiences have been so large that the second week the church was compelled to go into a tabernacle. It is to be used for the regular work of the church until a new building can be erected for the old one is entirely outgrown. Mario F. Horn is the capable leader of the church.

Mrs. L. G. Bantz, 5664 Vernon Ave., St. Louis, Mo., well known in the state for her service to the C. W. B. M., together with her husband and parents with whom they lived, on January 3rd suffered the loss of their home by fire. The fine brick house with all of its contents were totally destroyed. On account of the loss of the records, THE ADVANCE, the state C. W. B. M. paper cannot be issued this month. Mrs. Bantz will have the hearty sympathy of many in Missouri and other states.

The last year has been the best in the history of the church at Eureka, Ill., where A. W. Taylor has ministered for six years. There were 170 accessions to the church and $4,000 given for missions and benevolences. During the six years there has been a net increase in the membership of 200, with a decrease of 100 in the non-resident membership, owing to a continued effort to induce those who had removed to take membership with churches where they were living. The Sunday-school has doubled in membership and every department of the church is in the best condition.



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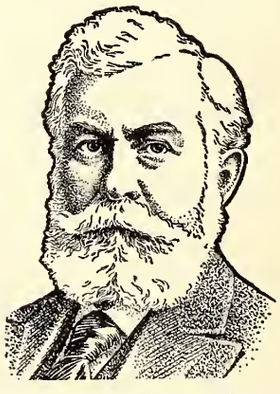

I have the proof to convince any body that Magic Foot Drafts are curing where doctors and baths and medicine failed. No matter how severe or chronic your case may be, you who have endured the endless torture of this cruel disease, must try my Drafts, for there is relief and comfort in every pair, whether your Rheumatism is chronic or acute, muscular, inflammatory, sciatic, lumbago, or gout. Send in my coupon today. Return mail will bring the Drafts prepaid. Then if you are satisfied with the benefit received, send us One Dollar. If not, keep your money. **You decide,** and we take your word. Just sign and mail this coupon.

FREE $1.00 COUPON

Magic Foot Draft Co., Jackson, Mich.

Please send a $1.00 pair of Magic Foot Drafts to

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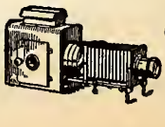
TO TRY FREE—As Advertised.. NY2

THEOLINE

Relieves tired feet, lame muscles and rheumatic pains. Send ten cents for trial bottle. Satisfaction guaranteed.

THEOLINE CHEMICAL CO.,
220 West Broadway, New York City.

GOING TO BUY A ?



Wait! Write us first. Something important that you should know.
Clergy Stereopticon Concern,
95 Washington St., Chicago.

WITH THE WORKERS

A. J. McLaughlin, pastor at Barry, Ill., has accepted a call to Burlington, Iowa.

W. B. Hopper will reliquish the work at Pana, Ill., to accept the church at Bethany, near Decatur.

A. B. Cox of Salina, Kans., was ordained Sunday, Jan. 3, and has taken up the work at Tescott, Kans.

The Jacksonville, Ill. church is having a prayer meeting of six or seven hundred, since the great union meeting closed two months ago.

David H. Shields of Salin, Kans., will be one of the preachers who will occupy one of the pulpits in Pittsburgh during the centenial.

W. S. Racey, a member of the present Indiana legislature, is a prominent member of the First Christian Church of Vincennes. He is a deacon in the church.

James A. Beaton, for four years pastor of the First Christian Church in Warsaw, Indiana, has resigned his pastorate. He was led to this because of failing eye-sight.

The church at Alexandria, Ind., will graduate its second class in Teacher Training. The exercises will be held on the evening of January 15. There will be ten graduates.

Geo. A. Miller is teaching a Thursday night Bible class at the Ninth Street Church, Washington, D. C., which has enrolled 140 members. They study the "History of the Early Christian Church."

The official board of Pontiac, Ill., has extended Allen T. Shaw a unanimous call to continue indefinitely. The Bible-school raised over $350.00 the past year and other departments make good reports.

Miss Edna P. Dale, of Wuhu, China, made an address in Atlanta, Ill., church on January 3. The audience showed its appreciation of Miss Dale by giving thirty-five dollars for missions. Ralph V. Callaway is the pastor.

William Petty was elected to the superintendency of the Peru, Ind., Sunday-school for the seventeenth time. He has served in that capacity from the time that the church was orgnized. The Sunday-school is in a flourishing condition.

The occasion of W. M. Groves leaving Petersburg, Ill., was taken by citizens as an opportunity to express their appreciation of him after a seven year pastorate there. A large union meeting was held in the town. Mr. Groves will devote his time to his work as state representative at Springfield.

After four years of constructive ministry with the First Christian Church of Sioux City, Iowa, in which the membership has been more than doubled and a new building erected, the pastor, John Kendrick Ballou, will terminate his ministry with that church about the first of April. The church does not solicit correspondence ior the pulpit.

W. H. Allen, pastor of the Jackson Street Church, in Muncie, Indiana has been appointed to served on the Metropolitan Police Board of the City of Muncie, by Gov. Hanly. The appointment pleases the Law and Order citizens, but it not much relished by the "liberal element." Mr. Allen is also president of the county Anti-saloon League. No man has done more for high civic ideals in Muncie than he. His appointment by Gov. Hanly is a well deserved honor.

TELEGRAMS.

Des Moines, Iowa, Jan. 10, 11, 1909:—In the midst of zero weather. Forty-six added today, twenty-four at great Men's meeting this afternoon. One hundred and eighty-three added in six days of invitations. A great meeting in down town church in city of ninety thousand, a problem, yet whole city deeply stirred. Shop meeting arranged for every noon hour this week. Ministerial association addressed by Brother Scoville. Colleges arranging special meetings. Brother Scoville at his best and his helpers are invaluable in their assistance when rendered by these friends of Jesus.

Finis Idleman.

The Butte, Montana, Church has called Bro. W. M. Jordan of this place to serve them as pastor. This would take him back within a few miles of his boyhood home, and within less than one hundred miles of two different churches, each of which he has served five years as pastor. He will probably accept, though the Billings Church is very sorry to let him go. Butte is the largest city in the state.

Billings, Mont. O. F. McHargue.

Nine additions to the Central Church today. Five young men baptized at evening service.

Denver, Colo. Wm. Bayard Craig.

The church at Freelandsville, Indiana is without a pastor. Mr. Watts who served the church last year closed his work the first of the year.

The church at Franklin, Indiana, is making arrangements to have C. R. Scoville in a great meeting early in the fall. M. B. Ainsworth, of Danville, Ill., has been called to the pastorate of the Franklin Church. He will commence his work about the first Sunday in February.

We are informed of the sudden death of Rev. H. Genders, pastor at Rome City, Ill., January 5th. Mrs. Genders and her father went with the body to Canada where burial will be made. The church people feel the loss keenly as the pastor and his wife were greatly beloved by them.

R. F. Whiston and C. W. Longman, are conducting fine meetings on the Pacific Coast and will probably remain there until June. Their last meeting at Medford resulted in 127 additions. They are now at Albany with J. J. Evans and will be at McMinnville during February. March, April and May are still open.

C. B. Kessinger has been serving the Sunday-school of the First Christian Church in Vincennes, Ind., as superintendent for twelve years. He was elected to serve again for the coming year. Mr. Kessinger is one of the most prominent lawyers in southern Indiana. He is never too busy to look after his Sunday-school.

P. J. Rice, Minneapolis, Minn., announces the following series of Sunday evening sermons: Jan. 10. "What can we do for our children?" A discussion of child labor, care of orphans, care of delinquents. What can the Home, the Public School and the Church do?, etc. Jan. 17. "What about young women?" A study of women in industry, etc. What can the Church do? Jan. 24. "What About Young Men?" A study of actual conditions surrounding us. Boarding houses, etc. What can the Church do? Jan. 31. "Setting Up a Home." A study of the newly-weds, etc.

Pastor Welton is holding a revival at Ashland, Ill.

J. M. Francis of Mt. Vernon, Ill., has accepted the pulpit at Athens, Ill., and will begin work there at once.

The meeting at Atlantic, Iowa, is beginning with large audiences. E. E. Mack, the new minister, is preaching. Charles E. McVay is soloist and song leader.

A. W. Conner and daughter are in a revival meeting with the church at Worthington, Indiana. D. G. Waterman, of Linton, Ind., is assisting also in the meeting.

J. A. Lord is helping W. H. Book, of the Tabernacle Church, Columbus, Ind., in a revival meeting. J. W. Wilson has charge of the music. A splendid meeting is looked for by the church and the pastor.

Geo. L. Snively closed a meeting at Washington, Pa., Jan. 4th. Eighteen additions the last service, 176 in all. E. A. Cole is pastor. Accompanied by singer Altheide, he began on the 10th with B. T. Wharton at Marshall, Mo.

R. F. Thrapp was called twice last week to a conference with the ministerial association in Springfield in preparation for the revival to be held by Mr. Sunday in February. Mr. Thrapp was chairman of the executive committee in his city for Mr. Sunday's meeting.

A. B. Cox, one of our prominent young men, was ordained by this church, Sunday, Jan. 3, to preach. He came to us from a sister church for whom he had preached about a year. He will give half time to Tescott and to Harmony. This is the eighth young man to enter the ministry from this congregation within the past seven or eight years.

The church at St. John, Washington, has just closed a meeting in which there were seventy accessions to the church, seventy-five per cent of whom were men. A much larger number would have probably been received, had the church been able to accommodate the crowds that came, many of whom could not gain entrance to the church. The Bible school has increased from an attendance of 40 to 130. The church is planning to build a larger house of worship, and to call a strong man as pastor.

ROSY AND PLUMP
Good Health from Right Food.

"It's not a new food to me," remarked a Va. man, in speaking of Grape-Nuts.

"About twelve months ago my wife was in very bad health, could not keep anything on her stomach. The Doctor recommended milk half water but it was not sufficiently nourishing.

"A friend of mine told me one day to try Grape-Nuts and cream. The result was really marvelous. My wife soon regained her usual strength and today is as rosy and plump as when a girl of sixteen.

"These are plain facts and nothing I could say in praise of Grape-Nuts would exaggerate in the least, the value of this great food."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

SOUTHERN CALIFORNIA AND ARIZONA.

Our treasury is greatly in need of funds. Pastors are urged to call loudly and urgently from the pulpit for help for our Home Missionaries. We plead for the payment of the Long Beach convention pledges at once. Send checks payable to the order of the Secretary.

E. W. Thornton is back from the East, a flaming fire-brand in the Sunday-school field. Look out for a conflagration in Los Angeles and vicinity. His first work will be with the great Sunday-school of Magnolia Avenue, where S. J. Chapman is superintendent and Jesse P. McKnight pastor.

Willis S. Myers recently took three weeks from his strenuous city pastorate and held a great meeting at Escondido, with a dead church revived, twenty-two added to the membership, and funds for pastorate support pledged.

The sounding of the hammer and the driving of the plane has been heard in the land in spite of the off year in finance. On Dec. 6th a $2,000 chapel was dedicated at Oceanside, where Oscar Sweeney ministers, Grant K. Lewis officiating; on Dec. 13th, at Holtville, where C. J. Upton takes care of the flock, a $4,000 house was consecrated, R. P. Sheperd being master of ceremonies. Eugene Burr and his thriving congregation at Sawtelle have pushed out the walls and doubled the capacity of their house of worship, which was re-dedicated on Jan. 3rd at the hands of C. C. Chapman; and on Jan. 10th the services of the same Master-dedicator will be required at Huntington Beach, where T. L. Young preaches the word in a new $4,000 edifice.

That intrepid evangelist, John T. Stivers, has just closed a great meeting at Oxnard, with sixty-one additions to the church. This truly wonderful meeting places another long-time mission point safely across the line of self support and makes it by far the largest and most influential church in this great sugar-beet town. The man behind the evangelist, and whose wise leadership makes such a meeting possible is Pastor E. N. Phillips. Our prayers follow the evangelist to the Capitol City of Arizona where he is already in a good meeting with the Central Church where Lawrence Williams is pastor. Roland S. Davidson and wife have recently joined this successful evangelist as personal workers.

The Missionary Boards of the West Coast States have negotiated with Berry Bros. for the purchase of the Pacific Christian, and will assume control March first. J. R. Perkins, pastor at Fresno, will become managing editor. H. Elliott Ward is among the churches canvassing for money. May the brethren be glad to see him and speed him on his way with joy!

Mrs. Princess C. Long is again among her own rejoicing a multitude of friends and the churches with her gift of song. At this writing she is singing with O. P. Spiegel in a meeting of weeks at the Broadway Church, Los Angeles. She is here for service and can be addressed at Long Beach.

Clark H. Marsh closes a happy and successful three years' ministry with the church at Monrovia with the old year. He joins the globe-trotters and leaves for Japan immediately, where he will be occupied for a time in teaching. With his wits sharpened and his heart enlarged by experiences abroad we hope to have him again in our fellowship of California preachers. Chas. T. Radford, son of B. J. Radford of Eureka becomes pastor at Monrovia and is already in the field.

Prof. B. P. Stout, singer and personal worker, has just closed a successful meeting with Oscar Sweeney and the Oceanside Church. The Secretary did much of the preaching; twenty-two souls came out on the Lord's side, greatly strengthening our little church, which now has a membership of fifty. Prof. Stout is a wise personal worker as well as a most gifted singer and has had wide experience in meetings with the great evangelists of the land. Although a Baptist, his work is highly satisfactory to our churches as Brethren Spiegel, Utter, Coulter, Brandt, Smither, Trundle, Martin and others with whom he has served, will attest. We commend him to our churches.

Leander Lane is supplying the work at South Figueroa Boulevard, Los Angeles, recently resigned by E. H. Kellar.

Miss Zonettee Vance, of Deoghur, India, Missionary with the C. W. B. M., is home on a leave of absence and will sojourn in Southern California for a time, and at Long Beach, where she has a number of personal friends. We are glad to welcome, also, to our genial, health-giving clime, another returned missionary in the person of Dr. Olivia Baldwin, who is now at San Diego.

Walter G. Menzies and wife, of Ratn, India, will spend the last week in January and all of February among our churches in Southern California. Everywhere they will be heard with delight and profit. They will be the chief speakers at all the district C. W. B. M conventions now about to assemble. These missionary meetings mean so much to all our churches that we here publish the schedule, urging all our pastors and brethren, as well as sisters, to attend:

Pasadena—Jan. 28th. Ontario—Jan. 29th.
Redlands—Feb. 5th. San Diego—Feb. 9th.
Orange—Feb. 12th.
Magnolia, L. A.—Feb. 16th.
El Centro—Feb. 19th.
Santa Barbara—Feb. 26th.

I. H. Hazel, of Imperial, became the new pastor at Boyle Heights, L. A.

F. W. Emerson's work at Redlands begins with seventeen added the first month.

W. H. Martin, of Whittier, delivered the first of the series of Centennial Addresses, which will make this year's "preachers' meetings" memorable, at the December meeting. His subject was, "Our Origins," and the address was most thoughtful, eliciting much discussion. At the January meeting W. E. Crabtree has the address on "Thomas Campbell and His Compeers." These meetings are largely attended by both men and women. A. C. Smither and his great church make ideal host and hostesses for this all day meeting without which our delightful fellowship and great work could not be done. P. C. McFarlane, the Secretary of the National Men's Organized work is to visit our section the last week in January. He will meet with a royal welcome. The Men's Social Union of Los Angeles is planning a great gathering of men to meet him on the afternoon and evening of Friday, Jan. 29th. Let the men in all our churches of Los Angeles and environs respond at sound of the bugle call!

Grant K. Lewis, Secretary.

ILLINOIS CENTENNIAL AIMS.

The first aim is an evangelist in each district. There are eight districts and we now have four evangelists. These are in the third, fifth, seventh and eighth districts.

The second aim is fifty thousand dollars in the Permanent Fund. This amount and more is already secured but not yet available. A "Friend" just bought the second annuity bond of $300 on which we pay six per cent. and Bro. Redding Boosenbark of Cambridge who recently died remembered us with a good sum to go into the Permanent Fund as a memorial gift.

The third aim is twenty-five Living-Link churches to our society. It takes $200 from a church to make it a Living-Link. The following churches and ministers are now Illinois Links: Arcola, John I. Gunn; Carthage, W. W. Denham; DeLand, W. T. McConnell; Normal, W. G. McColley; Quincy, Clyde Darsie; First Church, Springfield, F. W. Burnham; First Church, Bloomington, Edgar D. Jones; Camp Point, H. J. Reyuolds. Tazewell county, Mackinaw, J. W. Street; Minier, Harry Walston; Armington, J. C. Lappin and Concord, A. A. Burr.

We are now at the middle of the missionary year and it will take unusual energy to reach our aim in regard to the Links.

The usual number of contributing churches for the past few years is 350 but we ought to go to 450 this year. But it cannot be done by giving State missions the last consideration.

If any church fails to support state and district missions this year the whole service fails so far as that church is concerned.

This is to ask once more that the churches that have not yet contributed will kindly do so.

J. Fred Jones, Field Sec.
W. D. Deweese, Office Sec.

Bloomington, Ill.

THREE OF A KIND

Dropped Coffee, Picked Up Postum, and Health.

The harmful action of caffeine—the drug in coffee and tea—is the same in all cases, it is only a matter of degree.

One person may suffer more in the way of heart palpitation, sour stomach, nervousness, or insomnia, than another, but the poison is there all the time, if one continues to drink coffee or tea.

A Penn. lady and two friends learned the truth about coffee in the same way. The lady writes:—

"About four years ago I had an attack of nervous prostration and a great deal of trouble with my heart. Sometimes feared I was dying, and my doctor seemed unable to find out the cause of my trouble.

"I would frequently wake at night with these attacks and the doctor said there was some constant irritation of the nerves, and he began to think some organic disease was at work.

"One day I was told of a case very similar to mine, and that the woman could find no relief until she stopped using coffee. I did not like the idea of giving up coffee, for I was very fond of it.

"Having read frequently of Postum, I determined to try it. It certainly made a great change in me. Those spells left me entirely.

"My most intimate friend was afflicted as I was. In fact the similarity of our afflictions drew us together in the first place. When she saw the great change Postum had made in me she tried it and was benefited as I was.

"The beneficial effects of Postum on us two induced a neighbor to follow our example and so we are three of a kind who can't say enough in praise of Postum."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full o. human interest.

THE HOLIDAY MONTH AND KENTUCKY MISSIONS.

R. B. Baker added four in Laurel and Clay counties. He finds it difficult to supply the churches with preachers.

Jellico enjoyed the services of R. G. Sherrer all the month and everything moves well.

Twenty-five added at Latonia under preaching of Harvout and Runyon. Many of these additions at regular services. A great loss is sustained in the removal of Dr. Sullivan to Covington.

Two added at Paintsville and A. Sanders thinks that the outlook is good for continued success.

Eleven added by the labors of G. H. Thomas in the second division of the London district.

J. W. Masters reports eighteen added. He is now in Leslie county where we have not a church building. Has found twenty-three people at the county seat who have been members of the church and hopes to organize a congregation and build a house. He reports that we have no house in three other counties—Perry, Letcher and Knott. Some brethren in each county. That is a vast territory—unevangelized—so far as we are concerned.

J. K. Reid closes his work with the Munfordville congregation. Three added. It is proposed by the church not to have regular preaching for a while and to have a strong man for a meeting in the spring.

J. B. Flinchum was sick most of the month. He hopes to be able soon to wage a vigorous campaign in Breathitt county.

J. B. Lockhart and the South Louisville mission are planning a revival in January. The work is responding to the earnest efforts he is making.

W. J. Cocke was sick a part of the month, but was able to be some where every Sunday. He held no meeting. He is now in Trigg county engaged in evangelistic work.

W. J. Hudspeth was at work twenty days of the month. Five added. He was at four points during the month and raised $10.25 for Kentucky Missions.

D. G. Combs preached thirty-seven sermons and added 102 in various ways. With unfailing vigor he continues to preach the gospel in many needy communities in Eastern Kentucky.

Jackson is without a preacher since C. M. Summers closed his work there.

W. F. Smith is leading the religious forces at Morehead with good results.

H. H. Thompson continues to do good work in Pike county. He is planning the most active campaign he has made in that field.

Lebanon House is approaching completion. It is expected that W. J. Cocke shall dedicate it and hold a meeting.

Bromley and L. A. Kohler continue with good outlook the work at Bromley.

Bardstown and J. B. Briney continue to work together during the new year and with continued hope for this hard field.

W. L. Lacy is continued as evangelist in the District of Morgan, Wolf, etc., with plans for the best year's work in their history.

Z. Ball is unceasing in labors in Jackson county and some contiguous fields.

H. W. Elliott reports a good month for the work. $1,628.00 received. We have made an increase over the corresponding months of last year—since the Convention—of about $1,000. Our load is heavier. We urge prompt remittance of all collections. We need them now very much.

H. W. Elliott, Sec'y.

Sulphur, Ky. Jan. 4, 1909.

CHICAGO

(Continued.)

quet at Ionia, Mich. This is the fiftieth anniversary of the founding of the church and is Dr. Willett's home church. On January 24, Sunday evening services, Dr. Willett will preach in New York, at the West 56th Street church. On Monday night, January 25, he will speak for the Disciples' Association in New York. On Tuesday morning, January 26, he will speak at the Friend's College, in Philadelphia.

The Monroe Street C. W. B. M. held an evening program, Saturday evening, January 9. The occasion was significant in that the papers were read by members of a neighboring Baptist society. Mrs. Estelle L. Russell furnished beautiful music through a chorus of her vocal pupils. A reception with refreshments followed the exercises.

The rally of the Foreign society held in the Jackson Boulevard Church last Monday was a great success. The crowds were large and the addresses of high order. Stephen J. Corey presided and the returned missionaries who spoke were Dr. Dye, Dr. Layton, H. P. Shaw and M. F. Adams. The local preachers making addresses were A. T. Campbell, Guy Sarvis and O. F. Jordan.

At the dinner hour the King's Daughters of the church served a fine turkey dinner. The dining room was full to overflowing, with three hundred present, we should estimate.

The work of Secretary Corey is unique, and of a fine religious tone. He redeems the missionary addresses from the sickly sentimentality that characterizes some of that work, and puts into it a fine religious tone. His idea of using stereopticon pictures and moving pictures was unique and successful in point of getting a crowd and in educational effect. A crowd filling the church was at the evening service.

On Wednesday, Jan. 13, at 4 p. m., in Haskell Assembly Hall at the University of Chicago, will begin the series of Haskell lectures on The Religion of Persia, to be given by Prof A. V. Williams Jackson of Columbia University, New York. These lectures, six in number, will be in part illustrated with the stereopticon, and should be of much interest to the general public. A hearty invitation is extended to all members of this congregation to attend the series.

Beautify Your Complexion

Drive Away Liver Spots, Blotches, Pimples And Make Your Skin Clear and White.

Trial Package Sent Free.

If you want a beautiful complexion, free from liver spots, pimples and freckles and other discolorations, purify your blood.

Stuart's Calcium Wafers cleanse and clear the blood, remove all poisonous and irritating influences and permit it to flow gently and uniformly all through the veins. These little wafers are famous for their beautifying effects and every lady may use them with perfect freedom.

They do their good work remarkably fast owing to the wonderful power of the ingredients which they contain. Here they are: Calcium Sulphide, Quassia, Eucalyptus, Golden Seal and an alterative and laxative. Ask your doctor what he thinks of these as blood purifiers. He prescribes them many times every year.

The popularity of Stuart's Calcium Wafers is great and growing constantly every year. They do a wonderful work with apparently little effort and do not necessitate suffering and expense as so many complexion cures occasion.

You may enjoy a fair complexion if you will use these little wafers. They are taken after each meal and go into your blood, just like food. They do your entire system a great good. They help your intestines and relieve constipation, thereby giving the system the power to remove and exclude poisonous gases and fluids which filter through the intestines into the system and contaminate it.

Don't despair if your complexion is muddy. Write today for a free trial paekage of Stuart's Calcium Wafers or go to your druggist and buy a box. Price 50c. Simply write your name and address and a trial package will be sent you by mail without cost. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

CO-EDUCATIONAL NON-SECTARIAN
DRAKE UNIVERSITY
Des Moines Iowa.
UNEXCELLED FOR LOCATION AND ENVIRONMENT
COLLEGES AND SCHOOLS—Liberal Arts, Bible, Law, Medical, Music, Normal.
SPECIAL DEPARTMENTS—School of Education, Preparatory, Commercial, Shorthand, Oratory and Physical Culture, Primary Training, Kindergarten Training, Music Supervisors' Training, Correspondence, and Summer Schools.
1,634 students last year. A large increase in attendance this year. Eight well equipped University buildings. More than one hundred trained teachers in the faculty. Library facilities unexcelled elsewhere in Iowa.
Expenses are low—so low that no ambitious young man or young woman should find it impossible to attend school here. Many earn part or all of their expenses. Students can enter at any time.
SEND FOR CATALOG of DEPARTMENT IN WHICH YOU ARE INTERESTED

MISSION AND BENEVOLENT NOTES.

Last week the Foreign Society received two gifts of $500 each on the Annuity Plan; one from a friend in Virginia and one from a friend in Texas. There is a steady growth in the Annuity Fund of the Fereign Society.

The churches are now beginning an active campaign of preparation for the March offering for fereign missions the first Sunday in March. There is a wide-spread feeling that the churches will make a great record this year. Already a number are considering the Living-Link step.

Pres. A. McLean and Sec. Stephen J. Corey of the Foreign Society, are again holding foreign mission rallies with the aid of moving picture scenes on the mission fields. Two missionaries are with each. They are doing great things in awakening missionary interest and creating a missionary conscience. The attendance upon these rallies is large and enthusiastic.

The National Benevolent Association has just received an annuity of $6,300 from a friend in Missouri. This good man is preparing to close up his business so as to be in readiness to "go Home." He said, "I want to remember my Lord and I do not know how better to do it than by helping to provide for some of the "least of these my brethren." Another man and wife are about to give $5,000 for the work in behalf of the aged, indigent brethren.

The Texas brethren and the National Benevolent Association have decided to raise a sum sufficient for the erection of a Home for the Aged in Dallas. This is to be one of Texas' Centennial gifts. What more fitting testimonial could be made of our gratitude to God for one hundred years of blessing.

After twenty years of residence at 915 Aubert avenue, St. Louis, Mo., the Christian Orphans' Home has removed to its new home 2949 Euclid avenue, St. Louis. This is a beautiful building costing about $80,000 of which amount Robt. Stockton gave $50,000. The home was badly needed. Mr. Stockton required the Benevolent Association to furnish $30,000. This with the furnishing has taxed the resources of the Association. There is an indebtedness. All the frienas of the orphans are invited to help clear this beautiful Centennial Home from indebtedness.

The C. W. B. M. and The National Benevolent Association will again unite in observing Easter. In the absence of a calendar of days giving each interest of the church the recognition due it, this seems the best that can be done. The churches, Bible-schools, Junior societies and Mission Bands will make a joint Easter offering for the Christlike ministry of feeding the hungry, clothing the naked, and sheltering the homeless children of all lands. They are to make their own division of the offering, sending a portion to the Benevolent Association for orpnans in our homeland. Easter supplies should be ordered at once. All should have fellowship in this holiest of ministries. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A SPLENDID GIFT
To Each New Subscriber

Any one of the Following Important Books will be sent to a New (Yearly) Subscriber to the Christian Century upon receipt of only $1.50

PROF. H. L. WILLETT'S TWO BOOKS

Our Plea for Union and the Present Crisis

Basic Truths of the Christian Faith

Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

ERRETT GATES' ILLUMINATING WORK

The Early Relation and Separation of Baptists and Disciples

This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel.

JUDGE SCOFIELD'S FASCINATING TALE

"Altar Stairs"

An ideal Christmas present to your friend. Beautifully bound and illustrated. Retail price, $1.20.

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THE CHRISTIAN CENTURY

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CHICAGO

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The Christian Century

Vol. XXVI. CHICAGO, ILL., JANUARY 23, 1909 No. 4

Wanted: An Idea Big Enough For Our Men

Our men are looking for a name. They have advertized to give twenty-five dollars for the most satisfactory one proposed.

A good name is a good thing. It will be worth more than the prize they offer for it. As a handle helps a tool, so a good name will help our men's movement.

But a much more serious consideration for the infant organization is: What shall it live for? What end shall it accomplish? What goal shall it seek?

The men's movement is well under way in other churches. It would be advisable for the Disciples of Christ in organizing their's to take advantage of the experience of others. Thus our slight tardiness in taking up the work might be atoned for by the excellence of our organization.

The weakness of the men's club in the local church is that it has no idea big enough for men to work for.

The ordinary men's club has ideas—many of them. But these ideas are not organized together by a single idea that is big enough and worth enough to appeal strongly and constantly to men.

Is not this the history of the men's club in your church: The proposal for the men to have an organization of their own met with instant popularity: a goodly company turned out at the first meeting: perhaps a banquet was served and paid for by some devoted member of the church who wished to avoid the necessity of charging the guests, or it may have been the pastor who stood this expense: speeches were made, songs were sung, the men "limbered up" and told stories: the pastor was toasted, the coming revival was talked up, a shot was taken at the saloon in the next block, some hard blows were given the alderman of the ward or the city administration which were applauded with cries of "hit 'em again": the company broke up with a feeling of acquaintance, of fellowship, which they had never been able to realize in a mixed social gathering: the sense of power, too, was awakened, the feeling that this company of Christian men could almost work miracles if it worked together in organized fellowship: the next meeting was held pursuant to adjournment: not half as many were present: there was no banquet this time, only coffee and doughnuts: the pastor hadn't been buttonholing men for ten days previous: the officers elected at the banquet had not taken their positions seriously and had not "worked up" the attendance: the evening passed with a little desultory entertainment: the pastor exhorted a bit: and the meeting adjourned: four weeks later, just before the sermon, the usher brought a notice down the aisle to the pastor from the president of the men's club saying that next Tuesday evening was the regular time for that organization to meet and inviting all men to come: a half dozen came, talked a bit and went home: the names of the officers of the club appear in the monthly paper of the church, and being men of prestige in the community, the casual attendant is impressed with the formidableness of the enterprise—but the men's club lives only as a memory in the minds of those who attended that first banquet. Why should such an auspicious beginning prove so abortive?

The reason is not that the men were not in earnest, but that they were not given an idea big, clear and worthy enough to command their allegiance.

They were brought together for a good time or for fellowship or to promote a specific enterprise like a revival; but they never had a big enough conception of their business to keep them working at it after the banquet was over and the novelty was worn off. Perhaps the assumption upon which most efforts to organize men have proceeded is either that men are hungering for fellowship, that they want somewhere to spend their evenings in good companionship or that they ache for something to do, some task to work at. This task is usually some practical matter about the church, the financing of a building enterprise or a revival, or it may be to clean up the community morally by ousting a saloon or widening prohibition territory or wiping out a nuisance of some sort.

Over against these considerations we are now saying that men must have an idea to work for and to work out.

Why do we say an idea, and not a task? Is not man a worker primarily? We answer, no. He is primarily an idealist. No man is just aching to work for its own sake. He wants to work because the doing of that work fits into an ideal scheme of his life. The work must mean something to him.

Likewise the church man will do church work, will support his men's organization, if he feels that it is necessary to the working out of an idea that has already gripped him. If your men's club is organized for doing a task the task will soon be done and your men's club with it. But if it is organized on account of an idea, a vision, possessing the minds of its members, there will be not one task, but many, that will follow in the wake of this idea as means to the end devoutly wished for. No organization comes to much which is principally for work. It must become idealized in order to be worth while.

In our observation the men's clubs have not become idealized. Some of them approach it in those denominations which have set up their sectarian principles as ends for which the men are to strive.

Nor will men long support a club that bases itself on mere good-fellowship. Men tire of their social clubs, there is no ideal worth to them. No big ends are being wrought out through them.

The fine, rich fellowships of life are rooted in co-operative service for some idea.

Masculine fellowship in the church does not need to be planned for. Like happiness, if you seek it you miss it. But let our men get hold of a big idea and feel that they are responsible for its working out and you will be astonished at the fellowship they develop in the process.

That was the way Jesus got men. He did not coax and coddle them with promises of ease and indulgence. Neither did he bluntly point them to a task to do. He opened their minds, he made them see, he gave them an idea that burned in their consciousness and they left all and worked for it and found such fellowship in the doing that the world pointed to them and marveled, "how those Christians love one another."

The next step in the organizing of our men is to agree upon an idea that is worth while and to enlist our men in it. From the very start our men's clubs should take on this ideal character. They are not interested in merely adding another organization to the already overloaded congregation unless the organization can be pointed directly at some goal. But they will respond with might and enthusiasm if we can suggest to them an end that is worthy their enthusiasm.

What the men's movement needs is some idea corresponding to the idea of our plea for union which shall possess the men as our plea possesses the whole brotherhood. It is this conviction of a plea, of a big idea worthy to command us, that has made the Disciples the mighty brotherhood we are, and marks us as unique among our Christian brethren. Is there any idea like this, big enough for the men? We believe Mr. Macfarlane would give more than a twenty-five dollar prize for such an idea. Not in the hope of a reward, but

out of our deep concern for the great cause we would suggest an idea that is worthy. Our suggestion may seem too obvious to need consideration. But the longer it is thought on the more pertinent and satisfying it will appear.

Here is an idea big enough and worth enough for our men's movement to make it their motive and goal: THE UNION OF ALL CHRISTIANS OF ALL SECTS UPON THE LORD JESUS CHRIST ALONE.

But that is the plea of our whole brotherhood, some one objects? Precisely so. And our reason for suggesting it as the idea that is to be made vividly conscious to our men is that this plea of our brotherhood will not be realized until our men take it to heart and go about doing it. The time is ripe for doing as well as preaching the plea. The preachers have been doing their part and have almost finished it. The call is now for doers.

Our laymen in our local churches are in a position to actualize Christian union through their organization more in the next ten years than our preachers and editors and colleges can do in fifty years.

THE TREND OF EVENTS

By Alva W. Taylor

ALL THE WORLD'S AKIN

We may curse the "Dago" when he seeks his living in our neighborhood or honestly deplore his intrusion in such great numbers upon our shores but our hearts turn to him and we brush away the sympathizing tear that we may more adequately show our sympathy with that which his great need demands. The national government votes an unprecedented sum, the states vie with one another to aid, the cities become veritable depots for collecting funds and, all-told, more than two millions of dollars has been sent with another million in fair way to come. The Red Cross has handled already over eight hundred thousand dollars and not only prove its efficiency but again defied all provincial and national boundaries and marked the way of fellow-help as the golden road to world-wide unity. It is probable that a quarter of a million lost their lives. The world has seen few such calamities.

PUNISHMENT OR REFORMATION

Judge Cleland was elected to the new municipal court bench in Chicago and, being both a good Christian and a social student, he used his legal right to the utmost to suspend sentence on good behavior and found that out of over 1300 cases, only 10% failed to live up to their chance. It did great good, demonstrated its economy to the city, proved that reformation is better than social revenge (otherwise called punishment), aroused the wrath of legal dogmatists and the envy of some on the bench, and resulted in the Judge being transferred from a criminal to a chancery court. Now an Adult Probation Law will be urged before the legislature and if social good proves mightier than legal tradition, Judge Cleland's sacrifice will not be in vain, for whereas he may have strained the law in the name of mercy, he will have constrained all courts to a custom of mercy.

FOR THE COMMONWEAL

The principal subjects for sober legislation in the various state assemblies this winter are for the social welfare. There will be the usual amount of political jockeying, and Illinois bids fair to lead all competitors in that line, but most of the state legislatures are immaculate as compared with those of ten year ago, and sober efforts for the weal of the common folk get a chance. The most progressive of the middle-western states will be concerned with Employer's Liability, Industrial Safety and Temperance laws, while in the trans-Missouri states Mr. Bryan's Bank Deposit Guarantee idea will be considered, and in the South, temperance will have the center of the stage. Oklahoma's success with this insurance of depositors will force consideration in Kansas, Colorado and Nebraska. The Tennessee House has already passed a state-wide prohibition law and both Texas and Arkansas are expected to submit the proposition to a popular referendum. The fact that 30,000 die annually in the peaceful pursuits of industry while 2,000,000 are wounded, ought to make Industrial Safety and Employer's Liability laws a question as burning as a war issue. Many of the states will consider schemes to elect U. S. Senators by popular vote and in Ohio particularly the effort to obtain the Initiative and referendum will be vigorous. All these are measures for the common weal and challenge the interest of all who believe government exists for social welfare.

HOW THE RAILROADS FARED

We have heard much of the pitiful conditions of the railroads the past year and of how "adverse" legislation was making paupers of them. That ever-warning cry, "the workmen's wages," has sounded out to deter legislatures and those executives who have insisted that public servants such as our common carriers, owe allegiance to that same public whom they serve. The Interstate Commerce Commission rudely brushes the tear from our eyes in revealing the true state of railway earnings. They show in that the two years before the last were exceptional in railroad prosperity and that while there was a falling off the past year, there was yet a great increase over the average of previous years. In other words, that we must not judge the state of railway finance by taking the most plethoric years of their life as an irreducible minimum. They were less crowded with business last year and accidents were cut in two. It may be questioned by Christians whether or not some hundreds of lives saved and countless maimed and injured are not a slight recompense for reduced dividends, and also whether shorter hours and greater safety is not some compensation though trains must go a little slower, be a little less luxurious and earnings be so reduced that stock-watering is no longer a considerable source for railroad millions. People who are content to earn their bread by the sweat of their brow cannot really see the objection urged against putting the whole railroad business on a basis of actual investment and most of them will say a devout "amen" to the revolutionary demand of the Commission that when Mr. Harriman assumes control of both the Southern and the Union Pacific, two great competing transcontinental lines, he "can no longer claim the protection (of secrecy) which as a private citizen engaged in a strictly private pursuit he might insist upon." The reason it gives is that "if this gentleman is allowed to accumulate from the manipulation of these public agencies, vast sums of money which must finally come from the body of the people, we think he is so far a trustee of the people that he cannot object to stating the manner in which these accumulations have been made."

CHRISTIAN UNION ON THE MISSION FIELD

The "regions beyond" are leading the world in actual Christian Union. They are not prejudiced by our traditions and cradled in our creeds. The missionaries, howsoever sectarian when they go, are soon so overwhelmed with the need before them that they become one that the world may believe Christ was sent.

One of the most notable of late achievements is the founding of Chentu Union University in Western China by seven missions there, viz.: American Baptist, Canadian Baptist, Methodist, Friends (of England), London Missionary Society (Congregational), Church Missionary Society (Episcopalian), and the Chinese Inland Mission (Interdenominational). Both Western and Northern China have educational Unions. In Peking is the Union College of Theology and in Nanking the Disciple and Presbyterian colleges have united and it is expected the Methodist will soon join in the

merger. In Calcutta the two great Presbyterian bodies of Scotland have united their schools under the name of Calcutta Christian College and going a step further have merged the work of all their missions in that city. Will it not follow as the day the dawn that the churches at home will follow? Everywhere the schools tend to get together and this means the education of a native ministry knowing more and more the one church of Christ only, and as they have in their hands the evangelization of the next generation and will mould the transition period from the missionary to the independent and self-supporting native church they will make of it the one church.

This is already illustrated in Japan where the churches of the Congregational and Presbyterian missions tend to get together as soon as they become self-supporting and the Kumai or Independent Movement is for one church of Christ in Japan. There the Presbyterian missions of all bodies have united under the title, Church of Christ in Japan. In Korea they have done likewise and also in North India while in South India the various Presbyterian bodies first united and the Congregational missions of the London Society and the American Board had merged interests and now these have joined in a union of the unions as the United Church of South India. In Japan the American and English missions are united and the various Methodist bodies have both joined forces and elected a native bishop.

The general movement received its greatest impetus in the great Shanghai Conference in celebration of the Morrison Centenary. It published to the world that they were "one in Christ," resolved to form both National and Provinsial councils many of the latter of which are already organized, engaged to try to prevent trenching upon one another's fields, and asked all the churches of China to pray every Lord's day for the unity of the church. What men pray for devoutly they soon attain. In India the Anglicans have met with all others in a General Missionary Conference. Japan has a Standing Committee of Co-operating Christian Missions, and it is planning for a jubilee celebration of missionary effort there this year. In Korea the Presbyterian and Methodist bodies have a General Council planning to create one church for all Korea which Dr. Dennis says is "the most unreserved approach toward a practical answer to our Lord's prayer for unity which has been presented in the annals of modern church history."

The Y. M. C. A. is a powerful factor for unity in the foreign field for it stands as a living realization of its working basis, organized as it is for Christ and the deed rather than for the Christ of a creed. It has eighty secretaries on the foreign field and ten thousand studying missions at home.

Robert Speer sounded a ringing note at the recent Federal Council of Churches in Philadelphia, when he said, "I believe it is far more important that the Presbyterians of Japan should relate themselves to the Methodists of Japan, than that either of these bodies should retain any connection whatever with any ecclesiastical organization in the United States."

Forty Years

With the close of 1908 Dr. J. H. Garrison completed forty years of service as an editor among the Disciples of Christ. This is an event of unusual character. In our times journalism is not sufficiently definite as a profession to enlist the life-long services of a large group of men. Most men, however expert in editing or publishing, especially in the field of a religious journalism, are more or less loosely attached to that task, and spend only a part of their lives in active relation to the paper. But Dr. Garrison has consistently maintained his place and has grown in the esteem and affection of the Disciples through all these years.

It is not too much to say that the Disciples of Christ have produced three men who successfully led the brotherhood toward the larger things of the Kingdom of God. These men have been Alexander Campbell, Isaac Errett, and J. H. Garrison. Each of these men has been chiefly an editor. It is not to be forgotten that their services rendered in other ways have been notable. Alexander Campbell was a debater and a preacher of great power and was for many years a college instructor. Isaac Errett was perhaps one of the most effective public speakers the Disciples have ever known. Dr. Garrison has been in great demand as a preacher during the whole period of his public work. And yet it is as editors that these three men have made their influence felt upon the lives of the Disciples of Christ.

If any one thinks that the course of religious journalism is smooth and easy it is highly probable that Dr. Garrison could disillusion such a dreamer. There were stormy days in the early times of the Christian-Evangelist. The great success and the wide-spread influence to which that journal has come in later years has been the result of the strong and vigorous purpose of its editor. Dr. Garrison has always maintained a mind open to the enlarging truth of the Kingdom of God. He has set his face to the future while maintaining the assured verities of our faith. If at times some of us have felt that his attitude was lacking in boldness and that he was hampered by elements of conservatism that threatened to diminish the value of the Evangelist as a strong and virile journal, we have also to remember that he has been as vigorously assailed by those who felt that he was radical and rash. Perhaps his success as a true leader of the Disciples has been in no small degree owing to his ability to sense an average opinion and to express that opinion in pleasing and brotherly fashion.

Dr. Garrison has led the Disciples past a number of side-paths into which they might easily have been diverted. He has kept to the open highway of New Testament teaching and has assisted in the formation of the right sort of sentiment not only by his weekly utterances through the columns of the Christian-Evangelist, but in those small volumes which he has dropped from time to time in the progress of his work. Among these such titles as, "Alone with God," "Helps to Faith," and "The Heavenward Way" are familiar. He has also edited two volumes, "The Faith Re-stated" and The Reformation of the Nineteenth Century," which have consisted of papers contributed by others.

During the past year a great deal of uneasiness has been felt by hosts of his friends owing to his long continued illness, with the suffering which it caused him. But it has been a joy of late to see him once more at his place, refreshed and apparently as vigorous as ever. No tolerance could be given for a moment to the suggestion that his work is approaching its end. Rather is he in position to render the most valuable service of his life in these days of reconstruction. We have had occasion to differ with Dr. Garrison at times over methods and interpretations, but never for a moment has there been any failure on our part to recognize his loyalty to the Scriptures and the Christ of whom they speak. We hope that these relations may continue for many years to come and that the Christian-Evangelist may continue to be a leading force in the brotherhood of the Disciples.

Religious Education and Social Duty

There is to be held in this city during February another of the great conventions of the Religious Education Association. These conventions have done more to bring together workers in the different fields of religious education and moral betterment than any other single force in the history of American Christianity.

The Convention returns to Chicago after an interval of six years. It was in this city that the first Convention was held, and great as was that gathering it is hoped that the approaching one may be of even greater significance. The sessions are to be held February 9, 10, and 11 in Orchestra Hall, in other nearby halls, and in churches in the vicinity of 22nd St. and Michigan Ave. The central theme of the Convention will be "Religious Education and Social Duty,"

and some of the most notable names in education and religious work will be upon the programme. Among others there will be President Francis G. Peabody, President Eliot of Harvard, President C. S. Mitchell, Professor Geo. A. Coe, President King, Miss Jane Addams, Professor Charles R. Henderson and Bishop Lawrence.

The principal sessions are to be held in the Theodore Thomas Orchestra Hall on Michigan Avenue, and the departmental sessions will meet in neighboring halls and churches. While the open meetings will be of interest because of the greatness of the themes discussed, such as the "Social Consciousness and the Religious Life," the "Annual Survey" of progress in religious education, the "Ethics of Industrialism," the "Reaction of Modern Life upon Religious Development," and "Religious Training in the Modern World," the departmental meetings will be of almost equally interesting character.

These departments include Universities and Colleges, secondary schools, fraternal organizations, correspondence associations, young people's societies, the home, the Sunday-school, public libraries, art and music, and churches and pastors. Chicago has entertained nearly four hundred conventions during the past year, but not one of them has been of greater moment to the city and country than will be this approaching gathering.

Many ministers and teachers from among the Disciples will be present. All who can possibly arrange to attend the Convention should do so. As far as possible the visiting delegates will be accommodated either in private homes or in hotels at special rates. The Lexington Hotel at Michigan Ave. and 22d St. will be the hotel headquarters. All delegates will be registered there upon arrival. Most of the departmental meetings will be convenient to this hotel.

Those who are desirous of securing information regarding entertainment, programme, or any other features of the Convention may do so by addressing the Religious Education Association, 72 East Madison Street, Chicago. On request, bulletin of programme and arrangements will be sent to any inquirer.

The Pioneers and Foreign Missions

As we turn our eyes toward the March Offering for Foreign Missions this Centennial year, it is altogether fitting that we recall the attitude and temper of the pioneers of the Restoration on the absorbing question of the world's evangelization. The following excerpts are only samples of many of the same tenor that might be quoted. A consuming passion for the spread of the gospel among all men took complete possession of them. If our people should lose that temper, it will be the beginning of the end with us. This fact should be continually emphasized in all our churches.

"Let all Christians, therefore, unite in prayer, that God would send forth faithful laborers into his harvest; that the word of the Lord may have free course and be glorified; that his Spirit may be poured out upon his ministers and people; that through them he may 'reprove the world of sin, of righteousness, and of judgment.' That he would collect and unite into one his scattered flock, that the whole world may believe in Christ the Savior of sinners."

Barton W. Stone.

"The diffusive benevolence of Christianity is nowhere more strikingly exemplified than in the establishment of Foreign Missions.

"This missionary enterprise is, by universal concession, as well as by the oracles of God, the grand work of the age; the grand duty, privilege, and honor of the church of the nineteenth century.

"We shall do more at home by doing something abroad. If the apostles had continued in Jerusalem until all its citizens were converted, they never would have planted a church in Samaria nor anywhere else."

Alexander Campbell.

"Christs's soldiers are like him. They love one another as he loved them. His mission was to save a lost and ruined world, and in obedience to his mandate, it is their delight to lift his banner to the heavens and bear it to the earth's remotest bounds. They ask no furlough until Ethiopia shall stretch forth her hands to God and all the Islands of the Sea rejoice.

John T. Johnson.

"What a splendid field for holy enterprise was laid open to the apostles when Jesus said to them: 'Go ye into all the world, proclaim the glad tidings to the whole creation.' Before his death and while they aided him in his personal mission, the commandment was 'Go not into the way of the Gentiles, and into any city of Samaritans, enter ye not'; but now, having consummated his mission, and arisen from the dead, the sphere of their mission was to be extended to the utmost bounds of the habitable world. 'Go ye into all the world!' Great was the field, and we do not read that these illustrious ministers, who alone enjoyed the distinction of being ambassadors instead of Christ, ever addressed to angels or demons the word of reconciliation. Their mission was glorious and extensive, but it was limited to the children of men, and like their Master, they discovered no desire to transcend the limits to which, in his instructions, he had restricted them."

Walter Scott.

Let us remind ourselves that our plea is essentially a missionary movement. Our slogan for the March Offering should be: *An offering from every church; a gift from every member.* Please order March Offering Supplies today. Do it now lest you forget.

Remember March 7th!

Paragraphic Editorials

The Foreign Society is just in receipt of another Annuity gift, amounting to $2,000, from a friend of the work. This friend formerly gave $10,000. This gift swells his benefaction to $12,000. He is a consecrated, level-headed, business man, with a high appreciation of the safety and value of the Annuity Fund of the Foreign Society. All the indications point to a large increase in the number and the amount of Annuity gifts for Foreign Missions for this Centennial year. Two friends are considering a gift of $5,000 each.

Dr. Royal J. Dye reports fifty more baptisms at Bolenge, Africa. Some of these came as far as 250 miles up the main Bosira River, and others came as far as 200 miles. The great need for the work in the Congo is a steamer, to enable the missionaries to go from point to point. A new station has been granted our Foreign Society by the State authorities at Longa, 100 miles beyond Bolenge, up the Bosira River.

The articles by Burris A. Jenkins and Vernon Stauffer printed in our last two issues, were portions of their respective papers at the Triangular Congress of the Baptists, Free Baptists and Disciples in Chicago in November. They are typical of the temper of the speeches at that significant gathering and should whet the appetite of our readers to possess the published "Proceedings" of the Congress which form a volume of rare interest. This book is just off the press. The contents are as follows:

I. Does the New Testament Contemplate the Church as an Institution?—Prof. John A. Logan, Rev. A. W. Fortune, Rev. W. B. Wallace, Prof. Shirley J. Case.

II. Addresses of Welcome—President Harry Pratt Judson, Rt. Rev. Samuel Fallows.

Response—Rev. John L. Jackson.

III. What are the Legitimate Limits of Free Speech in a Republic?—Hon. Wallace Heckman, Prof. James Q. Dealey, Rev. Bayard Craig, Rev. C. D. Case.

IV. The Doctrine of Atonement in Terms of Modern Thought—Rev. B. A. Jenkins, Rev. Frederick Lent, Prof. Leroy Waterman, Prof. Allan Hoben.

V. What Definite Steps Should be Immediately Taken in the Organic Union of Baptists, Free Baptists, and Disciples of Christ?—Rev. I. J. Spencer, Rev. L. A. Crandall.

VI. Is Psycho-Therapeutics a Function of the Church?—Rev. Robert, MacDonald, Rev. J. Stanley Durkee, Rev. Allan B. Philputt, Rev. Rufus P. Johnston.

VII. Christ's Prayer for Unity—Rev. A. W. Jefferson, Rev. Vernon Stauffer, Rev Henry M. Sanders.

VIII. Closing Words—President's closing address, Rev. W. C. Bitting, Prof. Errett Gates.

Proceedings of the Baptist Congress at Chicago, 1908. The University of Chicago Press, postpaid 59 cents.

The students and faculties of the University of Chicago as well as many others very greatly enjoyed last week the presence and utterance of Professor A. Williams Jackson, Ph. D., of Columbia University, who delivered a course of six lectures on the Religion of Persia. These lectures began with a general statement regarding Persia and its ancient books. The second lecture was devoted to Zoroaster, one of the great religious teachers of the east. The remainder of the lectures were given to Zoroastrianism, Mithraism, Manichaeism, and Mazdakism. These lectures were particularly interesting as bearing not only upon the relations of Israel to the ancient Persian faith, but also as noting the influence of certain of these doctrines upon the early church, notable in the case of Manichaeism. Professor Jackson is probably the greatest American authority on the religion of Persia, and his scholarly and yet popular presentation of his theme greatly pleased and instructed his hearers.

The fifth annual conference on Child Labor, under the auspices of the National Child Labor Committee is being held in Chicago this week, the day sessions at the Auditorium Hotel and evening sessions at Orchestra Hall. Prominet workers in this field of social service from many parts of the country are on the program, and such themes as The Child and the Law, Child Labor in the Ohio Valley, Child Labor and the Public Welfare, The Federal Children's Bureau, and Types of Working Children. are being discussed.

The contribution on Yuan Shih Kai, by Dr. Paul Wakefield, will be read with interest by all who have gained so much as a taste of things Oriental in the past few years. Dr. Wakefield was a missionary in China until a year ago and had occasion to study Chinese conditions at close range. Since coming home he has kept in touch with doings in that land through regular reading of Chinese newspapers. He suggests three available books, "China and America Today," by Arthur Smith; "The Coming Struggle in Eastern Asia." by Putnam Weale, and 'Tomorrow in the Orient," by Douglas Storey.

Next week it is our purpose to send the Christian Century for the fourth time to all the ministers of the Brotherhood. The Department of Biblical Problems will contain a communication from Z. T. Sweeney, which we have been saving for this issue that it and Professor Willett's response might be read as widely as possible. This we know will gratify the group of brethren who have collaborated with Mr. Sweeney in preparing his contribution and who have shown through correspondence with us and in the columns of a contemporary paper that they were a bit fearful their literary effort would go to the waste-basket. We confess to being somewhat puzzled, however, in spite of our firm purpose to risk our Biblical Problems Editor in a further encounter with the giant. The Christian Standard insists in one issue that a man's opinions on matters of philosophy may be what he wills, but let him hold them in private. If he speaks, let him speak only of his faith and not of his opinions. But Mr. Sweeney insists on Mr. Willett's pronouncement of opinion. The Standard taunts him because he has not yet published his opinion in reply to Mr. Sweeney. Doesn't this look like baiting a man to do what you know is wrong for him to do? Really our Biblical Problems Editor would like to obey the Standard, but if he obeys the Standard of January 16, he falls under condemnation of the Standard of January 9! It is a hard position! Anyhow, Mr. Sweeney's communication will be responded to next week.

Professor J. W. McGarvey in a recent number of the Christian Standard complains of a statement made in the Christian Century last fall that he held a doubtful opinion of the canonicity of the Song of Solomon. We received a denial of this position from Prof. McGarvey. We wrote him that before correction was made in the Century concerning his present views, we would like the privilege of looking up his public utterances on the question and asked him where we might find such utterances. This information he refused to give and continued to demand the correction in the Century. Press of other duties has made us slow in publishing what Prof. McGarvey really said. This we do now, quoting from his "Guide to Bible Study," in the Bethany Reading Course, a series of books for young people of the Christian Endeavor Society, on page 76:

"The title which the short poem assigns itself is 'The Song of Songs, which is Solomon's.' If there be any book in the Bible which found a place in it by a mistake or a misjudgment of those who put the inspired book together, it must be this; for it is so totally unlike all the rest that it is difficult to see what connection it can have with the general design of the whole. Many interpreters have affected to find in it a parabolic meaning, and even a foreshadowing of the love of the Church for Christ; while others have regarded it as nothing more than a love song with a very obscure connection of thought. According to either view, it has afforded little edification to the great majority of Bible readers; and unless some significance can be found in it hereafter which has not yet been pointed out, it will continue to be but little read, and of but little practical value."

Below this statement is a note by Dr. Willett who worked with Professor McGarvey on the book stating his view of the matter, and expressing a belief that the book had a useful message for the present age.

We have four good things to congratulate our readers on this week. First, that we are about to begin a superb serial story by Harold Bindloss entitled "Winston of the Prairies." Mr. Bindloss is the author of the "Cattle Baron's Daughter." Second, we have "annexed" Rev. Burris A. Jenkins, of Kansas City, to our contributorial staff. He is only giving a bit of an appetizer this week. The title under which his article will appear "The Gate of the West," gives him room to write significant news from Kansas City, or to make a contribution to any subject he is prompted to undertake. Third, Rev. Richard W. Gentry, of Chicago, one of our younger writers, will begin to write suggesively on the Christian Endeavor topic, keeping company with Professors Jones and Willett in their articles on prayer-meeting and Sunday-school. Fourth, Mr. Nicholas Vachel Lindsay has put into our keeping certain literary treasures such as the Outlook is now printing from his pen. These we shall purvey to our readers as fast as space will allow. Certainly the character of material going into the Christian Century promises to make it not only a reflector but a leader of sentiment and taste among the Disciples of Christ. That it shall be this, at any rate, is our desire and prayer.

Yuan Shih Kai

By Paul Wakefield, M.D.

There was strife in the Royal Palace. The "Son of Heaven" (Kuang Su) had gained control of affairs and put into effect numerous reform measures, setting aside the "Customs of the Ancients," and threatening the whole corrupt political machine at Pekin. The ministers were in terror. Should the Emperor go further, they would probably be ousted, or executed. Appeal was made to the Head Eunuch, (the most crafty politician) to save them. Alas, he was madly trying to save himself! The Empress was powerless. The army was out of her hand. But the Empress, above everything else, was a politician, and won every fight of any account she went into. So—we shall see.

In the Province of Chili, there was an ambitious young military officer named Yuan Shih Kai, who very strangely had used the military tax coming into his hand honestly, to build up his army. It seemed a foolish thing to do, but Yuan Shih Kai saw far. In a few years, by aid of German officers and foreign guns, he had built up a small army of really efficient fighting men. A small army, yet, without doubt, his army could withstand the Imperial thousands.

In the crisis, the Empress and Emperor as well, rushed to our petty officer of Chili, and from that day till the death of the Empress, Yuan Shih Kai ruled China.

There have been many books written upon the choice of Yuan Shih Kai. No one but Yuan can solve the puzzle. That is the way with Chinese puzzles. There is no solution. Your house servant will tell you he can tell what a foreigner will do in a given case. No Chinaman would be so foolish as to attempt to guess what a Chinaman will do!

However, the case is like this: Yuan Shih Kai, the ardent reform military man, chose to aid the Empress who was ever reactionary, and placed the reform Emperor in such position that he gave up his title and virtually became state prisoner. The best explanation of this action I have seen is this: The Emperor while a reformer, was not a wise or tactful man. He was going too fast, too far, and was in danger of wrecking all reform, Yuan may have felt he could not hold the Emperor in check. The Emperor moreover, who was then in control, was apt to hold highest place, putting Yuan under him. Soon His Highness might be able to utterly oust him. On the other hand, the Empress in her dire need must have Yuan, or perish. She must pay any price to get his aid. By taking her side, Yuan Shih Kai could and did, name the terms. He became the ruler, and from the day he chose this course, Yuan Shih Kai has ruled China. A treaty to be signed, a contract to be let, must be taken to Tien

Tsin to be read, signed and sealed by His Excellence Yuan, now a viceroy.

He pushed reforms. Not so madly as did Emperor Kuang Su, but with much more force. He was opposed bitterly by the old order, but he pushed and the Empress backed him up. Every trick was played. One example—Civil Service based upon western learning was introduced. This meant death to the old ring. They fought madly. Finally there began to be an agitation throughout all the Empire for the revival of Confucianism, a patriotic appeal for things Chinese.

At the climax of the excitement a memorial was presented to the Throne, asking that Confucious be made a god! This would mean reaction. This would mean a return to the classics, and an utter sweeping away of all reform. The prejudice of the people, the excitement of the agitation, gave the Reactionaries, so skillfully worked up, great force. No political campaign was ever better managed. A misstep meant the utter destruction of Yuan. He made no misstep. Calling to the scholars of the Empire, he bade them give witness that in all his teachings, Confucius claimed the honor of being an ordinary man. Further, he distinctly forbade his disciples paying him any special honor. They should honor their ancestors, not him. Then turning upon the Reactionaries, he denounced them as ignorant, the greatest of Chinese crimes, and therefore utterly unworthy of place or honor, and demanded and obtained their immediate removal for so insulting the memory of Confucius.

From that day no one has questioned Yuan's power. He became the idol of the Chinese, he being Chinaman not Manchu. Until, an evil day, a bond issue was sold for building a railway, to the English, when Chinese capitalists wanted to own the road themselves. For the Chinese see plainly, they must own and control their railroads, mines and factories, or become slaves to other nations.

We who do not know the history of Christian commerce and finance in the Orient cannot understand how foreign powers and foreign business methods are hated! Maybe it will be enough to tell you that Yuan, the Chinaman, the hero, became Yuan the outcast, the traitor. College boys, who formerly made him their hero, spoke of him as the hope of China, now look the other way when his name is mentioned, and if you are lucky enough to have a real friend among them, he will tell you in a voice you will not misunderstand that when the time comes, and the opportunity, Yuan Shih Kai will die!

But we must remember Yuan has been hard pressed before this. When ordered to proceed against the foreign army at the time of the Boxer trouble, he "proceeded" a mile a day. Thus he obeyed the Empress and was wisely cautious, and he who has befriended the foreigner, has tremendous backing not only from England, but from every country including the United States.

It would at present be very unwise and unsafe for Yuan to die, and he has a way of keeping very quiet until he chooses to act. With the Reactionaries who sought the godship of Confucius he said nothing and made no move for weeks. They, to all appearances, had him killed, when suddenly they found they had put the ropes around their own heads and Yuan sprung the trap so quickly that all the hangmen were hanged, and he stepped forth with power he never held before, capturing the applause and approval of those who came to rejoice in his death.

So, it will be well to wait and watch. As long as Yuan Shih Kai lives and thinks, he will be worth watching. It is the fascination of a Chinese puzzle that "presently we shall see what we shall see!"

Spiritual Dangers of the Minister

By H. D. C. Maclachlan

II. DOGMATISM

Another spiritual danger of the minister is dogmatism. Dogmatism is a disease of truth. It is truth stall-fed and apoplectic. It is the theoretic side of prejudice. It is found in all callings that have to do with truth. Even science has its dogmatists. Rousseau complained truly enough that if scientific men have perhaps fewer prejudices than other people, they make up for this by holding all the more tenaciously to those they do have. Even liberalism may grow dogmatic when it gets prosperous.

Of all callings, however, that of the minister is, perhaps, most exposed to this danger. It needs a large supply of grace to wholly withstand it. For, to begin with, there is a sense in which the true minister must be dogmatic. His peculiar relation to truth on the one hand and to life on the other, demands it. This may be brought out by the contrast between the preacher and the scientist. Both are the servants of truth; but the scientist seeks truth for truth's sake, the preacher seeks it for life's sake. The scientist is concerned with facts, the preacher with values. The scientist is a man with a question, the preacher is a man with a message. The scientist deals in experiments, the preacher in results. The scientist moves in the realm of opinion, the preacher in that of conviction. To this extent the preacher must be a dogmatist. The truth he declares is that of inner experience, not outer experiment; and he who would be a prophet to his generation, may have no clouds of doubt drifting across the face of his sun. He must be able to say: "I know in whom I have believed."

Moreover, the needs of his people demand a certain dogmatism. Men do not come to church to hear arguments, or criticism, or apologetics, but to have the truth of spiritual experience applied to their daily lives. The man who is in the grip of a horrible temptation, has no time to listen to nicely balanced arguments as to how God answers prayer. He must be told God does answer it, and be sent away to pray. The man whose loved one has just been laid away in the cold earth, does not want immortality discussed: he needs to have it asserted as the immutable truth of God. The hungry need bread, not the chemical formula of foodstuffs. The thirsty need water, not a learned elucidation of H2 O. Faith is not aroused by argument, still less by criticism, but by live coals from off the altar of conviction.

Thus far every true preacher must be dogmatic. Yet he must not be a dogmatist. And he becomes a dogmatist whenever he strikes the note of infallibility in matters that belong to the region of inquiry and research, rather than of personal conviction. Just here lies the subtility of his temptation. The dividing line between conviction and dogmatism is so thin that most of us glide over it insensibly. From the spiritual fact we easily pass to the theological theory and give each the same note of infallibility. We demand the same certainty for our theory of the atonement that we have for the fact of it. We want to be omniscient. We want to play the eavesdropper in the councils of eternity. We want to make everybody subscribe to the infallible system. We want to compel all men to see through our spectacles and call our special refraction of the light the very sun itself. Thus we place opinion on the throne of conviction and become dogmatists.

Now the sin of dogmatism is three-fold. To begin with, it is the suicide of truth. It is an enlargement of the head, just as fanaticism is an enlargement of the heart. Men do not grow bigger by putting on more clothes; neither does truth become larger by the accretions of dogma. I once saw in a hymn book the statement that the theology of John Wesley was embalmed in its pages. That was an unwitting criticism of dogma. Dogma is "embalmed" truth. The dogmatist is the undertaker, and the spirit of infallibility the embalming fluid.

Dogma easily becomes blasphemy.

There comes a time when it straightjackets even God. It is related in the Talmud that there arose a dispute in heaven, between God and the angels about leprosy. The soul of a Rabbi was called in to settle it and decided on the side of the angels.

Deeper than the hurt to truth, is the hurt to sincerity. It is hard for the dogmatist to be intellectually sincere. The intellectually sincere man stands ready to overthrow any system at the call of a single verified fact. But the dogmatist makes puppets of all his facts. He is a wire-puller. Since the truth must be such-and-such, a little twisting of facts or changing of emphasis matters very little. The result is a lowering of the whole intellectual tone. The truth lover becomes a partisan. The end justifies the means. True, this is not done consciously, but it is the very unconsciousness of the thing that constitutes its greatest danger. "Ye know not what spirit ye are of," was one of Christ's severest rebukes to His disciples.

But the most serious indictment of the dogmatic spirit, and that which constitutes it most literally a spiritual danger, is that it is the enemy of love. It arms truth against love. It is anti-social. The evangelist is social He has a passion for souls. He craves company. He must people heaven, but the dogmatist is not social. At heart he does not care for the conversion of others: he only cares that he shall be left in possession of the logical field. Heaven may be a desert for all he cares. He would depopulate the universe, if necessary, to vindicate his system. He would "make a solitude and call it"—truth. Even helpless infancy would not be spared, as the dogma of infant damnation shows.

Persecution is the logic of dogmatism. Intolerance, vindictiveness, insincerity become virtues in that loveless world. "Faith need not be kept with heretics." Crusades are more religious than missions; polemics than evangelism; uncharitableness than the "love that thinketh no evil."

Let us, therefore, beware how we divorce love from truth. "If I have all knowledge, and have not love, I am nothing." What God has joined together let no man put asunder.

An Introduction.

Harry was walking with another boy, when he was joined by a friend, a year or so older and inclined to manners.

"Introduce me, Harry," the new-comer whispered pompously.

Harry twisted, reddened, and at last turned to his companion with: "Jim, have you ever seen Gilbert Spencer?"

"No," the other boy answered.

"Well," Harry blurted out, reddening still more, and jerking one thumb over his shoulder towards the new-comer, "that's him."—January Lippincott's.

Past History a Lesson for the Hour

By Clark Braden

From 1865 to 1872 an earnest controversy over the question, "What measures, what actions have Scriptural authority?" agitated our Brotherhood. In a convention in DeSoto, southern Illinois, in the summer of 1866, the writer criticized what was the almost universal position of our Brotherhood. For more than a year there was earnest discussion. "The Herald of the Truth," Jacob Creath and others insisted that the writer be deposed from the presidency of Southern Illinois College, for heresy, and Creath presented charges against the writer to the congregation in Carbondale, insisting that the writer be expelled for heresy. In 1870, in the Ministerial Association in Abingdon, the writer presented his views. They were violently assailed, the writer bitterly denounced. In the American Christian Review B. Franklin dubbed the writer "the Beecher of the Reformation," and declared that not one-third of the pulpits in Illinois would hear to him.

The heresy of the writer was the claim that Scriptural authority should not be demanded for everything connected with religion. Scriptural authority should be demanded only for what the Scriptures clearly taught as matters of religious faith, worship, practice, duty. No Scriptural authority should be demanded for mere opinions, methods, aids, means, instrumentalities, expedients, used in living religious faith, worship, practice, duty. I know that it will be doubted that such position was ever regarded as a monstrous heresy, but years of bitter experience taught the writer that it was so regarded. In a Ministerial Association in Normal, in 1877, the writer enumerated the heresies so violently assailed in Abingdon in 1870, and challenged all former assailants present to specify one that they would assail, one that they were not then advocating. It was amusing to see the almost silly attempted smile with which the challenge was met in profound silence by former assailants.

In 1871, in a debate with R. N. Davies, in State Line, Indiana, the writer stated that we understand and believe that the Bible teaches certain things like all others; that we preach and teach what we believe the Bible teaches like all others; that we invite persons to unite with us because they believe that the Bible teaches what we believe the Bible teaches like all others; that we make it uncomfortable, impossible for persons who do not believe that the Bible teaches what we believe the Bible teaches, to remain with us like all others. In each and all of these meanings of the word *creed* we have a creed the same as all others. The only difference is freedom to use the Bible itself, appeal to the Bible where others used human opinions, where the Bible should be used, and as the Bible should be used. There were about thirty preachers present, who, after an indignation caucus, demanded that the writer be silenced and discarded, "because he misrepresented the cause and the Brotherhood." The official board of the church sustained the debater. At the close, preachers apologized and confessed that the debater's position was correct.

In a meeting of the Illinois Ministerial Association, in 1872, in Eureka, the writer took the position that all who believed that the Bible contained a revelation from God, and that Jesus was the Christ, the only begotten Son of God, and realized in their lives these two great beliefs, were Christians, and that we should treat them as such, though errors did make them Christians in error. The writer was told by one who was then state secretary of Illinois that he had no business to pretend to belong to the Brotherhood, and should go to the "sects" where he belonged; and the language was applauded by some. In 1870, in a convention of the Southern Ministerial Association and Ministerial Association in Du Quoin, the writer made the same statement and the secretary of the association used identical language. Were not such statements, was not such treatment identical with what is manifested now? Are they Christians?

In 1878 the writer, as a member of a committee, tried to find someone to lecture for the Ministerial Association in Eureka on "The Inspiration of the Bible." In declining, Isaac Errett said he dare not state what he knew to be true. The other members of the committee compelled the writer to deliver the lecture in which the writer insisted that such utterly untenable *a priori* assumptuous, as plenacy verbal inspiration, the absolute inerrancy of the text, and the inspiration and consequent inerrancy of all speaker's acts, writers of the language of the Bible, should be discarded. The questions should be, "What does the Bible itself, in fair expression or implication, claim for the acts, utterances, writings on its pages?" That only what the Bible presented as the acts, utterances, riting, of Divine Beings, angels, men that the Bible declared were inspired in such acts and utterances, should be regarded as inspired. That only such acts and utterances and those of which inspiration expressly approved, should be regarded as inculcations of the Bible.

At the close of the lecture the meeting house resembled a beehive into which a stick had been thrust. The writer said to assailants, "Ten years from now not one of you will think of questioning what you now assail." The writer has the MSS. he read, and not a critic now living, even the most violent, will assail a position then so violently assailed. Many have gone far beyond the most extreme positions of the lecture. The writer had to hurry from the pulpit to the deathbed of his wife. He has been told by one who said that he was a member of such committee, that a committee prepared resolutions denouncing the lecture, and censuring the lecturer; and that only the death of his wife saved the writer from such action. The writer is ready to read the same MSS. to all who so violently assailed it in 1878. They will not only be ashamed of the proposed resolutions, but also of their assaults on the lecture. All accept them now. Some have gone far beyond them.

The writer need not point out the moral or its present application. He would suggest to all parties certain practical considerations. As president of a school, the writer has had persons lecture to the school that he would not have employed to teach the same topics. He wanted students to hear all sides. As overseer of congregations and as preacher for congregations he has had persons preach and lecture to congregations that he would not have employed to preach regularly to the congregations. He wished the congregations to hear all sides, and a discussion of all sides. He is in favor of such a course in all instances where truth has an equal showing with error. He does object to allowing teachers or preachers to teach error where the antidote is absent.

Is it true that in all conventions of the past no one has ever been allowed to speak whose views did not harmonize with the views of the majority in the convention, that a considerable element of the convention did not accept as true? Is the fact that one speaks to a convention, in any sense an endorsement of all of his views? Or of any of them? By the audience? Or officers of the conventions? It has ever been our boast that we have a free platform, free pulpits. That we hear on all sides, expose, refute, error, and secure a triumph for the truth. Would it not be well to continue such course?

The Gates of the West

By Burris A. Jenkins

You have asked me to write a line now and then for your paper, Mr. Editor, your blood be upon your own head.

I begin with a prescription for the soreness in the head, and possibly heart, symptoms of which have been appearing once and again in our Christian papers. One has prescribed "To Our Knees." Let me set this beside it: "To the Open Air." Some of us have been living so much in the office, the study, or the sanctum that our brains are cobwebbed and moth-eaten, and possibly even out hearts are sheep-skinned. Let's get out of doors. Air is a wonderful sweetener and disinfectant. Trees are great preachers; grasses and flowers, great singers; and waters powerful in prayer.

Now, Brother Theologue, please don't inject a dry-as-dust stream into this pastoral of mine, and declare that that last sentence in that last paragraph is all mysticism, smacks even of pantheism, or is at best all tommyrot. Granted anyhow. Still lots of people believe it is so. They had found it "function serviceably." Suppose you try it once. Personally, I have always believed it so, in a measure, but had no idea how profoundly true, until during the last two years or so, I have been taking this prescription for body and soul. Pardon the personality, but what is testimonial to a prescription worth if not given in the first person?

And I have wondered, time and again, as I have read the writings of our good brother, who dips his pen in gall and stabs it into another brother equally good, or rather, as I have turned away, unable to bear the sight, I have wondered, I say, whether Brother Horatio Pen-of-gall ever sat by a marshy lake at sun-up, watching God's colors spread fanwise to the deep purple zenith, too absorbed even to fire his gun, as the mallards came tumbling out of the blue to his decoys. I have wondered whether he ever waded by a stream-side, lashing its waters for the speckled trout, listening to its bickering, entranced by its sparkling.

Now Brother Horatio, please don't cry out about the cruelty of shooting and angling. Hang it all, why will you be argumentative? Can't you smile once, and breathe the woods' breath? Can't you find sermons in stones, books in the running brooks, and good in everything? I maintain, pantheism or not, that part of God's message to us comes from his out-of-doors, and you, Brother Horatio Pen-gall, if it does not come to you, I fear it is because it can be said of you as of a certain Peter, (not Simon) and for similar reasons:

"A primrose by the river's brim
A yellow primrose was to him,
And nothing more."

Now then, since it has been suggested that a council of representative brethren should "sit on" this controversy, let them be heavy men, let us apply the prescription and if they sit this winter, let them sit on the shores of the Gulf of Mexico, with rods and guns and cameras, and a camp outfit. It verily makes me laugh, God wot! To think of Brother Pengall in khaki breeches, leggings, cap and shooting coat. Maybe it would make others laugh, even himself. If so, then the fight's half over! But if they sit next summer, let it be on the shores of Northern lake or the side of Northern mountain, where mayhap, they can see Governor 'Gus Wilson, "Billy" Taft, or "John D." himself, in knickerbockers knocking a golf-ball.

Such knocking knocks out knocking. But Brother Pengall is frowning heavily at such levity. I see him now, Oh, well, I give up! I did not expect the prescription to be taken seriously, though in heaven's name, I mean it seriously enough.

Alexander Proctor once, here at the gates of the west, was pruning his vines and weeding his flowers on a Saturday, when a gall-vizaged seventh day adventist, with a limp-back Bible under his arm, limped up and began to argue with the great seer, saying: "I'm afraid you'll never go to heaven, brother, working here on the Sabbath day."

"I'm in heaven now," smiled the sage, "I'm in heaven now."

And there are more things in those four words than are dreamt of in your philosophy, Horatio Pengall.

Our Reader's Forum

CHRISTMAS ON THE RED SEA.

By H. T. Morrison.

Christmas on the Red Sea is an event in one's life that does not often occur. It was, however, an experience the writer had in his homeward trip from Australia to Egypt two days ago. Considerable preparation was made in various ways on our good ship Ophir of the Oriental-Royal Mail Line, to make the day not only a joyful one, but one long to be remembered by all the passengers on board. The bill of fare at all the meals in three saloons was about all that one could expect in the best hotels on shore. And the dinner at night, served in courses, was superb.

At 11 a. m., a Christmas Anglican service was read by an English officer who was among the passengers, Captain Seeley of the Ophir being a Roman Catholic, and, therefore, not qualified to preside at such a service. The stewards had beautifully decorated our saloon, even to the point of representing snow and a snow-storm. This was done by a liberal use of cotton batting picked into small pieces and tied in various forms. The snow, however, did not serve to cool the atmosphere very much, for a good part of the day we found the heat above ninety degrees in the shade.

These ocean-going steamers have a bar for each of the three passenger saloons, at which all kinds of liquor can be procured day and night, and on Christmas they were most liberally patronized—especially by many of the third-class passengers. At ten o'clock, on looking in for a short time, I found many of them much under the influence of liquor, and yelling around the bar like a lot of mad-men. It was most manifest that we had on board a large class that were moving on a very low plane. And yet our passenger list is considerably under a hundred—about the smallest ever known in one of the ships of this line. Christianity is rather at a discount with many of those on board. Most likely those who make any pretensions to being Christians could be counted on the fingers of one's two hands. With the most of them Christmas has no higher meaning than that of feasting, drinking and having what so many people call "a good time."

There is no better place to find out what men and women are than during a voyage in one of these ocean-going steamers. The other evening, while in conversation with an officer of high standing, who has spent years in the service, he told me that it was most amazing to witness how people who bear good characters on shore would let themselves down when once they found themselves in the crowd on shipboard.

I sailed from Perth, Western Australia, December 7, and disembark at Port Said tomorrow for my tour in Egypt. The only place of call during the twenty days was at Colombo, Ceylon. Twelve hours were spent there seeing the city and the American fleet which was still there on its return trip from the far East. We felt the heat at Colombo more than we did on any other part of the entire trip. This is the time of year for comfort in these waters. I have enjoyed every hour of the entire trip. I have not been sick an hour nor missed a meal.

These notes are written on the Gulf of Suez, a few hours sail from where the Israelites crossed the sea. We reach Suez some time this evening, and pass through the canal at night. Today is the third Sunday we have had since leaving Australia. I have attended Anglican service four times and preached two Sunday evenings to those on board.

December 27, 1908.

NOTE FROM PROFESSOR M'GARVEY

Editors of the Christian Century: In your issue of December 26, 1908, page eleven, I find an article over the signature of H. M. Brooks, Seymour, Texas, beginning with the following lines:

I am satisfied that the department of "Biblical Criticism," as conducted by J. W. McGarvey, in the Christian Standard, does an injustice to the Christian Church for the following reasons:

First. He persists in making tests of fellowship of things that are neither commanded nor prohibited by Jesus or any of the New Testament writers.

Second. He makes a test of fellowship of things that no man knows or can know in this life. As an illustration, the chronological order of the books of the Old Testament is a thing that neither McGarvey nor any other man knows. Nor is it essential that any one should know.

Third. He makes a test of fellowship of the mysterious relationship of the Father, Son and Holy Spirit, a thing that he knows no more about than ordinary mortals, a thing that each and every man must settle for himself.

Had these statements been written and published for readers familiar with my contributions to the Christian Standard, I would have no need to refer to them, but inasmuch as many of your readers know little or nothing of what I have written for that paper, and will be inclined to believe what H. M. Brooks thus charges if it goes uncontradicted, I solicit the privilege of saying through your columns that I have never proposed any of the tests of fellowship which he names.

J. W. McGarvey.

THE OTHER HALF OF THE TRUTH.

By W. L. Hayden.

Since the Christian Standard of January 2, 1909, concedes the "Half-Truth," why not make a clean breast of it and concede the other half of the truth at once and so end this inexcusable controversy over the centennial program precipitated by its lack of discernment.

proval and endorsement of "Campbell's bi-

The principle stated by Dr. Richardson involved in the Raines case cited with apographer," covers the other half-truth. His statement is, "There should be no contention henceforth in regard to opinions of men however wise and learned. Whatever private opinions might be entertained upon matters not clearly revealed, must be retained in silence, and no effort must be made to impose them upon others."

Evidently Dr. Richardson did not mean that there should be no courteous and complete discussion of opinions on proper occasions, for if so, the pioneers were "the chief of sinners" in this regard. He explains the retaining them in silence to mean "no effort must be made to impose them upon others." That is, they must not be made tests of fellowship or occasions of unbrotherly contention.

The violation of this principle is the cause of the current controversy and the responsibility must finally rest upon the violator who is misleading good brethren that are protesting without reason or justice. Let us kindly turn on the light.

Indianapolis, Ind., January 2, 1909.

THE PASSING OF "WILLETTISM"

Edwin C. Boynton

A sample copy of a notorious journal has fallen into my hands, containing a lengthy protest from a contributor against "Willettism," and repeating the offered solution of peace by silence on the part of Mr. Willett. The "Century" feels that the personal phase of the controversy has passed, and I hope does so correctly. For Prof. Willett to resign from the Centennial program would be so grevious a mistake that one could almost say "to falter would be sin." Let us hope his resolution is fixed to vindicate at Pittsburg in the freedom of a disciple "the lordship of Jesus." But I feel the force of the "Century's" contention that beyond the personal focus lies the area of the general right of disciples. "Willettism" being a closed incident, who is to be the next victim of innuendo and misrepresentation? It is no time to clamor for an impossible peace purchased by ignoble surrender to petty despots. To those who would spy out our liberty let us give place no, not for one hour. I commend most heartily the program of the Century.

Huntsville, Texas.

We should so plan and work the Centennial propaganda that 1910 shall be greater than 1909. Only fundamentals should claim our attention. Missions is the one thing that gives excuse for and direction to every activity of the church.

O. E. Tomes.

Ann Arbor, Mich.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

A Minister's Books

The Correspondent:—"Will you not give a list of books that will be helpful to a preacher in his ordinary work. We need the books that will inspire us and thus keep us going. When I was in college Prof. ——— recommended to me a set of commentaries which I bought; but from which I have never received any good. I would be glad to let any one have them to whom they might be of service."

I will be glad to furnish the address of "The Correspondent" to any one who cares to write him as to his set of commentaries.

How can I suggest a list of books that will "inspire" a man in the routine of his daily task? The need of the most of us is to have eyes trained to see the glory of the common. If books shut up our enjoyment of life and things to the study. Then they are a curse. They should be but means to the interpretation of life. If they make the daily task distasteful, they should be closed. But to him who has read books aright,

"In the mud and scum of things
Something always, always sings."

What books can I recommend? The output today would be amazing even to Solomon. We are embarrassed by the enormity of publications, hence I prefer to deal now with the question, What class of books should have first place?

There are the grim commentaries. If they were men the most of them would be literalists, measuring men, ever drawing their rule. I admire every commentary I see. It is the result of vast labor. Its author has had a will to plod. The commentator has centainly been of great and good service to the world. With ease we come into the possession of the rich heritage he has bestowed upon us by his arduous and patient labors. I have profound admiration for the commentators; but it is my weakness that I seldom read them. I sometimes try to get excuses for not doing so. I have said that they are woefully lacking in agreement, that they are never satisfactory in just the thing you want to know, that like the lawyers they are slaves to precedent and that they often miss the sweep and spirit of him they are trying to explain. Doubtless mine is the fault.

History and Biography

Again there are the histories. Here is a rich field. History is not the tabulation of the births and deaths of kings as I used to think when I was younger. It is not the record of battles merely. It is the story of man learning, suffering, contending and conquering. Surely knowledge of the past ought to be both a pleasure to us and a guide away from the errors of life into its best.

Biography which is history centered in persons is a far too neglected field of study. The life of any person written with a discerning pen is well worth reading. Literature is rich with the biographies of the world's great and good. There are no missionary books comparable with the biographies of the first men in zeal for the spread of the Gospel. I know of no better way to helpfully mould young life than to place in its hands strong, simple biographies. As the reader peruses the story he will be gathering strong material out of which he will be, even while reading, building his own character.

Fiction has a large place in the libraries of today. It is easy reading. Its laws allow the author to enter into the intimacy of the life of the characters he is portraying; and consequently the reader of fiction comes into more intimate acquaintance with the character than he does in biography. Then there is the plot that is fascinating. "Make 'em laugh, make 'em cry and make 'em wait," Charles Reade gave as the design of the novelist.

The novel has a rightful place in every balanced library. Generally speaking women ought to read less fiction and preachers and men more.

With such standard authors as Hugo, Eliot, Dickens, Scott, Meredith, Thackeray, Hawthorne, Macdonald, etc., there is no excuse for any to waste time on trashy novels. All modern novels, however, are not trash, very far from it. There is a social breath in our fiction today that is most helpful. First place must not be given to novels, however, but reserved for another class.

Essays are coming, I am glad to notice, to have a larger reading. Such writers as Benson, Brierly, Chesterton, Wells, Tonsur, Mabie, Lucas, etc., have a wide constituency of readers. There is the splendid note of our throbbing present day life in all their writings. They are among the best commentators on actual life that we have. They help the eyes to see. Surely preachers could learn of them.

Devotional Writings

We continue our search for the first class. The devotional books must have a large place in the libraries of those who are leading the people's devotion. Great care must be had here. There are countless spurious works on piety. The easiest thing in the world is to talk or write pious platitudes. Be suspicious of the pious twang. The great devotional books have come to us out of the reality of stress and storm. They always sound the note of stern reality. Their prescriptions have been tried, fearfully tried, by the authors. I wonder if there is even one great devotional book that has not come to us out of the burning fires of trouble and conflict? Some of the greatest of them were penned in prison. The devotional books worth while can be read again and again. I fear most of us are satisfied in reading a book once. A book with a soul should be treated as a rich personality. We do not content ourselves with one prolonged conversation with the best people we know; but by repeated visits we come to feel and know the depth of their personalities and appreciate the richness and fullness of their minds. So with books that have endured the testing of time, we should give them frequent oportunity to speak to us the fullness of their message. Bunyan, Samuel Rutherford, a Kempis, Law, Taylor, Whyte, Mathewson, etc., are writers for our daily companionship.

I must pass over the drama and philosophy, two of the greatest classes of books in which men choose to write their thoughts. The drama measures the heights and depths of the soul's movements. We cannot ignore it if we are seeking comprehensively to know man. Philosophy, I think, is for the few. Happily the laughter and song of the ordinary worker is not disturbed with the insolvable problems of the philosopher. The most men believe in God without recondite reasoning as to why. The most men accept sin as a reality without agonizing over its origin. The most men believe in immortality without reading Fiske or Lodge to find a rational basis. A little philosophy disturbs and makes afraid. Much philosophy, I have noticed, often leads to a simple, strong and splendid faith.

Poetry First.

Because it is lamentably neglected and because of its intrinsic spiritual value I accord first place to poetry. It is the history of the delicate and mighty movement of the soul. It is the biography written in the Holy of Holies. It is devotional literature that makes all the universe divine. It is essay in finest attire. It is drama at its best. It is philosophy that hopes and believes. Strange that preachers so neglect this field of God. The psalms are easily the first devotional portion of the Bible. They are the eternal singings of the soul. They may bear David's name; but they belong to the common soul of humanity. The poets can help in all things needful.

Is it more sympathy with the homely and common lot of our fellows we need? We can nowhere find beter teachers than the poets. Burns is a master just here. Is it more faith with the good God we need? Then let us read such a poet as Browning with his hilarious optimism and his buoyant faith, a Whittier who sings of "Eternal Goodness." Do we need to feel that the science of today is not going to engulf our religion? Where a better teacher than Tennyson? Do we need to be calmed as the mountain and brook calm us? Then we must read the great master Wordsworth who saw far into the heart of nature. Do we need hope in the hour of defeat, sympathy in our loneliness, hope at death's grave? Then we may almost risk any of the poets. There are a few who despair, but not many. Do we need to be stirred for noble endeavors for our kind? Who can do it better than Lowell?

It would be well for our souls, well for our churches, well for our pulpits, if our grown up preachers would set themselves to the task usually asigned children, viz., committing poems. One good poem learned by heart each week would have a sweetening and strengthening effect upon the learner and upon all those to whom he afterwards gave it. It is more profitable to learn poems than to do—well, many things that we are at present doing.

To the Bible Professors at Drake, Lexington, Hiram, and the Rest

While writing this article, a suggestion has come to my mind. I must pen it at once for when it grows cold it will seem unimportant. Now, only a few moments old, it is welcomed by me as of great importance and with great enthusiasm. The suggestion is this: On the morning of graduating your students, call them into your most sacred room for a last word of counsel and questioning. Make the meeting have the spirit of prayer. College doors are about to close on these graduates and life's wider doors are to open. It is a time for richness of fellowship. You have come to the last hours of daily fellowship and it is a time for tender words. Say to them that you can no longer be constantly their guide but you now name to them certain great authors with whom they can go for counsel every day.

Then with great reverence mention the names of ten great novels, ten great devotional books, ten great essays, ten great poems. By "great" I mean good, genuine, vital, artistic, gripping, etc. By no means minimize the importance of this hour. It may mean as much to them as their whole college course; for if they come to know these forty you will name to them, know

(Concluded on Page 15.)

Sunday School Lesson

By Herbert L. Willett

Before the Sanhedrin*

The healing of the lame man at the beautiful gate of the temple was an event so astonishing that a multitude soon gathered from the neighboring courts and streets to see the man and the disciples who had healed him. In the narrative of the previous chapter Peter is the one who takes the lead and does the speaking, and yet from a closer reading of chapter 4 it is apparent that John had not been unheard in what had transpired. In verse 1 are the words "as they spake unto the people," indicating that both Peter and John had been witnesses for the truth. And again in the 13th verse we have a statement concerning the council before whom the disciples were summoned, beginning, "when they beheld the boldness of Peter and John." From both of these texts it seems clear that John was no voiceless companion of the more active and eager Peter. It is possible, indeed, that the two disciples had each gathered about himself a circle of listeners, to whom an explanation of the strange events of the day was given.

The Arrest.

While the crowd was thus listening the authorities of the place came suddenly upon them, interrupting the message the disciples were giving. The priests were the leaders in this disturbance. They belonged for the most part to the Sadducean party, and jealous of their rights both as priests and as the owners of the rich temple franchises they had summoned the temple guards under their captain and now seized the two disciples and bore them away. Their action might seem perfectly justifiable on the ground of public safety, for the gathering of a crowd under any pretext is likely to be something of a disturbance of the peace and fraught with danger, especially when under the spell of such preachers as Peter and John. But there was a deeper motive than this on the part of the priests and Sadduceans. The disciples were preaching Jesus and the Resurrection; in neither one did the Sadducees believe, and they were not minded to allow this Galilean sect, the followers of Jesus, to gain headway in the city where he had so recently perished. Little further could be done that day, for it was now evening, three hours later than the time at which Peter and John had gone up to the temple. They could only put the two disciples into confinement for the night; perhaps in some of the rooms about the temple. But the preaching of the Gospel had not been without effect. Many accepted the message which the two disciples gave, and the writer adds that by this time the total number of believers in the city had come to be about five thousand.

Before the Council.

As soon as the night was passed the Sanhedrin, or governing body of Jews in Jerusalem, assembled to proceed with the trial of the two prisoners. This body was the supreme court of the Jews. It was composed of the high priest, the ex-high priests, the scribes and the leading men of the city. Annas is here called the high priest, though he had been deposed from this office by the Roman government, and the honor conferred upon Joseph Caiaphas, his son-in-law. Indeed Annas virtually held the office of high priest for a long time, his five sons and his son-in-law following him in due succession. While they were nominally in office, he was in reality exercising this function from which he had been deposed for cause. Others of the high priest's family were present and are named in the text.

Peter's Reply.

When the two prisoners were brought in it was demanded of them by what right they had gathered the assembly of the previous day and had preached. The council in which they were gathered was a public one, and many of the people who had made up the crowd on the former day were present; with them was the man who had been healed of his lameness. It was a splendid opportunity for the disciples to re-affirm the truths which they were most anxious to get into the hearts of the Jews. They had done, they said, a good deed on the previous day, and this was in contrast with the brutal treatment they had received from the rulers. The authority by which they had done that deed and the power that they had for its accomplishment were both in the name of Jesus, the Messiah of Nazareth. This was the very one whom the Jewish rulers had put to death, and Peter's charge that they had crucified the Nazarene was appropriately linked with this statement that God had raised him from the dead. In the power of the risen Christ the lame man stood there at that very moment before them all. The prophets the psalmists had spoken of Israel as a stone which the builders of former ages, the nations around them, rejected with scorn; only to find at last that Israel was intended to be the corner stone of all nations. Likewise said Peter of the Christ, the builders, the Jews, had rejected him, but he was now seen to be essential to their own history. Without him that history was a torso without a head, a history without a sequel. In no other name is there salvation of body or of soul. In his name alone are men made whole. In that name righteousness is preached, and for that name the faithful will be willing to die.

The Secret Conference.

Such boldness on the part of these disciples, neither of whom had any university experiences as had the scribes, astonished the hearers. And yet they remembered that these very men had been seen with Jesus during his work in that city. Moreover there stood the man whom they had healed on the previous day, and there was no argument that could prevail against what they had done. Their only safety lay in private conference, and so they sent the disciples forth.

One wonders how Luke the writer of the Book of Acts knew what went on in the secret council-chamber of the Sanhedrins, as all witnesses had been executed. No modern reporter was on hand to learn by secret and mysterious means what transpired in that conclave. But it is more than probable that some of the members of that distinguished body later became Christians, for we soon read that a great company of priests became obedient unto the faith. We read that in their deliberation over the matter they were compelled to concede that a remarkable event had occurred, and that the sympathies of the people were enlisted with the Apostles. The utmost that could be done was to prevent them, as far as possible, from teaching in the name of Jesus, on the ground that this was likely to raise sedition in the city, and to disturb the peace.

The Apostolic Refusal.

But this condition Peter and John refused at once to accept. They were witnesses, they said, of the things which they had seen and heard, and had no liberty to suppress the truth as they understood it. Seeing that it was useless to further hold the Apostles, the council dismissed them, insisting that they must not gather crowds, not otherwise press the claims of the prophet from Nazareth. Thus ended in failure the first official effort made in Jerusalem to restrain the growing enthusiasm of the early church, and it seems that this was the only effort of the sort attempted. Presently the Christian community was recognized as a perfectly licit and law abiding section of people. They lived on terms of goodwill with their Jewish neighbors, in fact, they were themselves Jews. It was not until a more ringing and vigorous statement of the independence of Christianity from Judaism was made by Stephen that the peaceful conditions which then prevailed were again disturbed.

The Apostles retired to their company, probably the 120 who were accustomed to meet together for prayer and they rejoiced together over their deliverance, and the glorious proof that had witnessed to the name of Jesus. In such an assembly the spirit of God was manifestly present and later as they recorded the facts they were impressed that God had manifested himself in mysterious signs of power.

Thus the early church work in Jerusalem prospered and love abounded everywhere. The Apostles preached and held the power. All things were held as if belonging to all, rather than to some particular owner. Many and numerous possessions were later laid at the feet of the Apostles for distribution for those who needed it. One conspicuous example of this generous bestowal of personal possessions was that of Joseph Barnabas, a man of the sacred tribe of Levi, whose people had migrated to Cyprus. He brought the money which he had obtained from the sale of some particular part of his patrimony, and added it to the common fund. This man became a notable worker in the later history of the church, as the companion of the Apostle Paul on his first missionary journey.

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*International Sunday School Lesson for Jan. 31, 1909; The Trial of Peter and John, Acts 4:1-51. Golden Text. They were all filled with the Holy Ghost and spake the word of God with boldness. Acts IV, 31. Memory Verses 11-12.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

LESSON VIII. OFFICERS AND THEIR DUTIES. (Continued).

VII. GENERAL SECRETARY. Next to the Superintendent, the Secretary is the most important officer in the school. On him largely depends the proper working of its machinery. His chief duties are to keep a complete, statistical record of the whole school; keep the minutes of all board and faculty or teachers' meetings, and order as directed all supplies. His reports should be kept in one of the many books on the market designed for the use of Sunday-school secretaries, and should give an accurate birds-eye-view of the financial and numerical strength of the school from week to week. It is all important that he should keep a complete roll (preferably a card list) of every scholar and teacher in the school, showing among other things, address, age, birthday, church membership or otherwise, date of entering, joining church, removal, etc. He should furnish a weekly, quarterly and yearly report to the whole school. The assistant secretary assists the secretary in all of these duties as directed by him, and in his absence takes full charge of the office.

VIII. GENERAL TREASURER. The general treasurer has charge of all funds belonging to the school, and pays them out on requisition of the proper authorities. He should keep a permanent record of all financial transactions, and present to the school a weekly, quarterly and yearly report of same.

IX. DIVISIONAL SECRETARY-TREASURER. This officer bears to his department the same general relation that the general secretary and treasurer bear to the school at large. As treasurer it is his specific duty to take the offering of his department each Sunday and hand it in to the general treasurer. As secretary, he should keep a record of all statistics of attendance, contributions, etc, and furnish same to the general treasurer for his weekly report. This office is only needed in the larger schools, where the divisional superintendent cannot perform its duties.

X. SECRETARY OF ENROLLMENT. This office is one of the most important in a graded school. In the smaller schools it may be filled by the assistant superintendent, but where new scholars are constantly coming in, a special officer is required. His duties are to receive all new scholars, determine by personal examination, their proper departmental and class grading; take them to the general secretary for enrollment; and introduce them to their teacher and class. He may also be required to keep a record of the class standings and promotions of the scholars. Some Sunday-schools have a special officer for this purpose called the secretary of promotion. In others, the secretary of general enrollment keeps the roll books in place of the secretary.

XI. LIBRARIAN. The librarian should have charge of all books, maps, magazines and supplies, and should attend to their distribution. He should also be responsible for the safe-keeping of all models, bible objects, missionary curios, etc. But he should be more than a custodian. A wide-awake librarian can do much to keep the best books in his library before the school, and to suggest to the library committee what class of books are most interesting to the scholars. No book should be given out by him to any pupils under the intermediate department, without an order from the teacher of the class . To prevent confusion all books should be given to the departmental superintendents for distribution to the classes under their control.

XII. CHORISTER AND ORGANIST. The chorister leads the singing of the main school. If the superintendent does not select the hymns the chorister should do so, having the musical program for each Sunday carefully prepared beforehand. He should not allow the singing to get stereotyped, but should teach the school from time to time new hymns. The organist presides at the piano or organ under the direction of the chorister.

XIII. DOORMEN, USHERS, ETC. There should be a doorman at every door entering into the main room, for the purpose of welcoming strangers, preserving quiet in the corridors, and keeping anyone from entering during the reading of the scripture or prayer. The doorman can do much to create a favorable impression on strangers upon their first visit to the school. In addition to the doorman, every school should have ushers to see that the places occupied by the regular scholars are reserved for them; to conduct strangers to comfortable seats; and at the conclusion of the exercises to introduce them to the superintendent and secretary of enrollment. Both ushers and doormen should be in their places a reasonable time before the opening of the school.

XIV. MESSENGERS. In large schools it is well to organize a band of messenger cadets, drawn preferably from the Junior Department, whose duty it is to carry messages for the superintendent or other officers, and to deliver the supplies of the Home and Cradle Roll Departments under direction of their respective superintendents. Boys may be thus early taught to serve in the Church. A similar band of girls may also be organized, for the purpose of visiting and carrying flowers to the sick; reading and singing to them; and holding song services in the various charitable organizations of the neighborhood.

XV. MANUAL DIRECTOR. In schools which have adopted manual training, a special officer called manual director, should be appointed, to superintend the work of this branch.

XVI. HOME DEPARTMENT AND CRADLE ROLL SUPERINTENDENTS. These officers should appoint and remove their own district visitors, subject to the approval of the Sunday-school board or other authority; pay over to the general treasurer the contributions from their department; and hand in to the general secretary a written report of their work, to be incorporated in the quarterly and yearly reports of the school. The success of these departments depends almost entirely on the work done by their superintendents.

XVII. COMMITTEES. Every school should have the following committees:

(1). Missionary Committee. The duty of this Committee is to arouse and maintain a healthy missionary interest in the school at large. It should keep itself informed on the latest methods of missionary work in the Sunday-school; provide for occasional missionary programs to take the place of the ordinary opening or closing exercises; and organize missionary exhibits, to which the whole church should be invited.

This committee should also suggest to the library committee new books to be added to the missionary section.

(2). Library Committee. It is the duty of this committee to maintain the efficiency of the library by adding new books from time to time. Its members should keep in touch with the literary needs and preferences of the different grades, and no books should be added to the library without its consent.

(3). Relief Committee. This committee has charge of all the relief and charitable work of the school, and sees to the distribution of the Christmas and other contributions for the poor.

(4). Temperance Committee. The temperance committee has charge of the temperance interests of the school. It should provide for stated temperance programs, and arrange for addresses from time to time in the line of temperance and good citizenship.

(5). Social Committee. This committee devises plans for developing the social side of the school life, and has full charge of all picnics, entertainments, etc.

LITERATURE. (Same as the preceding lesson.) QUESTIONS. (1.) What is the responsibility of an officer in the school? (2). How shall the number of officers be determined? (3). How should they be appointed? (4). How would you describe the general duties of an officer of the school? (5). What are the duties of the following officers—pastor, superintendent, general secretary, general treasurer, librarian, chorister? (6). What are the duties of divisional superintendents and secretary-treasurers? (7). What are doormen, ushers and messengers, and what are their duties? (8). What are the duties of the manual director? (9). What are the duties of the home department and cradle roll superintendents? (10). Name five committees that every school should have? (11). Describe them, and state briefly their duties and responsibilities?

THE PRAYER MEETING

Silas Jones

Topic, January 27: Heresy of the Heart. Philippians 2:17-20.

"With me, mistakes of the understanding and errors of the affections are not to be confounded. They are as distant as the poles. An angel may mistake the meaning of a commandment, but he will obey it in the sense in which he understands it. * * * There are mistakes with and without depravity. There are willful errors which all the world must condemn, and unavoidable mistakes which every one will pity. * * * Many a good man has been mistaken. Mistakes are to be regarded as culpable and as declarative of a corrupt heart only when they proceed from willful neglect of the means of knowing what is commanded." So wrote Alexander Campbell in 1837. Doubtless he would have answered, if authority for his statement had been demanded, with a quotation from the Bible, such as, "The whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Or, "He that loveth not knoweth not God; for God is love." It is true that terrible wrongs are committed by men who think they are doing God service, but even in their case it may with reason be asked whether they have not put forward their own selfish schemes as the mind of God. We are bound to respect the conscience of men, but we are entitled to know whether the conscience of any particular man is that of a hog or of a human being. Is his citizenship

earthly or heavenly? Does he glory in his shame? Is he an enemy of the cross of Christ? Or has he set his affections on things above?

Heresy of the heart discloses itself in business. A real estate agent, finding himself in possession of a piece of property on which he cannot realize what he paid if he tells the truth about it, deceives another and saves himself from loss. Is his heart right toward the other man who is not equipped with the knowledge of an expert? Perhaps it is a widow whose money he gets. Is he any better for having robber her through his superior knowledge than he would be if he had thrust a pistol into her face and compelled her to give up her savings? We demand of the minister and the scholar that they employ their knowledge for the benefit of mankind. Has the expert in business the right to deceive and defraud by virtue of his skill? No one can answer in the affirmative unless the cross of Christ is to him foolishness. To lay upon others the burden of our mistakes or to forget the spirit of brotherhood in the struggle for riches is to display the brute in us. The jerry builder endangers the lives of innocent children in order that he may save something for himself and the thievish architect who planned the schoolhouse. An inspector accepts a bribe and allows a rotten boat to continue in the service. The boat goes down and hundreds of lives are lost. The contractor thinks more of his gains than of the lives of men and so he saves expense by building a bridge that will not bear the strain to which it is to be subjected. He may commit suicide when he hears that an awful destruction of life has come from his greed, but that does not convince the world that his heart was right when he built the bridge. Love sacrifices for its object. The benevolent man does not make spoil of his weaker brother.

The pleasures of a man reveal whether his heart is heretical. Joseph Parker says: "The fool gets his pleasure out of the mischief he does, and the wise man gets his enjoyment out of the wisdom which he cultivates and increases. As mischief is the sport of the fool, so wisdom is the sport, in the sense of enjoyment, of the man of understanding." How many of the men who leave their homes for the sake of "affinities" have ever made notable sacrifices for the spiritual culture of the wives they cast aside? How many of the women who leave their homes for the sake of public careers and the notoriety to be gained thereby have any appreciation of the significance of the home and of the self-restraint that is required to make a good home? The mother denies herself for the sake of her children, for her heart is sound. The real man masters his appetite for drink, for he will not spend on it money needed to feed and clothe his children. He has the right attitude toward life and he endures the torture that may come from defying a perverted appetite in order that he may show love to his own. He declines to believe the lie that the drunkard loves the children that he starves as much as the sober man loves those for whom he cares with fidelity and tenderness. The pleasure-seeker who is indifferent to the moral damage he may work is a bad heretic. The theological errors of an Arius, a Servetus, or a Tolstoi sink into insignificance by the side of the heresy of a world wrong at heart. A self-satisfied church, no matter how loudly it may proclaims its continuance in the faith once for all delivered to the saints, is fundamentally heretical. There is no sound church except the one that is doing the will of God and in it will be found love pure and undefiled.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

Dear Bro. Willett: I have carefully read your recent articles in the Century. I have no desire to discredit a single statement you make. There are some things about your position, however, that are not entirely clear to my mind, and as I do not wish to misjudge you, I write you this note of inquiry.

For instance you say: "The older arguments of skepticism which were fatal against a Bible which the orthodoxy of the day insisted was verbally inspired, inerrant in matters of historical and scientific character, and equally authoritative at all points, are pointless and futile now. Mr. Ingersoll's shafts of wit, which seemed unanswerable to audiences trained to believe in the doctrine of a 'level Bible,' all portions of which were of precisely the same value for belief and conduct, would appear witless and absurd today to students of the historical method."

You here teach that the student of the historical method has some peculiar niew of the inspiration and erroneousness of the Bible that makes him superior to the orthodox student in meeting the arguments of skepticism.

What is your peculiar view of inspiration that would enable you to meet sceptics, such as Ingersoll, more effectively than the man who holds to the orthodox view? I do not like the term "verbal" as applied to inspiration, not because I do not believe in it, but because advantage is taken of its indefiniteness to evade the true issue. To you, for instance, it means "verbal dictation" or "mechanical inspiration of the documents." To those you call orthodox it has no such meaning. The most devout and scholarly advocates of "verbal inspiration" would repudiate all such representation of their view as mere caricature. What they mean by verbal inspiration is that the words of Scipture were written by men so guided by the Holy Spirit that the very words are just the words God wanted written, and hence are true, trustworthy and of divine authority. In repudiating verbal inspiration am I to understand that you repudiate this well-known position?

I do not like the term, "inerrant," because it involves the affirmation of a negative. As applied to the Holy Scriptures it simply means that they are not erroneous, or affirmatively stated. They are true, trustworthy and of divine authority. This is all that can be meant by a "level Bible." All parts of the Bible may not be of equal value to our faith and conduct, but when it comes to truthfulness and trustworthiness all parts of the Holy Scriptures are on a level because the whole is God's word. By denying "inerrancy" you are logically bound to affirm erroneousness of the sacred scriptures, or to deny their truthfulness and trustworthiness; for any writing that is erroneous cannot be truthful and trustworthy. Furthermore, by repudiating the infallibility of the Bible, as you do in your second article, you are logically compelled to affirm its fallibility, by which must be understood the liability of those who wrote it to err and be misled in what they wrote. Do you accept the logical consequence, and affirm erroneousness and fallibility of the Bible? If you say yes, in some things, then I ask in what sort of things and how many things? How do you determine the extent of such erroneousness? To illustrate what I mean. I understand that you deny that Moses raised a brazen serpent in the wilderness; if you do, is it because you exclude it as no part of the record, or because you consider it an error of the writer who gives us the rest of the record?

Again in commenting on Solomon's Choice, you say that the record may have been "colored by the favorable views of later biographers," and that his wisdom in part was the result of natural shrewdness and in part the result of the close observation of men and things. You surely do not call this an interpretation, for it can be nothing less than a rejection of the record. As I understand you, you regard First Kings as a part of the inspired Word of God. Am I to understand you then as admitting that this particular record of Solomon's Choice of wisdom may be erroneous, due to some coloring given it by the favorable views of later biographers?

I do not cite these two records because I hold them to possess any saving value but simply to draw you out on your views of erroneousness. Many things recorded in the Bible may have no saving value, yet to pronounce the records erroneous would seriously affect our faith in the whole Bible record as true and trustworthy.

My library is well supplied with critical works of both the conservatives and radicals, and as I understand the subject, the plea of erroneousness is relied upon for just two things. (1.) To explain what you term "perplexing variations." (2.) To justify the rejection of that which seems to conflict with reason. The radical critic may go further in the application of his rationalistic principle than his more conservative coworker, but the principle of erroneousness and untrustworthiness of scripture is the same with both. I have never found a critic who advocated the doctrine of erroneousness in opposition to inerrancy who did not treat the Bible as indefinitely erroneous and plead for the liberty of every man to reject what his reason might decide to be erroneous. I do not charge this upon you, but until you specify some safe and clear rule of limitation to the doctrine of erroneousness you will certainly be classed with the "indefinite errorists."

Here I believe is the ground upon which all the trouble has arisen over your teaching, and I could but wish you would deal with this phase of the question fully and clearly. You must not be too severe on us non-critical fellows if we are afraid an erroneous Bible will cease to be the divine standard of the fathers.

Fraternally,

Charlottesville, Va. H. G. Fleming.

No inquiries could be more timely than those which Bro. Fleming has raised, and I only regret that the number of questions received for this department compels us to postpone, at times, those which press for consideration, because others earlier received require attention. This, I hope, will explain to several of my correspondents the reason why their questions have not been

answered. I have been delighted at the earnestness and candor of the letters I have received. With few exceptions they deal with profoundly important and interesting phases of biblical teaching. In due time I hope to answer every one.

The trouble that lies at the root of Bro. Fleming's problem seems to be the failure to discriminate between the essentials and the non-essentials of the Bible. Like every other vital organism, the Scriptures are made up of various elements. The seed from which a plant or a grain springs is composed of the germ and then several layers of covering affording nourishment and protection. These latter are merely incidental, and may perish without affecting the value of the seed. So of the Bible. The message of the divine Spirit is given to us in the lives and utterances of men of greater or lesser capacities, of greater or lesser clearness of vision, of greater or lesser consecration to their sacred tasks, but all of them guided in some true sense by that divine Spirit. Their lives were set in a framework of national history, and they used that history in fragmentary recitals or writings, to enforce and illustrate the ethical and spiritual truths which they gave to the world. Their knowledge of the national history was not the measure of their power as preachers or prophets. But it was of great value in their teaching, because it secured for them the interest and attention of the people to whom they preached. They nowhere seem chiefly concerned with historical facts. In the books that bear the names of particular prophets, like Amos and Jeremiah, the references to historical events are merely incidental to the message to the people. In the books that are chiefly made up of historical narratives, like Samuel and Kings, the interest of the writers, who were also prophets, was not in the facts themselves, but only in their religious value. For this reason they so frequently disappoint the mere student of history, because they tell only a very little of what he deems so interesting, and for the rest refer him to the state records, or "chronicles," which unfortunately have perished.

These men, the spiritual teachers of Israel, were also the possessors of certain virtues regarding nature and the world. Those virtues were a part of the common heritage of their race. Wherever they had occasion to speak of the world, its structure, its origin, its laws, they spoke in the language of their time. Their many references to the flat world, with waters below and above, separated by the bowl-shaped "firmament," with its pathways for sun and stars, or to the "pillars" on which the world stands, the "sheol" or pit beneath it, and the "mountain of God" or pole of the earth above are familiar. We are interested in their views of these things and recognize in them the common conceptions of their age regarding nature. But when they speak of the divine purpose for men, and the duties of individuals and the nation toward God, we recognize in their words a note of authority and power which is of a different sort. Their knowledge of history, shown in their use of it as affording examples of God's dealings with men, is valuable as enabling us to reconstruct with something of certainty the events of the past. But it was no vital part of their utterance, and therefore we see in it merely the means and not the end of their work. To distinguish between the truth and the form in which the truth is stated, between the kernel and the shell, between the gem and its casket, is the task of the biblical student.

This is the only "peculiar view" of inspiration which the historical method provides, but it is sufficient to account for nearly all of the difficulties which have perplexed Bible students in the past. When the same event is described in two or more different ways, not merely variant in details but in substance, which is frequently the case, especially in the Old Testament, from the two accounts of creation onward, no one is troubled if he understands that by different groups of narrators the same story might be told in different and even contradictory ways. But if he holds that "the very words are just the words God wanted written, and hence are true, trustworthy and of divine authority," he is involved with a theory which will not bear the test of facts, a theory which is as objectionable as the one Bro. Fleming disclaims. Let that theory be tried with the two different stories of Saul's choice as king, or of David's introduction at Saul's court. No difficulty is experienced by the Bible student who holds that the sacred writer ("inspired," because impelled by the spirit of God so to speak and write that his people might be led to clearer perception of the divine will) found value in both narratives of the events recalled, and put the accounts side by side in his record. But the two accounts are quite incompatible with any theory of verbal inspiration.

I have before me the questions of a Sunday-school teacher, who, in working over the Book of Acts in preparation for the lessons of this year has come upon and is perplexed by the following facts: (1) Matt. 27:5-8 says that the priests after Judas' suicide, purchased a field with the money he had given back to them. Acts 1:18 says that Judas himself purchased the field. This is a very simple variation, if one accords the writers of the Bible the free use of the materials at their disposal. But it is fatal to the doctrine of verbal exactness. (2) The different manner of Judas' death in 27:5 (hanging himself) and in Acts 1:18, (hurling himself from a cliff). Here also it seems probable that two different reports of the death of the traitor were current in different localities. And the same problem arises regarding "verbal" accuracy. (3) Peter referred the words of Psalm 69:25 to Judas (Acts 1:20). But the psalmist clearly refers to many enemies, not one man, much less Judas. I have discussed the free use of Old Testament Scriptures by the apostles, in the Sunday-school lesson exposition of Jan. 9, to which the questioner is referred. I only note here the bearing of the New Testament passage upon the doctrine of verbal inspiration. The remainder of this list of questions, all of similar nature, and all taken from the Book of Acts, I shall deal with at a later time. I have cited these three only to point out to Bro. Fleming the fact that no biblical student, so far as I know, is searching the Bible for the purpose of finding errors in it. But when in his study he finds records at one place clearly at variance with those in another, or finds chronological data difficult to reconcile with the facts as presented, or finds the frequent use of language inconsistent with accepted views of nature and the world, he has the choice of ignoring these facts, or of "reconciliation," which usually only increases the difficulty, or lastly of recognizing the facts as pointing to the real character of the Bible, not as an inspired text-book on history and science, but as the record of the religious education of the race through holy men, who used all the means at their disposal to make clear to their fellowmen the truths they had learned from God—truths not of history or of science, but of religion. If then in the framework of their teaching we discover statements that do not agree with other statements, or with history or science as these disciplines have taken form through the efforts of reverent and patient workers, we are not perplexed nor disturbed. We look rather for the abiding and imperishable truth in what the prophets taught. And happily here we have a standard of absolute values in the teachings of our Lord.

Bro. Fleming asks the question as to how we are to discriminate between the more and the less valuable. The answer is very simple. In matters in the range of the mere framework of the religious message of the Bible, we are to judge in accord with the recognized standards of historical and scientific character which we apply to any work of the past. But in matters of ethical and spiritual value our appeal is always to Christ. Every prophet's message must be judged, as to its permanent value, by its conformity to the teachings of Christ. This is the meaning of the Transfiguration scene. Moses had spoken; let him speak no more. Elijah had preached; let him henceforth keep silence. "This is my beloved Son; hear ye Him." Nor must we forget for a moment the wonderful advantage which the discovery of this principle of the appeal to Christ gave the fathers of this reformation against the armed and confident sectarianism of their day, with its doctrine of a "level Bible," all parts of which were equally the word of God and equally valuable. No force has been more potent against this unsatisfactory view of the Bible than our own movement, especially in its earlier years.

Of other matters referred to in Bro. Fleming's letter, such as his references to the serpent in the wilderness, and the wisdom of Solomon, I should have been glad to speak had space permitted. If desired, I shall be glad to give them consideration in a later issue.

The Men's Bible Class of the Gibson City (Ill.) Church was organized about a year ago with 45 members. At that time there were 136 men in the fellowship of the church. All but 14 are now members of the Bible class. Every member of the Official Board is in the class and active. The class has an attendance of from 60 to 100. The teacher, J. P. Lowry, is a young man of rare ability and a teacher of the first magnitude. This class gives $25 a year to the campaign now on in the interest of Eureka College, and all the men rejoice in the work.

In the Divorce Colony.

The little De Jones girl is talking to her playmate, Lucy van Smith.

"Oh, Lucy," said she, "we have a new papa!"

"Have you? What's his name?"

"Mr. Hayes."

"Oh, pshaw! we had him, too, but we didn't like him."—January Lippincott's.

CORRESPONDENCE

(Continued from Page 11.)

them intimately, they will be among the most spiritually and intellectually endowed people of their communities. After this heart to heart hour, be sure it can be said of all these graduates they know forty of the world's best books.

In this brief word on books, I have not mentioned the Bible. It is in a class by itself, the supreme revelation, to be treated alone.

Austin Station.

CHICAGO

TAKING AMERICAN IDEALS AND MANNERS TO THE FOREIGNERS CONGESTED IN OUR GREAT CITIES. O. F. JORDAN WRITES OF THE SOCIAL SETTLEMENTS OF CHICAGO, ESPECIALLY OF HULL HOUSE

In Chicago there are twenty-five social settlements. Probably none of these was in existence twenty-five years ago. The theory on which these social experiments have been conducted is that there is no way by which foreign populations can be Americanized except by association with Americans. There is no way by which the higher life of the educated can be transmitted to the less favored other than by daily contact. These social settlements, then, are groups of educated people, usually from the great universities, who have lived in daily association with the less fortunate individuals of our cities.

It is interesting to note that many of these social settlements are conducted by women. The most eminent woman in a settlement in Chicago, all would agree, is Miss Jane Addams. She with one companion rented a house at 335 South Halsted in September, 1889. For the first five years, the enterprise was her personal enterprise. The success of the enterprise led to its incorporation with a board of seven trustees. This is its present form of organization.

Hull House Coffee Room

We took lunch the other day in the coffee room of the Hull House. We had asked a policeman in the district where there was a clean restaurant. The air was reeking with strange smells and the restaurants were far from inviting on the outside with promise of unmentionable horrors within. Besides, we would not have been able to order a dinner in this vicinity anyway. Every store had its sign in Greek or Italian. Here was the office of the Greek newspaper. Here were signs in which our feeble memories supplied meaning from the long neglected Anabasis. Our policeman acquaintance proudly told us that there was no better place in Chicago to eat than in the coffee room of the Hull House and that it was cheap too. This fulsome compliment led us to investigate and we were compelled to admit that everything was up to the reputation assigned the place. The dining room was a unique affair. It was fire-proof with the tiling and other construction showing. An effect highly artistic and unique had been secured with permanency at less cost than more elaborate dining rooms sometimes had. Everything was spotlessly clean and the food was cooked by a past master. Even the waitresses had lost the dowdiness that characterized the women of the section and fitted into the atmosphere of the place if indeed they did not help create it. In the dining room was a Bohemian group. There was everything from public school teachers to diggers in the streets. They sat across the tables from each other and often conversed. The snobbery of the city life was forgotten and the brotherhood of man preached in the churches was here in actual practice. Though we saw much about the place, nowhere were we more impressed with the absolute democracy of the Hull House than in its dining room where snobbery would have been the surest to have manifested itself.

Nine Thousand Visitors a Week

On inquiry, we found the number of people visiting the place in the course of a week was enormous. It is true that the buildings cover the most of a city block on Halsted street from Polk to Ewing streets, but we did not realize that the institution reached as many people as it did. Nine thousand people come to the institution each week to participate in its benefits. We think the audience of Gunsaulus in the great Auditorium a great tribute and it is, but here is something which gathers more people together in a week than any church or any two churches in all Chicago.

High Grade Lectures

There is much in the program of the institution. Only a minor feature of the program is the supplying of athletics and amusement. Lectures by professors of the University of Chicago are given and the inhabitants of this section of Chicago come in such numbers that Bowen Hall with its seating capacity of eight hundred is not sufficient to seat the people. Such scientific lectures as "The Plant Life of the Seashore" have gotten such audiences. We venture the suggestion that this lecture would never fill a church in an American section of the city. These foreigners have a zeal for learning that puts to shame the careless and pleasure-loving American.

Some of the methods of the place may prove a bit shocking to the conventionally religious. We confess to a bit of question when we saw the announcement of the dance to be given at Hull House. The leaders there claim, however, that the dance combines physical exercise with social feelings in a way that no other exercise does. From the first the settlement house has taught dancing, and has hoped to put the dangerous dance halls of the neighborhood out of business with a clean dance. We are not familiar enough with this experiment to pass judgment on it.

Another favorite exercise of the Hull House is the giving of dramatic productions. The Italians and Greeks go into this work with the greatest zest. The Shakespeare club—composed of Greeks, Italians and Poles, you must remember—is large and popular. The Greeks give both classic and modern plays in their own language. The Italians and the Irish also present native plays.

Educational classes meet on the different evenings of the week. We read with difficulty a Greek sign which exhorted native Greeks to take the English lessons which were taught in the Greek language. Printing is taught several evenings in the week. Other classes are those in millinery, dress-making, pottery and drawing.

Training for Self Government

The Jane Club is a coöperative boarding club for young women. It was established in 1891. It is a four-story brick building with room for thirty young women. They live together here in a self-governing club at an expense of three dollars a week for rent, service, food and heat. What such a club would mean to the girls of department stores, only they could appreciate.

Miss Addams proceeds on the familiar theory that boys will exhibit the gang instinct in adolescence. There are many small clubs connected with the Hull House with officers and some definite interest to further. These are too numerous even for enumeration. What these will mean, however, in teaching democratic institutions to the children of foreign parents is beyond our full appreciation. Self-government is taught in self-governing clubs and our future voters taught the nature of their responsibilities.

The Hull House is the center of various kinds of political discussion. The exponents of the various economic theories gather there and in the best of humor discuss socialism, trades-unions and other questions of interest to the people of the district. This freedom of discussion in Hull House has led to the charge that it is the center of a socialistic propaganda. This is far from the truth. The settlement is not made the medium of any propaganda other than that of clean living and high ideals. It is true, however, that the thinking of most social experts has been profoundly modified by the theories of socialism. Perhaps few of them are thorough-going socialists, and few would accept the central socialistic principle that the government should own the tools of industry, but they would all go with the socialists in demanding better conditions for the toilers of the nations.

Religion Without the Name

Perhaps you have waited in vain to hear how religion is benefited by the Hull House. Such a movement may seem to some a dangerous rival to the church. A square from the Hull House stands the little Ewing Street Congregational Church. This little chapel compares unfavorably with the great institution nearby which covers a block. Religion is never taught at Hull House. Perhaps a sermon has never been preached there. That may seem to some a serious indictment. When one studies the variety of religions and points of view in this vicinity, however, it will soon be seen that the Hull House could not go on as a distinctly religious propaganda. In the near vicinity is the Ghetto with its thousands of Jews. The Greeks are members of the Greek Catholic Church with congregations near them. The Polanders are Roman Catholics. The Socialistic contingency which is numerous here is opposed to institutional Christianity and could not be induced to set foot in a church for the most part. This varied population could never find unity in a religious institution but can find neighborhood spirit in an institution which appeals only to the more fundamental human instincts. The Commons conducted by Prof. Graham Taylor has a bit more of a religious flavor, though even here the institution is not formally religious.

There are those, however, who do not hesitate to say that the most religious thing in all Chicago is the social settlement. Where else in our city do people forego the society of their own kind to radiate their culture to those less fortunate? The churches rent pews, while here is the true democracy. What the foreign missionary is in China, the settlement worker is in Chicago, minus the preaching. When we remember that Jesus was content to do good, and to talk about life, with little concern about building up institutions, we can understand those in the slums who are concerned only that man and women shall be made better.

A Valuable Lesson for the Church

In spite of this splendid example of the good that can be done outside the church we still confess that we are ardent in our devotion to the church. There is still power and authority in its history and character. Modernized. or as we used to say, brought back to the primitive ideals, it would be today a greater power than ever before. The church could not do what Hull House has done in Hull House neighborhood, but it can in its own locality do a work of similar character. Instead of being a grim, closed house which allows men to enter and pray once or twice a week, it may become a very beehive of activity. Instead of losing sanctity by night classes, it shall acquire sanctity through service, which is the only kind of

Summary of Annual Meeting Reports

CENTRAL CHURCH, INDIANAPOLIS

The annual report of the Central Church, Indianapolis, Allen B. Philputt, pastor, is one of the best in its history. The amount raised for all purposes was $11,882.08. Of this amount $3,034.40 was for missions and benevolence. This church supports three missionaries, two in the foreign field and one in the home field. It has for years observed all the offering days both in the church and Sunday-school. The Sunday-school has a total enrollment in all departments of eight hundred and thirty-four and raised last year over $1,200.00.

There were one hundred and nine additions during the year and a net gain of fifty-eight.

Plans will soon be undertaken for the enlargement of the building.

FIRST CHURCH, FORT COLLINS, COLORADO

During the year there were three hundred and eight additions to the church; the Sunday-school has an enrollment of two hundred and twenty-seven, not including the thirty-nine members of the Home Department, and the forty-nine enrolled in the Cradle Roll. The Senior C. E. Society has forty members and raised $217.49 during the year; the Juniors have fifty members and raised $35.00; the Intermediate Society, fifty members and raised $106.34. The Ladies Aid raised $940.36; The C. W. B. M., forty eight members, raised $291.40; Men's Brotherhood, sixty-two members, raised $162.95. The treasurer's reports show the church proper to have collected $2,639.52, aside from an improvement fund of $1,176.00 and to have given to missions, $637.65. J. F. Findley is the successful pastor.

The Independence Boulevard Church has called to George P. Taubman to the associate pastorate. Brother Taubman will give himself largely to the educational and evangelistic work of the church through the agency of the Bible School. We are expecting large things from his coming. Our people have received Brother Taubman with open arms and hearts and he measures up every inch to our liking.

George H. Combs.

Jan. 13-09.

TAYLORVILLE, ILLINOIS

Have organized a training class here with forty members. A. M. Bloxam is the teacher. We began our Sunday-school the first Sunday of the year with two hundred and four present and $5.70 collection. Have expended $2,600 in improvements the past year and have had one hundred and fifty-one additions during the past fifteen months. All departments of our work active.

M. L. Pontius.

CHICO, CALIFORNIA.

The Chico Church held its annual roll call and business meeting January 1.

A banquet was served by the ladies, after which, reports showing a gain in membership of sixty-five for the year, were read.

Total membership to date four hundred and ten. Amount of money raised for all purposes $4,258.92. Pastor's report shows ninety sermons preached, four hundred and sixty-five visits, thirteen weddings and fifty-one funerals. All departments in good condition. The pastor is also conducting a teacher's training class of fifty members.

G. L. Lobdell, Pastor.

LEBANON, INDIANA

At the annual dinner, and business meeting of the Central Church, January seven, three hundred of the members were present. The yearly reports were given by the head of each department of work showing that during the past year the total amount of money raised by the entire church was $4,470.16, of this amount $707.17 was for missions. During the year there were one hundred and twenty-two members received. There was a loss of twenty-six by removal, eighteen by letter, and nine by death, making a net gain of sixty-seven. The present resident membership is six hundred and sixty-seven. The entire debt on their splendid building has been paid. The church is helping a young man through Lexington school who is preparing for the ministry.

THIRD CHURCH, PHILADELPHIA.

At the annual congregational meeting of the Third Church, Philadelphia, Pa., January 13, the records showed that our church, as a whole, gave $809.00 to missions during the year. I began my twelfth year here February 1.

SANTA BARBARA, CALIFORNIA.

Total present membership 234. Added in 1908, fifty-four. Net gain for the year twenty-two. Total money raised for local expenses $2,631.99; for missions and benevolences $367.55. The average attendance at Sunday-school was 112 for the year. The Senior C. E. has twenty-seven members. Intermediate thirty-one, Juniors fifty-five and C. W. B. M. twenty-seven members. Sumner T. Martin has been pastor since August 15.

JOPLIN, MO.

W. F. Turner closes ten years and one month of service with the First Church at Joplin, Mo., Jan. 24. These have been faithful years. Exactly 2,000 persons had taken fellowship with the church at the close of the ten years. The ties that bind Bro. Turner are very strong. He was born and reared in Southwest Missouri, and with the exception of four years ministry at La Belle, Mo., his entire ministry, since graduating from Kentucky University has been given to this section. At the recent Jasper County Convention the following resolutions were passed, expressing the appreciation of the brethren of the county of his services in behalf of the Master's cause.

"Whereas, Our beloved brother and fellow-worker, W. F. Turner, who for the past ten years has been a moving spirit in the cooperative work of our county, has resigned the work of the First Christian Church at Joplin, and is soon to remove from Jasper County to Peoria, Ill., therefore be it

Resolved, That we express to him our appreciation of the inestimable service he has rendered the cause of our Master in this county and district during his long residence here, and that we deeply regret his departure from our midst.

Resolved, That we commend him to the brethren in his new field of labor as a man of earnest piety, a deep student of God's word, a preacher of spiritual power, and a wise and capable leader, and earnestly pray that the blessings of our heavenly Father may rest richly upon all his work."

F. F. Walters, of Springfield, succeeds Brother Turner, beginning his work about March 1. Brother Walters has done a splendid work at Springfield and he comes well-equipped to lead the First Church into larger things.

Villa Heights Church held ordination services Jan. 3, setting apart their minister, J. W. Fomuliver, to the work of an evangelist, and two elders and five deacons. W. F. Turner and the writer conducted the service.

South Joplin continues to go forward. There were 263 in Bible-school Jan. 10, although the day was stormy. We are pushing for 300 in regular attendance. The writer and H. M. Barnett, of Webb City, exchange meetings during Jan. and Feb.

Geo. L. Peters.

WOODLAWN, ALABAMA.

Every department of the church is in working order and the spirit of progress is in our midst. We closed the old year with two additions at the last Lord's Day service. We are observing the Week of Prayer.

J. David Arnold.

A MEMORABLE MEETING.

On the very historic ground, most hallowed in the hearts of Disciples all over the world, a most remarkable revival has just closed. This historic spot is Washington, Pa., the first American home of Thomas Campbell. The place where the Declaration and Address first saw the light. The revival was held by George L. Snively with C. H. Althiede as singer. Things which justify us in saying it was an unusual revival are better appreciated by those on the field than those away from us can possibly realize. First, the First Church had closed a great meeting, having 134 additions, in March, 1908, and had not planned another until about the same time this year.

Second, Henry Ostrom, and three associates began a great union campaign on the 25th of November and closed on Dec. 13th. The town was greatly stirred and more than 118 persons signed cards preferring the First Church. We dared to begin our meeting Dec. 20th with only two weeks and three Lord's days in which to compass this great work, and with all these seeming difficulties in the way we persuaded our Brother Snively and singer to hold this meeting. It has resulted in a great victory. Brother Snively is a loyal, eloquent, powerful preacher. He has withstood every comparison possible with other noted evangelists heard recently, and stands higher in the esteem of the people than any. There were 176 additions. A very great number of these are men. The union of divided families was a striking feature of the results. His illustrated sermons to the Bible School were such as never to be forgotten in their applications to great and vital subjects of life and religious faith.

The most remarkable and beautiful service was a special service called "A Tribute to the Pioneers," held in connection with the Communion services on the last Lordsday afternoon. It was inspirational to the young and soul-reviving to the veterans in the church.

Bro. Snively's work is not complete without his solidifying and unifying the whole membership in greatly increasing the revenue of the church by plainly and most practically enlisting the new and old members in a strong bond of fellowship in the Lord's work, home and world-wide.

The additions were classified as follows:

One hundred twenty-five confessions—eight by letter from other religious bodies.

Twenty-seven by letter and statement from Christian churches.

Sixteen reclaimed.

Of the 118 cards signed preferring Christian church in union meeting, 69 united during the revival. E. A. Cole, Minister.

Washington, Pa., Jan. 5, 1909.

WITH THE WORKERS

The church at Lawton, Okla., recently burned a $1,000 mortgage and improved their building at a cost of $200.

The Highland Park Church, Los Angeles, where E. A. Child ministers has doubled its membership in the past ten months.

A. C. Parker has resigned the pastorate of the church at Midland, Texas, to become field agent for the Midland College.

Douglass Weber, of Providence, Rhode Island, has been holding evangelistic meetings to reach the Chinamen of that city.

Miss Edna P. Dale, of Wuhu, China, recently spoke at the Christian Church, Atlanta, Ill., where Ralph Calloway is the minister.

The church at LaPorte, Ind., is in a meeting. H. M. Garrard, the pastor is doing the preaching, and C. M. Hughes has charge of the music.

All obligations for 1908 met with a balance in the treasury. Church happy and in the best condition in its history, is the word of J. T. Ogle, pastor of the church at Paris, Texas.

Drake University will have a summer school of ten weeks, this year, according to a recent decision of the Board of Trustees. The work offered will be especially adapted to the needs of teachers.

The Second Church, Brooklyn, under the leadership of their pastor, Joseph Keevil, will devote the month of February to evangelism, in which they will have the help of Lowell C. McPherson, vice-president of Keuka College.

The Iowa State Board has appointed W. T. Fisher, C. C. Davis and J. J. Grove, a committee to secure a successor to C. L. Organ, as superintendent of Christian Endeavor and of Sunday-school work for the state.

Education day approaches. It is well to note the words of President King of Oberlin, in a recent address before the students of Yale University: "The prominence of the Ohio man is due to the prevalence of the Ohio college more than to any other single cause."

The church at Oskaloosa, Iowa, has a fine Sunday-school. The average attendance for the year 1908 was 292; the average collection was $9.81. Such a church must experience a continuous growth in membership, and will be composed of those who have come into church membership through intelligent choice.

Nelse C. Hansen is the teacher of a class of seventy-five messenger boys in the Sunday-school of the Capitol Church, Des Moines. The boys are from eight to twelve years of age. This is a commendable plan, for the boys belonging thus to the same industrial class will naturally be in the more sympathetic accord.

The semi-centennial of the church at Ionia, Mich., will be celebrated January 20 to 24. There will be addresses as follows: "The History of the Disciples of Christ in Michigan," F. P. Arthur; "The Church and the Brotherhood," Dr. Herbert L. Willett; "The Reformation of the Nineteenth Century," W. T. Moore; "The History of the Ionia Church," C. A. Preston; "Isaac Errett," W. T. Moore. This celebration will be followed immediately by evangelistic meetings led by M. J. Grable, evangelist, and Una Dell Berry, singer. G. W. Moore is the pastor of the church.

C. C. Buckner goes from Aurora, Ill., to South Bend, Ind.

The church at 169th street, New York, S. T. Willis, will install a new pipe organ in the early spring.

Louisiana has a new corresponding secretary, R. L. Porter of Baton Rouge, who will also edit the state paper.

David H. Shields of Salina, Kan., delivered one of the educational addresses in Eureka, Ill., Sunday, January 17. He graduated from Eureka thirteen years ago.

The church at Paris, Ky., held a recent meeting, in which they were assisted by President R. H. Crossfield, of Transylvania University. There were thirty-six additions to the church. Carey E. Morgan is the princely leader and much beloved pastor for this church.

The Capitol Hill Church, Des Moines, Iowa, under the leadership of H. E. Van Horn, is in a meeting, assisted by John L. Brandt, Evangelist, B. L. Burdette, leader of song; Mrs. J. L. Brandt, personal worker and organizer of the Sunbeam Chorus. The meeting is succeeding beyond the expectation of the church.

The Oxnard Mission under the Southern California Board has just closed a very successful meeting, in which John T. Stivers did the preaching. E. N. Phillips has been pastor of the church for a little more than a year and has rapidly developed the church, so that now the church has declared its ability to support its work without depending upon the State Board for help.

J. J. Morgan who has been for three years pastor of the First Church, Fort Worth, Texas, has resigned, and will close his work in ninety days. Mr. Morgan's work is most highly commended, both for his pulpit ability and his efficiency as a pastor. He is indeed one of the most successful pastors in the brotherhood. Mr. Morgan's plans for the future are not announced.

The $100,000.00 endowment fund for Hiram College has been raised, and the institution will enter upon a new era. It will be remembered that Mr. Carnegie promised $25,000 on the condition that the friends of the college raise $75,000. Through the prompt and energetic efforts of President Bates this has been accomplished. Our colleges are thus rapidly coming to the front in the educational work.

In his annual report, E. R. Moore, the clerk of the church at Davenport, Iowa, says: "Through the able leadership of our beloved pastor, S. M. Perkins, the work of the church has advanced steadily on every line and in every department. The church is unified and we are all one and of one mind. The treasurer's report shows $4,537.67 to have been raised; all outstanding bills paid, and a balance in the treasury for the coming year. There has been a net increase of ninety-eight in the church membership."

The pastors of the Christian churches in Fort Worth, Texas, say regarding J. J. Morgan, who has just resigned the pastorate of the First Church: "He has been a faithful co-worker and preacher of unusual ability. His fine social qualities added to his fine scholarly instincts and training, his unwavering good judgment and spiritual force, make him fitted to lead any people to the highest planes of Christian living and service. He has done a most commendable work and we deplore the decision that takes him from us."

F. B. Elsmore has resigned the pastorate at Russellville, Ill.

President McLean held a missionary rally at the First Church, Bloomington, Ill.

C. A. Lowe and C. L. Harbord are the new evangelists of the Missouri State Board.

Fifteen Disciples are studying in the Divinity School of the University of Chicago.

I. N. McCash of Berkeley, Cal., writes in highest appreciation of the work of Lockhart, Linnitt and Garmong, in a recent meeting with the church at Berkeley.

The churches of the Pacific Coast are enjoying the privilege of hearing Walter G. Menzies and wife who were for seven years missionaries under our Foreign Board in Rath, India.

Rev. W. F. Reagor, for seven years pastor at Sacramento, Cal., has resigned to accept a call to the church at Portland, Ore. His work at Sacramento has been attended with unusual success and it was with reluctance that the church consented to his departure.

The church at Lincoln, Neb., H. H. Harmon pastor, has moved into the basement of their new church where they will worship until the completion of the building. Their problem is where to stow away their 300 members of the Sunday-school for these three months.

O. C. Bolman, pastor at Havana, Ill., is doing the preaching in a meeting held by the church there, and is being assisted by J. W. Sniff as leader of song, who has organized a chorus of seventy voices. The efforts of the church are meeting with encouraging success.

On January 17, the church at Clinton, Ill., under the leadership of the pastor, Albert Schwartz, began a series of special meetings. Mr. Schwartz, who will do the preaching, has announced his sermons, which are of an educational type. This sort of work will make for permanent progress in the church. Mr. Schwartz is doing a successful work at Clinton.

The American Christian Missionary Society, and the Disciples Missionary Union of New York City have united in the support of the work of the Second Church of Christ, Brooklyn, New York. Joseph Keevil is the minister. The church plans the erection of a building to cost not less than $50,000.00, with institutional features so as to meet the needs of that community and to in some adequate measure reach the foreign population about the church. This is business in Christianity. Only as the Disciples of Christ adopt such far reaching, effective measures will they be able to exert any influence upon the great cities. Chicago needs such work.

The current issue of the Illinois Christian News is devoted to the interests of Eureka College. The committee to raise an endowment of $250,000 in the next four years is beginning aggressive work. Other colleges have been raising large endowment funds. Drake, Butler, Hiram have made great leaps forward. The Disciples of Illinois have the money and certainly they will not allow Eureka to be behind the others in this matter. For small endowment means a limited teaching force, and this means that many of the best young people of our churches will not attend our own college at all. The people have the money. They will respond to the call.

WITH THE WORKERS

D. S. Henkel is the new pastor of the church at Harrisonburg, Va.

O. H. Williams has become pastor of the church at Lebanon, Ohio.

Colby D. Hall, Waco, Texas has been called to the First Church, San Antonio, where he will succeed W. W. Wharton.

E. E. Mack, and the church at Atlantic. Iowa, are in a meeting. Chas E. McVey is leading the singing.

C. F. Ladd reports five accessions to the membership of the church at Rock Falls, Ill., on a recent Sunday Morning.

The Virginia Christian College is erecting two new buildings; one to be used as dormitory and the other a lecture hall.

O. P. Speigel is in a successful meeting with the Broadway Church, Los Angeles. Mrs. Princess Long is in charge of the music.

The Primary Mothers' Circle is an interesting feature of the work of the First Church, Bloomington, where Edgar Jones is pastor.

James S. Meyers and the Central Church, Kansas City, Kan., will hold a meeting in February and will be assisted by W. A. Gardner.

The Sunday-schools of the Christian churches of Richmond and Manchester, Va., have an association, with H. O. C. MacLachlan as president.

The church at New Castle progresses under the leadership of L. C. Howe. There are frequent additions to the membership. They have just paid $650.99 of indebtedness.

George H. Combs, pastor of the Independence Blvd. Church of Kansas City, is to leave shortly for a trip in the Orient to Egypt and the Holy Land. James Small will supply the pulpit during his absence.

A. C. Smither has been pastor of the First Church, Los Angeles, Cal., for nineteen years, and occupies a leading place among the religious workers of the city. He was called upon to deliver the address before the Y. M. C. A. on the first Sunday of the New Year.

The 1908 report showed 160 sermons and addresses, 1564 calls, twenty-six funerals, thirty-one weddings, and 695 additions, not including the twenty-seven added at Camden Point, Mo. 598 of these came during the Scoville meetings.

W. A. Wherry, Norman, Okla., reports twenty-five additions to the church since the beginning of his work there last September. The church debt has been provided for, and the church is in an encouraging condition. They are planning to hold a tent meeting next summer.

On January 3, J. W. Lowber preached his farewell sermon of the Central Church, Austin, Texas, where he has served for twelve years, with strength and efficiency, bringing the church to occupy a leading place in the life of the city. Mr. Lowber will lecture and hold evangelistic meetings.

President McLean conducted the missionary rally at the First Church, Bloomington, January 13. Addresses were made by Ralph Calloway, Atlanta; C. C. Wisher, Bellflower; Albert Schwartz, Clinton; Dr. James Butchart, China; B. H. Sezlock, Lexington; H. L. Maltman, Saybrook; W. H. Hanna, the Philippines; C. W. Marlowe, Stanford; C. J. Robertson, Heyworth; W. G. McCooley, Normal.

TELEGRAMS.

Columbus, Ohio, January 17-18-09. Brooks Brothers here in fine meeting. Twenty-four additions to date.

Walter Scott Priest.

Des Moines, Ia., Jan. 17-18-09. Eighty converts today, Central Church. Thirty at Y. M. C. A. men's meeting, we addressed. Five at Y. W. C. A. addressed by Mrs. Scoville. Thirty-one tonight. Three hundred and fifty-five in fourteen days. We had three hundred and five here five Sundays eight years ago. Overflow meeting addressed by Brother Idleman and still hundreds turned away. Van Camp and Rockwell singing. Church jubilant over victories.

Chas. Reign Scoville.

Dixon, Illinois, January 11, 1909: We are opening a good meeting here. Thirty added yesterday, forty-four first four days of invitation. House packed with men only last night. Lintt is singing and A. R. Spicer is the efficient pastor. Wm. J. Lockhart.

Newman, Illinois, January 11, 1909: Pastor Charles Bloom and Newman Church are in a good meeting. Twelve additions first week. Bloom is greatly beloved, a splendid workman. Will F. Shaw, Assistant.

Footville, Wisconsin, January 11, 1909: Church at Footville burned yesterday. Insured. Will rebuild. J. Harry Bullock is Pastor. Was here holding meeting.

F. M. McHale.

The church at Ashtabula, Ohio, is in a meeting conducted by home forces.

The church at Chatham, Va., has raised a fund for the building of a parsonage.

George H. Purves, Colorado Springs, Col., has been called to the work at Tucson, Ariz.,

The church at Lima, Ohio is in a meeting assisted by Roy L. Brown, pastor at Bellefontaine.

The Miles Avenue Church, Cleveland, Ohio, is being assisted in a short meeting by J. J. Tisdall.

W. F. Richardson and family are back from a sojourn in New Mexico. Mrs. Richardson is much improved in health.

The churches of Richmond, Va., are entering enthusiastically into the work of the Chapman meetings which began there January 6.

L. L. Carpenter dedicated the new church at Dunnith, Ind., January 17. The church is the outgrowth of a meeting held there two years ago by L. C. Howe, of New Castle, Ind.

In a recent contest between the Sunday-school at Alexandria, Ind., and one at Elwood, of the same state, the former won. Both Sunday-schools were greatly helped by the contest.

L. O. Bricker has resigned at Cameron, Mo., and accepted a call to the church at Maryville, Mo. Mr. Bricker has been with the church for four years; the best four years in the history of the church.

The Bartholomew County Christian Missionry Association, comprising all the Christian churches in Bartholomew County, Ind., has just closed a most successful year. The new trustees are Mr. T. Reeves, Joseph I. Irwin, William E. Springer, B. M. Hutchins, and William F. Kendall. It raised more money for missions the last year than in any previous year of its history.

E. L. Powell, of Louisville, Ky., and Mrs. Emma Gordon, the widow of Dr. Gordon of India, were married on January 12.

F. E. Jaynes is conducting a revival in the church at Pendelton, Ind. Mr. Mannon, an evangelistic singer, of Indianapolis is assisting him.

C. A. Polson closed a three weeks' meeting at Exira, Ia., with fifteen additions to the church. Mr. Polson has resigned this charge but has not yet located elsewhere.

Indianapolis, Ind.—Twelve confessions at regular services in December, 85 in fourteen months' pastorate here. Begin evangelistic services with home forces Jan. 3 The church grants me permission to hold two or three meetings elsewhere. If you want one write me.

Dec. 30, 1908. Chas. M. Fillmore.

J. E. Davis has just entered upon the fourth year of a very successful work with the church at Beatrice, Nebraska. From the Beatrice Christian Call, the weekly paper of the church we take the following statement:

The three years' work showed 450 sermons and addresses, 4,166 calls, sixty-three funerals, 110 people married, 893 added to the church, with a membership of over 1,200 residents and a total, non-resident and all, of 1,402 members. Many of the non-resident members are regular contributors. If beneath all this tabulated work the spirit of God does not flow with power, our glorying in victories is our open shame. But our church as a mighty unit has championed the moral right of the community; it has grown to be a great missionary force and has taken a forward step in sending out its pastor as an evangelist to hold one meeting a year in other fields.

We now support Dr. James Butchart at Tu Chow Fu, China, and Dr. Mary Langdon at Deoghur, India as American missionaries to the heathen world. For these two great works no public call was made on our congregation except at children's day. The church has contracted with Herbert Yewell and his workers for a meeting to begin immediately after the Pittsburg convention or about October 15 to 20. It is putting it mildly to say our congregation is optimistic and happy.

THE CHRISTIAN ENDEAVOR MEMBERSHIP RALLY.

Christian Endeavor has become a world-wide enterprise. There are now 70,000 Christian Endeavor Societies with a membership of about 3,500,000. Besides training these millions of young people for service in the churches, the 70,000 Christian Endeavor Societies are doing much to promote the cause of Christian union. Certainly no people should be more active in the work of Christian Endeavor, or devoted to its interests, than the Disciples of Christ, and the fact that our people held second place in the number of societies among the various churches at the time of holding the last International Christian Endeavor Convention is a reason for great rejoicing. Our Endeavor leaders soon after, set the following as our Centennial Aim:

The Centennial Aim of Christian Endeavor among the Disciples of Christ is to be, by 1909, first among the Endeavorers of the various churches in the following:

1. First in the number of organizations.

WITH THE WORKERS

2. First in the number of members.

3. First in the amount of money given for missions through our missionary societies.

Our Intermediate and Junior Societies form a large part of our Endeavor host, and must have a large part in the work for reaching our Centennial Endeavor Aim.

The first Sunday in February is observed throughout the world as Christian Endeavor Day. For several years the entire month of February has been set apart by the Young People's Department of the Christian Woman's Board of Missions for a membership rally for Intermediate and Junior Societies—and Mission Bands, as well—these three kinds of organizations composing the department. As 1909 is not only the Centennial year of our religious movement, but also the Quarter-Centennial of the Young People's Department, especial effort will be made to hold successful rallies this year. The Young People's Department is deserving of far more consideration on the part of the people of our churches generally, than it has hitherto received. It is the chief organized work for training the children of our churches for service and giving them a missionary spirit. The missionaries upon every field are telling us that the hope of success in their work is in the children; that it is by those who are trained aright from childhood that the nations are to be evangelized. The same thing is true concerning the work of our churches in the homeland and our missionary enterprises. If, like Samuel, a child shall minister before the Lord, shall virtually be brought up in the house of the Lord, shall early know what it is to give time and thought and treasure for the advancement of the kingdom of his Lord, he will be ready to listen to the voice of God and accept the divine guidance throughout his life. Not only is the individual thus blessed, but he becomes a blessing. The societies that have been training the children for service during the past quarter of a century have also been largely furnishing the church with her efficient workers. They have given her Sunday-school superintendents and teachers, Christian Endeavor leaders, and many of the chief men and women of the local churches. And many of those who have given themselves to the ministry of the word in the home and foreign lands have been led to such consecration by some faithful Mission Band or Junior Superintendent, who wrought far better than she dreamed.

Our missionary treasuries, as well as our missionaries, have been largely increased by the work of our societies and bands. The sums credited to the children in our reports have never been large, and will never be great. But because those who were trained to give largely of their small things in childhood, have grown to manhood and womanhood, and are giving largely of their abundance, other reports of receipts are and will be such as to create great enthusiasm. The year that the Christian Woman's Board of Missions was organized, the entire receipts of the National Board, that included all our missionary work, was $5,183.43—and this from some six hundred thousand Disciples. That there was reported more than a million of dollars in each of our two last annual missionary reports is due in no inconsiderable way to the fact that some boys and girls have been trained in Children's Endeavor Societies and Mission Bands, and that a still larger company have through the Sunday-school helped the work of missions on Children's Day and been helped themselves thereby. This work of the Young People's Department has accomplished more than any of us have come to know or understand, and it deserves to be brought to the attention of the entire church during its twenty-fifth anniversary in a way that will be heard and heeded.

There is great opportunity for increasing the membership of our Endeavor Societies during the February rally. Tens of thousands of young people have been gathered into our Sunday-schools during the rallies held within recent months, which sometimes continued for three months or more in one school. All the members of the Sunday-schools who are not adults should be won for our Intermediate and Junior Societies. The same methods that succeeded in the schools will succeed in the work for the boys' and girls' missionary organizations. Please arrange for this work at once.

Mattie Pounds, National Superintendent.

CHURCH EXTENSION RECEIPTS.

Receipts for October, November and December 1908, Compared With Same Time During 1907.

Churches.

For this year	$7,646.31.
For last year	6,929.98.
Gain	$ 716.33.

Individuals.

For this year	$4,645.99.
For last year	2,847.99.
Gain	$1,797.59.
Total gain	$2,513.92.

Our comparative Statement shows that we have made a total gain of $2,513.92 in receipts. There is a gain of $716.33 from the churches. We also gained 49 in the number of contributing churches. We are grateful to churches and individuals who have helped to make this gain. There are yet quite a number of churches that ordered supplies for the Annual Offering in September and that promised to take the offering that we have not yet heard from.

The first fifteen days of January show a gain in our receipts of $2,794.31. Remit to G. W. Muckley, Cor. Sec., 500 Waterworks Bldg., Kansas City, Mo.

NOTES FROM THE LONE STAR STATE.

The work among "Plain Christians" in Texas is progressing nicely. The November offering for State work far surpassed that of previous years. Quite a considerable number of Living-links have been added to the list. The recent reports from the general work all along the line have been encouraging.

The writer has recently assisted in locating A. W. Gehres of Brook, Ind., at Iowa Park, Tex. W. C. Wright at Rule, Tex; W. Pearce of Dearing, Kans., at Hamlin, Tex.; W. H. Anderson, of Paris, Ark; at Brady, Texas; and J. N. Thomas at El Campo, Tex. He has assisted lately in organizing churches at Archer City, Iowa Park and Electro. The money was raised a few days ago for a new church-house at Hamlin.

The Bowie District Convention convenes at Wichita Falls, Feb. 13-15.

The Texas Ministerial Institute will be held at Waco this year the last week of Jan. Following that is the South Texas Missionary Rally and following that immediately is the Texas Lectureship.

The South Texas Convention meets this year at San Antonio, Jan. 9-11.

The prospects in Texas for the new year are very promising. There never were more open doors in promising new fields for planting churches. Texas is a great field of growing possibilities. W. A. Boggess,
Sta. A Dallas, Tex. 1-9-'09 State Evangelist.

The Young People's Department of the Christian Woman's Board of Missions this year celebrating its Quarter-Centennial and is asking the young people's societies in all our churches to each give as much as $25.00 this silver anniversary year. It is hoped also that as many as 100 societies will each give $100 in celebration of the Centennial of our religious movement. Many of our organizations have already sent pledges that they will try to raise this amount. Among these organizations are the following: Arkansas, Fayetteville Junior Society; California, Los Angeles (First Church) Junior Society; Indiana, Mishawaka Junior Society, Irvington Junior Society, Bloomington Intermediate and Junior Societies, Franklin Intermediate Society and Mission Band; Iowa, Des Moines (University Place) Junior Society, (Capitol Hill) Junior Society, Marshalltown Junior Society, Farragut Junior Society, Davenport Junior Society; Kentucky, Lexington Junior Society; Maryland, Baltimore (Harlem Avenue) Junior Society; Massachusetts, Boston Junior Society; Mexico, Monterey Junior Society; Missouri, St. Louis (Compton Heights) Junior Society, Joplin Junior Society; New York, New York (Lenox Avenue) Junior Society; North Carolina, Belhaven Mission Band, Kinston Mission Band; Ohio, Akron (High Street Church) Junior Society, Kenton Junior Society, Cleveland (Franklin Circle) Junior Society, Mansfield, Junior Society; Pennsylvania, New Castle (First Church) Junior Society; Tennessee, Murfreesboro Junior Society, Nashville (Vine Street) M. B., Memphis (Mississippi Ave.) Intermediate and Junior Society; Washington, Seattle (First Church) Junior Society.

The whole world is open and ready for the gospel now. More Living-link churches and individuals in the great work. More support from our great brotherhood, so that more workers may be sent.

E. M. Johnson.

OLD AT TWENTY

Return of Youth with Proper Food

Many persons who eat plenty never seem to be properly nourished.

That is because the food is not digested and absorbed. Much that is eaten is never taken up by the system as real food, and so the tissues simply starve and the individual may, as in a recent case, look and feel old in what should be the bloom of life, youth.

"At twenty I was prematurely old. All the health and vigor and brightness of youth had been, as it seemed, stolen from me. I went to work in the morning with slow steps and a dull head.

"My work through the day was unsatisfactory for my breakfast lay in my stomach like a hard lump. I was peevish and the gas in my stomach was very annoying. After supper I usually went to bed to toss half the night from sheer nervousness.

"This was all from indigestion—wrong eating.

"Finally I tried Grape-Nuts and I cannot describe the full benefits received from the food. It gave me back my health. It has completely restored good digestion and relieved me of my ailments. I steadily improved and am now strong and in perfect health."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

THE FAMILY ALTAR LEAGUE.

No undertaking was ever given a more cordial welcome by Christian people than has been accorded the new Family Altar League, which is just being established by W. E. Biederwolf and a few others. The thinking portion of the church realizes that the question of how to cultivate the religious of the home is one of the most vital and most disturbing problems that the church faces today. A generation ago, in almost every Christian home in the country, the family altar was a recognized custom. Every day it was the habit of the family, young and old to gather together while the father read some portion of the Word of God, and then all would kneel as a blessing was reverently invoked upon the home and its members. Today that household is an exception where united daily prayer is a custom. In most Christian homes, the sad fact is that the scriptures are seldom opened in the presence of the family, and the children rarely hear their parents' voices raised in the home.

To him who has ever known the rich blessings of family prayer and felt its influence, and who treasures the sacred memories that cluster around the family altar of his childhood, it brings a feeling of sorrow as he realizes that the good old custom has almost passed into neglect and disuse, and that children are coming up into manhood and womanhood in homes where the scriptures is practically a sealed book and prayer unknown. One can not but wonder what will be the effect when, under such circumstances this generation rises to the place of control in the nation. It does not augur well for the future of our Christian land.

It was because of this that the League was given such a glad welcome when it was first announced to the public. A great gathering of evangelists, last summer gave it the promise of their enthusiastic support, and since the plan has been made pulic in other ways, thousands of letters have been received by the organizers and others interested. These have come from all sections of the country and from other lands, and have been unanimous in their hearty commendation of the idea.

The Family Altar League is not a society as generally understood. It has no local organization and no meeting. It simply is a nation-wide company of people who have taken the same vows and are moved by the same purposes, and membership is not conditioned on any elaborate requirements. The plan in brief is this: Attractive cards are distributed by evangelist and pastors, bearing the following covenant:

Believing myself to be largely responsible for the eternal salvation and religious training of my children, and realizing the need of God's grace for my own Christian life, I covenant with God to make it the rule of my life to gather together, each day so far as possible, the members of my family, and together read some portion of His word and and pray for His blessing upon my home.

Husband.....

Wife.....

This card is signed by the husband and wife, and sent to the headquarters of the League in Chicago, 602 Lakeside Bldg., where it is filed, and in its place is sent a beautifully engraved wall-card, certifying that, "This home is enrolled in the Family Altar League," and bearing also the words of the covenant. A detached portion of the card is given to the pastor as a reminder that the family is registered in the League. Every card is numbered, and an exact record kept of every registry. Cards will be gladly sent free to any one making application at headquarters.

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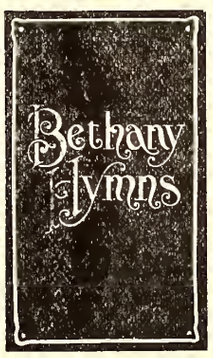

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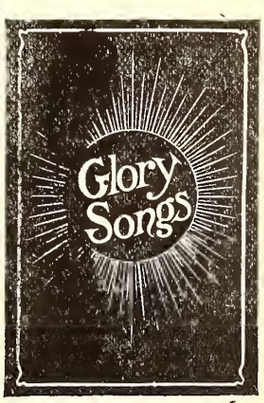
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WITH THE WORKERS

WHAT'S THE USE?

Say these words over to each other January 17th, Education Day:

As long as the Christian Home has a place the Christian College, next to the Christian Church, will be its chief ally.

Education cannot be bought like sardines until children are reared like oysters.

When your congregation is content to meet forever in the Court House or the Lodge Room, the whole body of Disciples may be satisfied with a State University or a Methodist College.

We must put our colleges above defense.

It is cheaper to paint the college fence and pay the the professor a living wage than to explain.

"Good enough" does it satisfy the twentieth century American, while his children tolerate the best only until it can be improved!

Alien education may not warp the head, but it alienates the heart—and "out of the heart are the issues of life."

Are United States Army Officers trained in British war colleges? And yet the science and art of fighting are not difficult there, and we are zealously cultivating our affection for the mother country.

No Presbyterian Church for me!—but a Presbyterian College for my son.

"Leaders lead." We propose to lead the religious world into union—while they are laughing at our ignorance. While they are serene in their ignorance of our existence.

Dollar for dollar, through our sons who have received alien education and bestowed their gifts where they got their skill, we have lost enough to endow all our schools.

Not the "irony of fate" but the Discipline of Providence compels us individually and collectively to sacrifice to the quick for Education.

The Presbyterians educated all four of our Pioneers for us. They and others have schooled many more on whose brains we have fed and multiplied. In "the year of a hundred years" we ought to cease at once and forever playing the Educational pauper!

W. R. Warren,
Centennial Secretary.

CLARENDON, ARKANSAS.

A few words fom a cotton-patch church might be of interest to our brethren. We are not a large congregation, and are not making much fuss about our work, yet we are doing what we can to upbuild the Kingdom in this Eastern Arkansas.

Our land is low, comparatively, and Clarendon proper is levied in; yet overflows seldom effect us in this portion of the (Monroe) county. Our church was organized in July, 1902, in our court house, by Dr. C. C. Cline, who had just closed a five weeks' meeting with 116 additions and forty-five baptisms. We met for three years in the Court house with random preaching, trying to decide whether we wanted to buy a cheap lot in the suburbs of the town, or come down near the business district to build, and pay a little more for a lot, and use a little common sense with our religion just as we do in our everyday affairs. At last we decided to carry our common ordinary intelligence into our religious activities and purchased an elegant corner lot in one block of the Court Square, and thereon erected the first concrete building in the county.

At the dedication of our little church by L. L. Carpenter we felt our work was done, that we were out of the court house and that the people would flock to the new building. Brethren, in six months our own folks quit flocking, to say nothing of outsiders. We had learned another lesson. We had learned that our efforts must be unceasing if we succeed. Most of us were resting when that fact dawned upon us, then most of us quit resting immediately. We haven't rested since. We can't. We're scared to.

We worked along on this wise for some time when at the beginning of 1908 we engaged a minister for the year, Bro. R. B. Orahood. After ten months' labor among us he resigned, and now we have called Bro. A. R. Adams of Fremont, Mich., to take the work. He has accepted and will be with us quite likely, about the first Lord's Day in February. He is recommended as being a very able and worthy man and we look forward to his coming with joy.

Bro. H. A. McCarty of Little Rock, closed a four weeks' meeting for us in November, 1908, with six additions and five baptisms. Bro. McCarty is the most sweet-spirited man we ever had in our midst. He succeeded in getting us all in a good humor with one another and then getting the community in a good humor with us. He was ably assisted by his daughter, Miss Hallie. who has an exceptionally fine voice, and is also a strong congregational song leader. She succeeds in getting everybody to sing. Their services were of great benefit to our people.

Our church has seventy-five members and is growing steadily. We had eighteen additions this year and expect to make 1909 our banner year. There are more negroes than white people in this town, and county too, for that matter. I am trying to establish a little negro church in this place and give our colored brethren the benefit of primitive Christianity. This is a great problem and I will write some facts in regard to it in another paper some time later.

Fraternally,
January 8, 1909. **A. S. Bayne.**

THE PACIFIC COAST CHURCHES AND THE CONGO.

Our people of Oregon are engaged in the heroic task of raising money for the building of a mission steamer on the Congo. This will cost $15,000. They are making the raising of this money their Centennial task for foreign missions. Geo. C. Ritcney of Newberg, Ore., is leading this work. Dr. Dye launched it last summer. Already they have $4,000 in cash and pledges. The steamer is to be called the "Oregon." No finer work in gospel extension than this can possibly be done. The "Oregon" will be a great lightbearer to millions in the dark Congo region. Our missionaries have open to them 1,000 miles of navigable waterways in our own district there. God speed the "Oregon."

Southern California has undertaken as her Centennial aim, the raising of $10,000 for a new station on the great Momboyo tributary river. Vast multitudes await the gospel in that Congo region. Already native evangelists are winning many to Christ there. The Southern California churches already have pledged $4,000 towards this great undertaking. Besides, they have paid the expense and salary of a new missionary to the Congo this year.

Northern California has put as her Centennial aim the raising of another $10,000 for a new station at far Bonyeka, 250 miles from Bolenge. Here the native evangelists have been toiling but a few months. Already 700 people have given up their evil practices and await further instruction and baptism.

This is a great work our Pacific Coast brethren are undertaking. A work which will make thousands rejoice. The Nkundo nation is ours. Our missionaries alone have entered the field. There are 3,000,000 people to be reached. The Pacific Coast brethren are determined to have their share in this pentacostal victory.

Royal J. Dye, M. D.,
Missionary to Congo, Africa.

"FROM THE LAND OF THE DAKOTAS."

Here comes a renewal for 190 and order for "Alexander Campbell as a preacher" by A. McLean. Other papers also continue—not that all belong to the same class of religious journalism, but it requires all, nay more, to represent the heart and thought of a great brotherhood. Any recent number of the Century is worth far more than the annual subscription. It is already in the front ranks and is destined to become the representative paper of the greatest movement in modern times. Our foremost young men and university scholars should not forget however, that thousands of good and faithful brethren can read with much delight and some profit the "scheme," the "plan," of salvation, the "beginning" of the kingdom, etc., who cannot appreciate the best thought of such men as Alexander Campbell, Isaac Errett, A. McLean, J. H. Garrison, H. L. Willett, and scores of others, to say nothing of the great truths yet to burst forth from the New Testament revelation.

My work under the Christian Woman's Board of Missions began in North Dakota in April of the past year. We began locally in Fargo in September. Each Lord's day we had prayer and song with the communion in some Christian home. A part of the time in November and December was spent in the field. With the second Sunday in December we began regular services in Aaker's Hall, the as-

HER MOTHER-IN-LAW

Proved a Wise, Good Friend.

A young woman out in Ia. found a wise, good friend in her mother-in-law, jokes notwithstanding. She writes:

"It is two years since we began using Postum in our house. I was greatly troubled with my stomach, complexion was blotchy and yellow. After meals I often suffered sharp pains and would have to lie down. My mother often told me it was the coffee I drank at meals. But when I quit coffee I'd have a severe headache.

"While visiting my mother-in-law I remarked that she always made such good coffee, and asked her to tell me how. She laughed and told me it was easy to make good 'coffee' when you use Postum.

"I began to use Postum as soon as I got home, and now we have the same good 'coffee' (Postum) every day, and I have no more trouble. Indigestion is a thing of the past, and my complexion has cleared up beautifully.

"My grandmother suffered a great deal with her stomach. Her doctor told her to leave off coffee. She then took tea but that was just as bad.

"She finally was induced to try Postum, which she has used for over a year. She traveled during the winter over the greater part of Iowa, visiting, something she had not been able to do for years. She says she owes her present good health to Postum."

Name given by Postum Co.. Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

sembly room of a business college. From the start our meetings have been well attended. Our Bible School was organized the first Sunday in January with about twenty enrolled. The pastor has a class of seven college men to begin with and hopes to increase the number. The weather has not been above zero for two weeks and once as low as thirty-three degrees below.

The State Agricultural College located here has about eleven hundred students enrolled and is located five blocks from the lot we purchased some months ago. Fargo College is also full and the two business colleges have two hundred students each. The High School is taxed and the private and parochial schools are full. It would appear, in the winter time, that Fargo had been transformed from a commercial to an educational center.

Fargo has a population of fifteen thousand, and fifteen miles of electric street car line, and fifteen miles of paved streets. She is the second city in the world as a distributing point for farm machinery. Her business this year in that line was $6,742,014.00. Her bank clearances, $32,750,010.74. Post office receipts, $80,965.47. Fargo has the second largest Masonic Temple in the United States, used exclusively for Masonic purposes. Her Shrine has fourteen hundred members. Fargo buys more diamonds than any city in the United States under forty thousand—and yet has more saloons. Yesterday the New Gardner Hotel opened to the public. The cost and equipment of the same was $350,000. This is the finest hotel in the Dakotas. This hotel is thoroughly modern and can take care of five thousand people in one day for meals and furnish rooms for three hundred guests.

North Dakota has taken the lead in the nation in the matter of pure food legislation. Professor Ladd, of the State Agricultural College, has recently won a victory for the people debarring the millers of the state from the manufacture of "Bleached Flour."

Minot, perhaps the second city in the state has the proud distinction of being the National Headquarters of the "Non-Swearing Knights of America" which has grown from three thousand to seven thousand in membership. R. C. Wynn, a conductor on the Great Northern Railway is the Secretary and chief promoter. A building is to be erected. Many men of national reputation are becoming honorary members. Space fails me to do justice to such a movement. The contention is that profanity does not pay in this world nor in the world to come.

We hope to build the coming summer. The C. W. B. M. advanced the money to purchase the lot. Yesterday we remitted to them the semi-annual interest and half of the principal. We expect to pay out in full in the early spring.

The organization of a Sunday-school was the result of a short meeting I held in McLean County mid storm and blizzard. Before the storm some came fifteen miles. After the storm others came on skees, some of whom are now attending the State Agricultural College and rooming in my home.

C. V. Pence, of Iowa, is located with the church at Ellendale, North Dakota, and is doing well. J. Winbigler, of Iowa, is located at Aberdeen, South Dakota, and good reports come from there.

May the coming Centennial not be the end but the beginning of greater things in the kingdom of God. When another has rolled around we shall all be orthodox enough.

F. B. Sapp.

Fargo, North Dakota, January 15, 1909.

The crowning glory of our movement must be its consuming missionary activity. Without that we have only a name to live.

Vernon Stauffer.

Angola, Ind.

CHICAGO

(Continued.)

sanctity that is really worth while. The lesson of Hull House in its unselfish service of its neighborhood has a mighty message for the Disciples of Christ. In the future we must take on as heartily the burden of restoring the primitive service of Jesus who fed the poor, healed the sick and opened the eyes of the blind, as in times past we have given ourselves to the restoration of primitive doctrine and ordinances.

CHURCH NOTES.

The Evanston Church will install a printing press the coming week in its building. This press will furnish an opportunity for some of the boys to learn the printing trade. The press is large enough to turn out all the printing that the church needs.

Harry F. Burns and O. F. Jordon exchanged pulpits last Sunday night to the profit of both ministers and both congregations.

The Douglas Park Church has organized to take a delegation of fifty to the rally of Chicago Christian Missionary Society next Sunday. Other churches will bring large delegations. Dr. Ames will deliver the address and the meeting will be held in the First M. E. Church at the corner of Clark and Washington streets.

The Irving Park Church will have a special service for children next Sunday.

There have been seven additions in the West End, where G. W. Thomas is now preaching.

There have been three confessions already this year at the Metropolitan Church where A. T. Campbell ministers. The church has a choir of thirty young people of high school age.

West Pullman is in a local option campaign. The Christian Church and Guy Hoover are taking a prominent place in the movement.

A company of 160 men sat down to dinner together in the Englewood Church recently. They presented C. G. Kindred with a set of the Millenial Harbingers.

BETHANY ASSEMBLY NOTES.

The prospects for a successful Assembly in 1909 are the brightest known within the history of "dear old Bethany." The National Bible School Association will hold a National Bible Conference on August 5th, 6th, 7th and 8th, as a worthy successor to the enthusiastic Teacher-Training Institute held last year. Other great features are in process of development, that will make the 1909 session the best ever held.

The Secretary's annual report at First Quarterly Board Meeting held January 6, 1909, showed the present value of the Assembly grounds and improvements to be over $32,000. The Board has been offered over $50,000 for this property. Over $5,000 in improvements and repairs have been made in the last three years.

The Program Committee consists of L. L. Carpenter, A. E. Philputt and the writer. This committee would be glad to receive suggestions in reference to the program for 1909. If you know of some good features that can be secured, write the undersigned.

W. E. M. Hackleman, Sec.

Taste Is Sure Stomach Guide

A Barometer Which Never Fails, Though Seldom Believed.

"Taste is the direct guide to the stomach; and the taste buds are connected by the nerves with the stomach itself, so that they represent its health or disorder. If the stomach or its juices are out of tone, the blood is fermented by a change in the alkaline or acid condition, and these reach the mouth both directly and indirectly.

"The taste buds are in the tongue, and are mounted by hairlike projections called papillae; they cover the surface of the tongue."

"When you taste these buds rise up and absorb the liquid; inform the nerves; the nerves tell the stomach, and the food is acceptable or not, just as the stomach feels."

The above remarks on taste comes from an eminent authority and simply explains why when one smells cooking or sees food one thinks he can eat, but when he tastes he learns the stomach is out of business.

To the person who cannot taste aright, who relishes no food and simply forces himself to eat, Stuart's Dyspepsia Tablets hold the secret of enjoyable eating, perfect digestion and renewed general health.

Most men wait until their stomachs are completely sickened before they think seriously of assisting nature.

When your taste for food is lost it is a certain sign the stomach needs attention. Stuart's Dyspepsia Tablets cure such stomachs. They restore sweetness of breath, renew gastric juices, enrich the blood and give the stomach the strength and rest necessary to general duty.

Forty thousand physicians use Stuart's Dyspepsia Tablets and every druggist carries them in stock; price 50c. per box. Send us your name and address and we will send your a trial package free by mail. Address, F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

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FREDERICK DYER, Corresponding Sec'y.

No matter where the pain, whether acute or chronic—muscular, sciatic, lumbago, gout—and however stubborn or severe, you'll get the Drafts by return mail. Then after you get them and try them, if you are fully satisfied with the benefit received, send me One Dollar. If not, keep your money. I take your word.

I make this unequaled offer because I know what remarkable cures the Drafts are performing—cures after 30 and 40 years of suffering—cures after doctors and baths and medicines had utterly failed. Won't you try them? I am sure you'll be glad if you do, and you cannot lose a penny. Address Magic Foot Draft Co., NY4 Oliver Bldg., Jackson, Mich. Send no money. Write today.

REPORT OF NEW CALENDAR COMMITTEE.

According to a recommendation of our National Convention at New Orleans, last October, a calendar committee was appointed consisting of one member from each state society and three members from each general society. This committee had its meeting in St. Louis on January 14th, and begs to make the following tentative report:

Missionary Calendar.

First: January, vacant.

Second: February and March, home missions.

Third: April, May and June, foreign missions.

Fourth: July, Educational Day.

Fifth: August and September, church extension.

Sixth: November, state missions.

Seventh: Third Sunday of November, boys' and girls' rally day.

Eighth: December, C. W. B. M.

Ninth: Easter, National Benevolent Association.

Tenth: Ministerial Relief, supported by a pro-rata appropriation from each of the general and state societies.

Eleventh: It was further recommended that the fiscal year end and the books of our general missionary societies close on the 31st of July instead of the 30th of September.

The above Calendar was adopted as a tentative report by a vote of eighteen to six. Brother McLean asked that his protest against the motion to adopt the above Calendar should be recorded, also Brother Myhr, of Tennessee, requested his protest to be recorded. It was moved that this report be sent to our religious papers for publication. The Committee desires to emphasize that the above report is only a recommendation to the National Convention at Pittsburg next October, and does not go into effect until after that Convention, provided it shall be adopted by a joint meeting of all the Missionary Societies.

J. O. Rose, Secretary.

THE NEW STATION IN AFRICA.

Dr. Jaggard and I have been here now three weeks. We have our first building already up and are now living in it. It is built for a carpenter shop and store. We are now building the first dwelling house. It is to be a three-room pole-and-mud house, with a thatched roof. Dr. and Mrs. Jaggard will live in one room and Mrs. Eldred and I will live in another, with the third room as a common dining-room till we can get another such house built. We will have to be content with these blessings till we can get our permanent houses built. At present we have no stove, so we cook on an open fire of sticks and bake our bread, etc., in an empty oil can. However, we are well and happy to be able thus to begin the work of our Master in this needy place. We have already organized a church of fifty members and will from now on work more or less separate from the Bolenge Church. We will send out our own evangelists, etc. The field for work here is as great as it ever was at Bolenge. We are hoping to be able to report good things from Longa as the months pass by. This is a great step forward in Africa. We must follow these brave men up with every necessary equipment. This can not be done without the new Bible College at Bolenge.

R. Ray Eldred.

Longa, Africa.

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This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel.

JUDGE SCOFIELD'S FASCINATING TALE

"Altar Stairs"

An ideal Christmas present to your friend. Beautifully bound and illustrated. Retail price, $1.20.

OUR CENTENNIAL BOOK

Historical Documents Advocating Christian Union

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Boston W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $1.00. No one should allow the Centennial to approach without possessing this book.

This is a great offer for us to make. The only reason we can make such an offer is that we expect it to add hundreds of names to our subscription list.

VOL. XXV JANUARY 30, 1908 NO. 5

THE CHRISTIAN CENTURY

ONE awakes at times with a kind of amazement to the recognition of a duty that has long stared him squarely in the face, but which nevertheless for him, has not previously seemed to exist. Much of our moral growth consists in the broadening application of well-recognized principles, in the widening of the field of obligation. The awakening of our own generation to a new social consciousness is a marked example of such broadening of the moral life.—*Henry Churchill King.*

CHICAGO

The CHRISTIAN CENTURY COMPANY

358 Dearborn Street

The Christian Century

A CLEAN FAMILY NEWSPAPER OF THE CHRISTIAN CHURCH
(Disciples of Christ.)

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Nothing but clean business and reliable firms advertised. Rates given on application.

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Brief articles on subjects of interest will find ready acceptance. Conciseness is always at a premium. News items are solicited and should reach us not later than Monday of the week of publication.

THE CONGRESS AT BLOOMINGTON.

The Tenth Annual Congress convenes March 31st., in the First Christian church, Bloomington, Illinois, and continues in session till April 2nd.

The conference of the American Christian Education Society will be held Tuesday morning at 10 o'clock. All men connected with our colleges and others interested in the educational problems of the Disciples should plan to be present.

W. T. Richardson, pastor of the First Christian church, Kansas City, Mo., and president of the American Christian Missionary Society 1899, is president of the congress.

Hon. Adlai E. Stevenson, ex-vice president of the United States, will make the address of welcome. Mr. Stevenson is an active Presbyterian, a southern gentleman of the old school and Bloomington's most distinguished citizen.

One of the timely addresses of the congress will be by George B. Van Arsdall, of Cedar Rapids, Iowa, on "The Unshepherded Church and Ministerial Supply."

Miss Mary McDowell, one of the most prominent social settlement workers in the country, will deliver an address.

"Sanity in Evangelism" will be the subject of a paper by Earl M. Todd, of Manchester, New Hampshire.

The session devoted to Sunday School Pedagogy will be of special interest to many. Henry F. Cope, of Chicago, secretary of the Religious Educational Association, will make the principal address.

Chas. S. Medbury, of Des Moines, is on the program for the Centennial address. His subject will be "Centennial Ideals."

Dr. Chas. Hastings Dodd, a distinguished Baptist minister of Baltimore, will address the Congress on "Closer Relations Between Baptists and Disciples."

An address on "The Church and the Laboring People" by Mr. Arthur Holmes, of Philadelphia, promises much of value and interest.

During the Congress, the committee of twenty-five on publication house, appointed at Norfolk, will have an important meeting.

The Central Illinois Christian Ministers' Institute meets in conjunction with the Congress this year, holding an all-day session on Monday, March 30th. O. W. Lawrence, of Decatur, is president.

Prof. H. L. Willett, of Chicago, will have the evening address Wednesday, April 1st, on "Devotional Material of the Old Testament."

The complete program of the Congress will be given out for publication within two weeks.

It is confidently expected that a larger attendance than any previous Congress will be recorded at Bloomington. It is not too soon for those expecting to attend to notify Edgar D. Jones, pastor First Christian church, Bloomington, Ill., that arrangements for entertainment both at hotels and private homes may be perfected.

Edgar D. Jones, First Church; Jas. H. Gilliland, Second Church; W. G. McColley, Normal Christian Church.

And Sometimes Mineral.

Teacher—Is there any connecting link between the animal and the vegetable kingdom?

Pupil—Yes, mum; there's hash.—Philadelphia Inquirer.

Education is a better safeguard of liberty than a standing army.—Edward Everett.

SPECIAL CLEARANCE SALE
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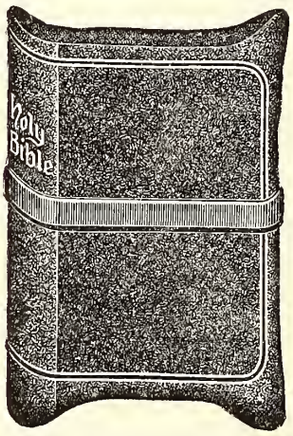
We have too many Teachers' Bibles on hand and must dispose of them quickly, therefore, we have decided to sell them at one-half of the publishers' price. Select any that you want from the following list—**deduct one-half of the price.**



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EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

THE MESSAGE OF THE DISCIPLES.

Not infrequently we are asked to name the essential features of the message which the Disciples of Christ have for the religious world, in other words to point out the plea of the Christian church. It is not only essential that our own members should understand the principles that have given us life and formed the guiding elements in our history but it is of equal importance that we should be able to present these statements in such a manner that our religious neighbors and the world at large shall understand something of that for which we stand.

The Disciples of Christ constitute a body of people nearly a million and a half in numbers, whose chief insistance is upon the necessity and practicability of the union of God's people in loyalty and love to Christ, and in such forms of Christian work as may be undertaken in common by the churches. The Disciples point to the fact that the church as it took form in apostolic times had a variety of activities, embraced many diverse types of membership, and employed different methods both of organization and activity in the prosecution of its work, but was still essentially and visibly one, even as the Savior had prayed and the Apostle Paul exhorted that it might be. This realization of unity in the primitive church has always seemed to the Disciples a sufficient proof that whatever differences in plan of worship or organization may arise, these are not insuperable barriers to the unity of believers in so far as these believers are loyal to the essential principles of our holy faith.

Historically the brotherhood of the Disciples of Christ has arisen from an effort to make this plea effective among the American churches. Several reforms had gone before; that of Luther in behalf of the open Bible, that of Calvin in behalf of the sovereignty of God as over against the authority of pope or council; that of Wesley in behalf of religious fervor and personal responsibility as over against the formalism of the age and the fatalism of ultra-Calvinistic beliefs; that of the Baptists in behalf of scriptural ordinances; that of the Congregationalists in behalf of righteousness in both the individual and the state. It seemed that the time had come for a new reformation in behalf of unity as over against the divisions which were marring the beauty and destroying the effectiveness of the church of Christ.

In the progress of this movement for unity it became apparent that the chief obstacles to its success were found in human devices undreamed of in the apostolic days. Human interpretations of the Scriptures called creeds, human forms of worship called ritual, and human schemes of organization called denominations stood athwart the pathway of the church. The correction of these departures from the primitive simplicity that is in Christ were believed to lie in the restoration of apostolic Christianity. This did not imply the recall of the actual conditions in the New Testament churches, from which the growth of Christianity has happily separated us. The church has no wish to go back to the limitations of view and mistakes of conduct apparent in the churches of Corinth, Galatia and Rome. But the plea of the fathers was rather for a restoration of the faith, the spirit and the service of early Christianity.

By the apostolic faith was meant not only the teachings but the requirements of the apostles, the doctrines and ordinances of the church. By the apostolic spirit was meant the open-hearted and passionate surrender to the ideals of the Christian life, the good will, brotherhood, generosity, courage, purity and hope of the first believers in the Lord. By the apostolic service was meant that definite effort to meet the needs of society which has always been the highest proof of the divine character of the church. Christianity does not exist for its own sake but for the sake of the world into which it has come. To make that the Kingdom of God is its ideal. The realization of this ideal is its program of service.

But the question is often raised whether the plea of the Disciples is different at the present time from that which the fathers made a half century ago, and if so wherein does this difference lie. The answer is not difficult to state. There is no difference in the plea itself, but there is a decidedly new emphasis upon its practical realization. When Mr. Campbell and his colleagues brought the matter to the attention of the Christian world, it was in hope that there would be instant acceptance of so simple, logical and valuable a suggestion. Who could resist so urgent a plea to lay aside the hindering results of ambition, and to unite in the great work Christ left his church?

But the denominations were not convinced by this plea, made with such fervor and eloquence by the fathers. They were in no mood to abandon their historic names and their denominational possessions. The result was that the fathers turned their attention from primary emphasis upon Christian union to the removal of the obstacles in the way of its realization. Hence came the insistance upon the restoration of primitive Christianity, its faith, its spirit and its service, with which the brotherhood has been chiefly concerned for the past generation. Christian union has never ceased to be mentioned as the ultimate object of the movement. But in the meantime the development of the organization as a further instrument for achieving evangelistic results and furthering the plea has sometimes taken precedence of every other concern in the minds of the Disciples.

To-day the time has come for a new emphasis upon Christian union by making effective effort actually to realize it, rather than to proclaim it as a distant ideal. The Disciples of Christ are the living exponents of this great principle in our modern church life. It is theirs to set the example of co-operative work wherever it is possible. They must become leaders in practical union wherever there is work which can be done by the united forces of the community. The Disciples are by right of their plea and history the leaders in the movement. For them to be hesitant or unprepared is to deny the grounds of their existence. Their only right to have a congregation in any community is that that congregation is the fervent advocate and practical leader of united Christian effort. This is not a change of attitude, but it is a new emphasis upon the original purpose of the reformation. What it requires is a new devotion to its realization, and a new abandonment to the mighty enterprise of making effective the Savior's prayer and the exhortations of the apostles.

We believe that those ends can be achieved by our churches as they now stand, without any change of doctrine or polity, without any addition of compromise or question. It is possible for us to agree with all of our religious neighbors sufficiently to unite with them in the furtherance of the kingdom of God, in almost every way contemplated in the New Testament. Our primary efforts may well be devoted, not to formal, organic or incorporating union, which is the last step in the long and happy journey toward the goal, but rather to such strengthening of fraternal ties with all who have attained like precious faith, as to make possible our co-operation with them in civic reform, in redemptive effort, in evangelism, in education and in the score of interests which are common to the churches of any community. To some of these churches, such as the Baptists and Congregationalists, we are perhaps more closely related and more sympathetically drawn than to others. Such relations should be made the ground of still closer unity which will certainly lead to the ultimate union we seek. Vexed and disputed questions should be left for the adjustment of minds prepared by the comradeship of common service. It will be found at last that no compromise upon matters of conviction will be necessary, and that a certain freedom to follow conscience and the beliefs which arise out of patient study of the word of God must be accorded to every man. When this is done, the actual difficulties will be reduced to the vanishing point, or will quite disappear.

Meantime the duty of Disciples is apparent and paramount. As truly as Luther and his followers pleaded for the open Bible; as vigorously as Calvin and the early Presbyterians summoned men to submission to the will of God; as eloquently as the Wesleys voiced the call of the gospel to the individual; and as firmly as the Baptists insisted upon the ordinances of the early church; so truly, vigorously, eloquently and firmly must the

Disciples urge upon their comrades in the work of Christ the necessity and practicability of united effort in the realization of the kingdom of God among men

IN BRIEF.

A two volume work has just appeared from the University of Chicago press, entitled, "Semitic Studies: a Memorial to President William Rainey Harper." The two volumes contain valuable papers from several of the leading Semitic scholars of the United States. The work will be a prominent and valuable contribution to Oriental literature.

Professor Robert Francis Harper of the University of Chicago has been elected director of the American School for Oriental Studies in Jerusalem, for the year beginning October 1, 1908. The school has its headquarters in a building outside the city walls, in the English colony, and is possessor of a small but valuable working library and a considerable collection of materials illustrating life in Palestine. It has also conducted some excavations, and will probably be able to join in similar work in Samaria, for which a firman has been granted to Harvard University by the Turkish government.

The first international convention of the young people's missionary movement will be held in Pittsburg, Pennsylvania, March 10 to 12. Mr. John Willis Baer of Occidental College, Los Angeles, Cal., will preside at the sessions, and a long list of prominent workers in the different churches will have part in the program. It will be worth attending. The attendance is limited to twenty-five hundred delegates outside of Pittsburg.

Professor T. M. Iden, of the State Normal College of Kansas at Emporia, has sent out his usual Christmas letter to the members of the "Upper Room Class," an organization of young men begun by him many years ago at Butler College, and now numbering hundreds all over the United States. Professor Iden is in constant communication with these young men by the letters which he sends out. The local "Upper Room" is a large class of young men who meet on Saturday nights in their upper room for purposes of study of the Bible and social recreation. The far-reaching influence of this splendid organization cannot be estimated. The "Upper Room" has been an inspiration to all of its members. To this group Professor Iden wrote back from Palestine the letters now contained in his volume, "Upper Room Letters from the Holy Land."

Rev. George H. Combs of the Independence Boulevard Church of Kansas City was the University preacher January 12 and 19 and conducted the chapel exercises on the intervening days. His visit was greatly enjoyed by those who had the privilege of hearing him, and it is hoped that he may be a regular visitor on the list of University preachers. In addition to his University work he delivered the noon-day address at the foreign missionary rally, spoke at a dinner tendered him by the Hyde Park Church, and was the chief speaker at the quarterly rally of the Chicago churches, Sunday, January 19, in the First Methodist church.

Mr. Clifford Roe of the States Attorney's office, and a member of the Hyde Park Church in Chicago, gave a most informing address before the Christian ministers' association on Monday morning, January 20, on the subject, "The White Slave Traffic in Chicago." Few of his hearers were prepared for the astonishing revelations made regarding the extent to which the traffic in girls is carried on in this city. Facts indicate that it is a recruiting center to which victims are brought from all over the central and western states, and from which recruits are sent for lives of shame in all the large cities of this and even foreign countries. The horrors of this traffic, and the means of bringing it under control were discussed in a telling manner.

THE MARCH OFFERING.

The great enterprise of the churches during March is the offering for the Foreign Christian Missionary Society. This begins on the first Sunday in the month and ought to be completed as rapidly as possible so that all reports may be received early in the month.

There are churches that can be depended upon for prompt and generous offerings every year. They never fail to respond to this great duty. Their offerings are as dependable as bank notes. Such churches are not only the joy of those to whom is intrusted the work of missionary administration, but they are as faithful in other things as in this work. In fact offerings to the missionary cause are an index of the faithful church.

There are other churches which are as the workers say "intermittent." They make their offering one year and drop it another. They contribute to missions when it is convenient or when there are not too many other calls. Such conduct is proof of an irregular method of doing church work. It does not meet the requirements either of the church itself nor of the cause at large.

The watchword for the month of March ought to be, "Foreign missions, the first duty; every church in line; the full apportionment raised, and more if possible."

Recent Research in Palestine.

The Lowell institute lectures this year have been on the subject "Recent Discoveries in Palestine," by Prof. David G. Lyon. He was the director of the American School of Oriental Studies in Jerusalem last year and gave an interesting lecture on the subject before the University of Chicago Travel Study Class in March. His recent lectures in Boston dealt with the discoveries made at Tell Mutesellim, Tell Hum, Jericho and Samieh. A partial report of these lectures is here given.

In all probability Tell Mutesellim is the ancient Megiddo, or a part of it. Megiddo was the scene of a great battle in which Thothmes III. of Egypt, about 1500 B. C., won a victory over the combined kings of northern Palestine. It was a place of consequence in the El-Amarna period, resisted the invasion of the Hebrews, and figured in the battle celebrated in the song of Deborah. The Hebrews were probably not in the ascendency in the city before David's day. It was included in one of Solomon's twelve revenue districts. Here Ahaziah of Judah died after his wounding by Jehu and here the pious King Josiah lost his life in battle with the Egyptians.

Tell Mutesellim lies, like Taanach, on the southern edge of the great plain, and commands the main road from that plain across the low mountains to the plain of Sharon. It rises about 120 feet above the plain and the plateau is about 100 by 750 feet. This tell was excavated by Dr. George Schumacher for the German Palestine society in 1903-1905. As yet the results have been published only in brief in a periodical issued by that society.

The surface pottery is at the latest as early as the fifth century B. C. Near by in the large tract of ruins was a Roman settlement in which are found tiles bearing the stamp of the 6th legion. Lejun, the modern name of these ruins, seems to be derived from this occupation by the legion.

The deposit of debris is much deeper than at Taanach. At one spot a pit was dug sixty-five feet deep without reaching the rock. The types of pottery and bronze found were much the same as at Gezer and Taanach. A massive city wall about twenty-eight feet wide was found at various points on the slope, from sixteen to twenty feet below the plateau. The ruins of a great city gate estimated to be of the seventeenth or sixteenth century B. C., measured 57 by 36 feet in area.

Three great buildings were found. One, about eleven feet below the surface, of the best masonry on the tell, is believed to be of the date of Solomon. Above this building, only about three and one-half feet below the surface, was made the most interesting discovery of a jasper seal, with a lion engraved in the Assyrian style, and with a Hebrew inscription in two lines which reads: (Belongong) "to Shema, servant of Jeroboam." The Jeroboam is probably one of the Hebrew kings of the name, Jeroboam I. of about 930 or Jeroboam II. of about 700 B. C.

A second building near the middle of the tell was of Canaanite origin. Through it a pit was sunk twenty-eight feet deep to the rock, passing through seven strata of building. In the two lowest strata were found fragments of pottery of primitive character, and utensils of basalt and bronze. The surface of the rock was worn smooth and contained a number of cup holes, large and small. These cup holes have religious significance, and were connected with the ritual in some manner. Near this building, but one stratum lower, was found another large structure, which, from the character of the objects found therein, the explorer calls Egyptian. Of three noteworthy chambers two are certainly tombs, one a tomb or a storeroom. In one of the tombs were forty-two vessels of most varied form, and one of the five skeletons held in his hand four scarabs incased in gold.

Between the two buildings was found what appears to have been a sanctuary. Within an inclosing wall were two pits, one containing ashes, coals and the burned bones of animals. The second was a shallow pit with plastered walls. Its main feature was three stones, now fallen down, but formerly erect, with a fourth large stone covering them and providing thus a kind of table. In the pit were also a large pointed stone and a basalt vessel.

Tell Hum lies on the northern shore of the Sea of Galilee and is one of two sites identified with Capernaum, the home of Jesus, the scene of many incidents in the gospel history. Khan Minyeh, two miles west on the shore of the lake, is the other and more probable site of Capernaum. The synagogue, built for the nation by a

centurion, was one of the spots in which the great Master taught.

The ruins of Tell Hum are extensive, but not high. There is no considerable mound as in all the other sites thus far reported on. About 250 feet from the water was evidence of a large and presumably important building. This the German Orient society explored in April and May, 1905. The building proved to be a synagogue of the Roman period. It is 58 by 80 feet in size, is divided into three aisles by a colonnade along each side and also across the back end, and had a loft or gallery above the side aisles with columns around its edge. The gable front had fallen outward. In this front were three doors, about which, as well as elsewhere in the building, was much carving of fine execution representing animals, eagles, garlands, fruits, flowers and geometrical designs. The work of excavation was not complete, but the explorers hope that it may be taken up anew. Extraordinary interest attaches to this building in the thought it may be the Capernaum synagogue in which Jesus worshiped and taught. The remains are nearly all on the site and it is thought that a complete restoration may be possible. It is of course hardly more than possible that this is really the structure honored by our Lord's presence. It is quite as likely to be of a later period.

About seventy miles farther down the Jordan valley lies the modern village Eriha, Jericho. The ancient Jericho is a mile to the northwest, beside a splendid spring called the sultan's fountain. The tell is a plateau about one-quarter of a mile long and half as wide, and rises thirty-three feet above the plain. On this plateau rise seven hillocks, averaging in height another thirty-three feet.

Its depth of 800 feet below the ocean level and the consequent heat make Jericho a difficult place to excavate. But in April, 1907, Prof. Ernst Sellin, whom we have seen at Taanach, spent three weeks digging at Jericho. He made five great pits, three in the hillocks and two on the level of the plateau. These were test diggings and the results were so satisfactory that he hopes to continue the work this winter.

Sellin found a very massive wall of burnt bricks on a stone foundation, which he believes to be the city wall. Likewise a fortress or tower 65 by 39 feet and 20 feet high, of Canaanite origin, the finest anywhere found from that early period. The stone knives and the potsherds left no doubt as to the period to which the building belonged. On the platform of the tower were two bronze hatchets and twenty-two small clay tablets of the form used for cuneiform inscriptions, but without writing.

In one of the hills was a whole series of houses, in layers, one above another. These yielded utensils of very diverse epochs, but even those from the topmost layer were of Canaanite origin. Indeed, no Hebrew remains were found on the tell, which seems not to have been inhabited after its complete destruction by Joshua. Further excavation may be awaited with great interest.

Samieh is the name of a fine fountain six hours north of Jerusalem and two or more east of the road leading thence to Nablus. It is an isolated spot, with a fine valley surrounded by lofty and bold mountains. Here are two cemeteries of Canaanite origin, in which the peasants carried on extensive secret digging last winter. The members of the American School for Oriental Study and Research made several visits to the place, studying the ancient mode of burial and the objects found in the tombs. There are three kinds of tombs, the oldest and most numerous being round wells of an average depth of ten to twelve feet communicating at the bottom through a narrow opening with a circular or oval burial chamber. Some of the chambers are as much as fifteen feet in diameter and six feet in height, with dome-shaped roof. More than 100 such tombs were opened. Very few of the kind had hitherto been found in Palestine. The bodies were placed on the floor, and in some cases seem to have been covered with earth.

The burial deposits are of unusual interest. They comprise fine weapons in bronze (battle axes, spear heads and arrow heads), objects of personal adornment and use (such as bracelets, pins, needles and pigment pencils of bronze) and pottery, both plain and ornamental, the ornamentation being either raised or painted. A comparison of this material with that found in the lower levels of the wells leaves no doubt as to its high age. Further digging in this cemetery under competent supervision is greatly to be desired.

In closing the course, the lecturer gave a tentative estimate of the value of the large amount of digging already done in Palestine. The positive information largely concerned the early times before the Hebrews came on the scene. But much indirect light is cast by the digging on Hebrew and biblical times. Great things are still to be attempted and hoped for. New friends and very many of them are needed to help the cause by their contributions. The untimely death of Prof. Theodore F. Wright, honorary secretary for America of the Palestine Exploration Fund, is a heavy blow to the progress of the work.

A Growing Work at Bolengi, Africa.

Royal J. Dye, M. D.

The work is developing most rapidly as a result of the active evangelism of the native Church. Every member is an evangelist and makes it his and her business to preach wherever they go the wonderful gospel message that means life to them and has so remarkably transformed them.

Then in their poverty they give out of the abundance of their love and joy large offerings towards the preaching of the gospel among the great unevangelized tribes in the regions of Bolengi, and send one tenth of their own members out as their heralds and as messengers of Light into the terrible darkness of heathenism and cannibalism. These intrepid evangelists go far and wide, each reaching a different section of villages and from early morning to late at night in public meetings and way-side and fire-side talks they present to the astonished, ofttimes incredulous natives, the wonderful story of God's great love. And it is a wonderful story too, friends. There is no message that carries so much of import to man as the message of salvation and redeeming love.

The Bolengi evangelists go for a period of two months and then return for a two weeks' course of training and for a rally of the workers. They are men of remarkable consecration and zeal and ofttimes take their lives in their hands as they go to far distant cannibal tribes. In several instances they have been called upon to bury the deserted dead they may find putrefying in the public highways. These are unheard of things to the natives and as foreign and repulsive to them as could be imagined and in one instance a crowd gathered to marvel at the sight of these strangers giving decent burial to their own outcast and deserted dead. Here was an opportunity for a sermon and they were not slow to improve it and as a result of that deed of mercy a crowd came down to Bolengi to hear more of that story that taught men to do such astonishing deeds. When the evangelists return from their trips they bring back with them crowds of men and women who come to learn more perfectly the "Way of Life." At Bolengi we teach and believe in the baptism of intelligent believers and so when these have learned the meaning of the gospel message they are baptised. The last letter just from the Congo, tells of the great gathering of the evangelists at Bolengi and the crowds at the meetings, so many as to fill to running over the great open tabernacle that holds a thousand people. They expect to baptize thirty-five or forty of these at once. July 8th, thirty-five were baptized and so the work is growing. For a radius of one hundred miles from Bolengi as a center, this work is going on, but the little force now at Bolengi is quite inadequate to meet the needs. Brethren, we must double the force there and then there is the call, insistent and piteous, from "Longa" for teachers. Will the church at home be recreant to her great trust and opportunity and fail them. They beg you in every petition to send them more teachers and far and beyond the reach of the present force at Bolengi stretches five to six hundred miles of waterway-highways for the messengers of the King, to parts where they have never heard of a missionary or have even the faintest idea of such a message of Love as the gospel. This is our responsibility and to us (the Churches of Christ of America) these people, lying in all the dense darkness of heathen ignorance and superstition and slavery of passion as well as of body are looking for the Light and Freedom that the gospel brings for them. Why it is such a remarkable message that they at times can hardly believe the messengers and come as far as seventy-five miles to ascertain for sure if it is really so. There is a hunger in the great region where your missionaries are working, for the bread of life and we present to you this plea. Can you brethren of the favored home-land refuse these who are so hungry for the Word of Life, the message that means everything to them?

Yours in His glad service for "Darkest Africa."

Royal J. Dye, M. D.

Bolengi, Africa.

We aim at a life beautiful without extravagance, and contemplative without unmanliness; wealth is in our eyes a thing not for ostentation but for reasonable use; and it is not the acknowledgment of poverty we thing disgraceful, but the want of endeavor to avoid it.—Pericles.

Among the New Books

The Folk Afield, by Eden Phillpotts. New York. G. P. Putnam's Sons. pp. 362. $1.50.

The author of "Children of the Mist" and "Sons of the Morning" would naturally be expected to give us a book full of interest. These are short stories, some of them remarkable for their strength of characterization. "The Earthquake Child" is a really remarkable story, and a sad one, too. Other stories are "The Skipper's Bible," "In the King's Chamber," "Hyacinthe and Honorine," "Pilgrimage to Pigna," etc., all of them strong and vivid. One can see the place distinctly which is described, and feel the earthquake. One critic calls the stories "Masterpieces in miniature."

Love Affairs of Literary Men, by Myrtle Reed. New York. G. P. Putnam's Sons. Crown 8 vo. Illustrated. $1.50 net.

Miss Reed's former stories, "Lavender and Old Lace" and "Spinners in the Sun," are such delightful reading that one is glad to read her recent book by the above title. She tells in an interesting way the love affairs of such literary men as Swift, Pope, Dr. Johnson, Shelley and Keats. While they may not always come up to our standards of right they add light to our knowledge of human nature, even in great men. The double love affairs of Swift, the sensitive spirit of Shelley, the hard struggles of Poe and the ponderous attempt of Johnson to act the role of lover are all interesting and some knowledge of them may add to our appreciation of the men themselves.

Light-fingered Gentry, by David Graham Phillips. New York. D. Appleton and Company. pp. 451. $1.50.

In view of all the scandals and exposures of the insurance companies within the past two years, it seems only natural that someone should make it the subject of a story. One need not doubt for a moment Mr. Phillips' attitude toward them and wonder if he is not prejudiced, though granting he has just cause to feel so. He evidently understands the "ins and outs" of the business. Men who in domestic and social life are fine gentlemen have no scruples when it comes to business. The hero of the story is an employe of an insurance company and rapidly grows to power. He is a rather selfish, cold individual who has been parted from his wife, whom he thought dull and uninteresting and really married her for the influence her family gave him. Later she goes to New York where he is in business, to study art, to which she was always devoted. She studies with a noted teacher who falls in love with her and influences her in her dress and general ideas of social life until she becomes beautiful in face and figure, partly through this influence and partly because she feels she is understood and appreciated. She does not know that the artist loves her, but has such a high ideal of his ability that she makes an apt pupil. In the meantime she meets her former husband and he falls in love with her. It is only when he comes up to her high ideals of business integrity that she will consent to be his wife, for she also loves him. Her life influences him to such an extent that when he becomes the head of a company he entirely revolutionizes their business methods; though it is a hard fight. The story is interesting from beginning to end and is revealing, even though it "turns out well."

A Tuscan Childhood, by Lisi Cipriani. New York. The Century Co. pp. 269. $1.25.

Lisi Cipriani was the fourth of seven interesting children in an Italian patrician family. Her account of their doings gives one a good idea of the discipline and education of such a family. They had Italian wet nurses, English nurses and German governesses. The discipline was strict, and yet the children were left almost entirely with nurses and governesses. They were bright, imaginative children and Lisi seems rather old for her years. A good description of high life in Pisa and Leghorn is given, and the book is quite worth one's while.

Turkey and the Turks, by W. S. Monroe. Boston. L. C. Page and Company. pp. 327. $3.00.

This is exactly the sort of volume one wishes to have in order to understand the somewhat complicated problem of Turkish life and politics at the present time. The earlier chapters describe the growth of the Ottoman state and the character of the people who make up its

(From Turkey and the Turks. L. C. Page & Co., Boston.)

widely varied citizenship. Probably there is no country in the world which gathers into its embrace as many different types of people as does Turkey and all within a comparatively small extent of territory. Turkey has lost within the past half-century one after another a score of provinces over which it once held sway, but even yet the cosmopolitan life of Constantinople and the Levant in general is a constant astonishment to the observer. Here are met Greeks, Armenians, Jews, Kurds, Albanians and Persians, as well as Europeans and Americans. An account is taken of all these different factors in the population. Mr. Monroe has written as a well informed traveler should, and has painted graphically the scenes he witnessed in the streets of Turkish cities and in the courts and palaces of their rulers. An interesting chapter is that which deals with the daily life of the Sultan. There is a selected bibliography and index.

Christianity and the Social Order, by R. J. Campbell. New York. The Macmillan Co. Pp. 284. $1.50 net.

This volume forms a third in the series growing out of Mr. Campbell's recent campaign in behalf of socialism. As the pastor of the City Temple, London, he addresses weekly the largest congregations that assemble in the metropolis. He startled all orthodox England a few months since by what was deemed his revolutionary utterances both in his book called "The New Theology" and in his sermons, in which he declared that the church was ineffective as at present organized, and that most of its theological positions were moth-eaten and worthless. In the present volume this thesis is followed up in ten chapters in which Mr. Campbell insists that the ideal of Jesus was not a church but a new society, the nearest approach to which is to be found in the teachings of the higher socialism. The value of the book is to be found in its intense enthusiasm and its strong emphasis upon the social realization of the kingdom of God. Its defects are the loose methods of its biblical exegesis and its light insistence upon the great truths of evangelical Christianity which have been the grounds of hope and redemptive service throughout the ages. The radicalism of the work makes it intensely interesting, and it is most stimulating where one can least agree with its conclusions.

The New Missioner, by Mrs. Wilson Woodrow. New York. The McClure Company. pp. 309. $1.50.

"A stirring western novel" it certainly is—and a strong one. The New Missioner is a woman who is sent to a mining town by her bishop as a missionary because of her unusual success. The camp is composed of the usual rough and hardy people who have little use for a woman missionary. The "Ladies' Aid Society" drive her off the field once, but she only leaves long enough to gather herself together and get ready to fight them on their own ground. On her return she calls at the home of the chief instigator and by literally fighting back and overcoming the strongest woman she immediately wins the respect of the ladies themselves and the community at large. She becomes very much attached to the beautiful mountain country and to her work and has wide influence for good. Finally she falls in love with a rich miner who is a fine man and really gives him encouragement until almost the time to give him his answer, when sickness and trouble among some of her parishioners brings her to a sense of her responsibility to them and she renounces love. Her lover says "I thought you were a woman, capable of love; I find you are a fanatic willing to sacrifice everything to an egotistic passion for self-expression." And he goes. It scarcely seems necessary to have made such a sacrifice, but as her lover was a man of wealth and influence, it was probably best—for she could not be a "Missioner" and a "lady of position" at the same time.

Lesson Text John 4:19-29	**The Sunday School Lesson** **The Well of Samaria***	International Series 1908 Feb. 9

We owe to the Fourth Gospel some of the most beautiful scenes in the life of our Lord. The writer is less concerned with the mere events of the Savior's ministry than with an interpretation of his attitude toward men. And the Fourth Gospel is particularly the revelation of the heart of Christ. Its incidents are nearly always chosen with reference to the teachings which they elicited from the Master. It is the Gospel of interviews with individuals. Most of those conversations with men and women which fascinate the reader of the New Testament are found in this narrative.

John in Prison.

The imprisonment of John the Baptist made it necessary for Jesus to withdraw from the close scrutiny of the scribes and Pharisees. They had been so much concerned in watching the great preacher of the desert that Jesus' ministry had thus far passed almost without observation. But now that Herod had secluded John in the fastness of Machaerus, perhaps to safeguard him from Herodias' assassins, Jesus was left in the full blaze of public interest. But it was not yet time to permit himself to be drawn into public controversies. The apostles had yet to be chosen and trained before that time should come. Jesus therefore withdrew from the vicinity of Jerusalem where the first phase of his public ministry had taken form.

Through Samaria.

"He must needs pass through Samaria." Most Jews avoided the despised people residing in the district of Samaria between Judea and Galilee. The customary route from south to north was by way of Perea, across the Jordan. But Jesus wished to lose no time, and his haste dictated the journey straight through Samaria. Perhaps also he was interested in a people whose story was told with disdain in every Jewish mart and synagogue. And so he crossed the frontier which had been the scene of more than one bloody reprisal, and made his way with the disciples northward through the increasing verdure of the Samaritan hills.

Samaritan Food.

The Jews made it a rule to eat no food that came from Samaritan markets or homes, but such food was not forbidden, even by the law of the Pharisees.

At noon on one of the days of this journey they stopped near Sychar at the well which in all the history of the land has been one of the most familiar and authentic landmarks of Palestine. Not far away the present village of Askar claims identification with the Sychar of this story. It is perhaps true, however, as some modern geographers insist, that Shechem, which was once certainly further west than its present location, was called by this name. Jesus was left alone while the disciples went into the village to purchase food.

*International Sunday School Lesson for February 9th, 1908. Jesus and the Woman of Samaria, John 4:19-29. Golden Text, "If any man thirst, let him come unto me and drink." John 37:7. Memory Verses, 23, 24.

H. L. Willett

Living Water.

The woman who came to draw water at this distance from the town, in which there was evidently a plentiful spring of water, must have had good reason for avoiding the townspeople by coming to an unfrequented spot, and at the hot noon-time when rest and shade are the desire of the natives. Jesus' request for a drink of water drew from her an exclamation of astonishment, and the writer adds the explanatory statement that Jews and Samaritans have no dealings with each other. The woman drawn thus into conversation, did not understand Jesus' offer of living water, deeming it some improvement in her domestic economy rather than the spiritual gift of which he was thinking.

Holy Ground.

He then probed deep into her conscience by hinting at the story of her life, and she to avoid this thrust asked of him the settlement of the long dispute between Jew and Samaritan over the rival temples of Gerezim on the heights above them and Jerusalem far away to the south. Jesus insisted that on that small point the Jews were in the right, but that the larger question concerned not time nor place but the spirit of true worship. The spot might be any shrine or whatever place a man might occupy, for the lesson which Jesus taught men is that first revealed to Moses in Horeb, "The place whereon thou standest is holy ground." All places are sacred where men meet God.

Sacred Time.

Nor is the time important. The Jew was jealous of his Sabbaths and new moons, the Mohammedan reveres his Fridays as days of prayer, and the Christian delights to honor the first day of the week, on which the resurrection and other impressive events in our Lord's ministry took place. It is to him as to the apostles the Lord's Day. Yet it is not that other days are less sacred, for all times are alike to God, and every hour is holy. The lesson Jesus taught that outcast Samaritan woman is one which the world slowly comes to learn, and Jesus is the teacher who has made it clear. What God demands is not selection of time or place, not attitude of body or form of ritual, but the upright heart and pure, the soul seeking God whatever the circumstances may be, with full recognition that time and place and circumstances are alike holy.

The Woman's Call.

Jesus must have told the story of this interview to the disciples on their return, or at some later time; for though they were astonished to find him so absorbed in reflection upon his interview with the woman who had now returned in haste to the city, they were not left long alone. The people of Sychar came running forth, called out by the woman. She had rushed into the market place, and forgetful of her former fear and outcast life had summoned them forth with cries of "Come out and see a man that told me all I ever did." Jesus' message to her had kindled in her heart the hope of a transformed life. He tarried two days with those happy people, and perhaps among those to whom Philip preached the gospel in later days were not a few who now for the first time heard the Word of Life from the Son of God.

Daily Readings.

Mon.—A fountain opened; Zech. 13. Tue.—Prayer of the Penitent; Isaiah, 51. Wed.—The infinite purchase; 1 Peter, 1:1-20. Thur.—The marvelous cleansing; Titus, 3:1-7. Fri.—Blind man's confession; John, 9:17-38. Sat.—Salvation reasonable; Isaiah, 1:10-20. Sun.—The call to all; Prov., 8:1-17.

TO BE ESPECIALLY NOTED.

1. March offering supplies should be ordered at once.
2. The offering should be announced in good time and should be made with great moral earnestness.
3. The offering should be observed by every church at the regular time, the first Sunday in March. This is the best time in the year for this offering.
4. It requires labor and care to make necessary preparation for a good offering, but it pays in every way.
5. The March Offering Bulletin should be up in every church. It will be sent in good time.
6. The Pastoral Letters and the Missionary Voice will be seut in good time after we receive your order.
7. Remember, March offering supplies will be sent only to churches ordering them.
8. If you need additional supplies at any time, do not hesitate to order them.
9. It is hoped every Church will hold a Foreign Missionary Rally, Sunday night, February 23d. A suggestive program will be provided.
10. The apportionment of your church will be sent about February 1st. Please give it a hearty reception.
11. Every morning sermon in February should bear upon world-wide missions. No other subject will more interest and inspire a church.
12. If you are building a church or holding a protracted meeting, or if your church is in debt, these are additional reasons for a large offering for Foreign Missions.
13. The new March Offering Manual is loaded to the guards with fresh, up-to-date information on Foreign Missions.
14. You can usually register the missionary interest of a preacher or a church officer by the care and promptness with which he attends the missionary correspondence.
15. All the signs point to a large number of new Living-Link churches in the Foreign Society this year. We are expecting at least twenty-five, but there ought to be no less than one hundred.

What needs no display is virtue.

In a state pecuniary gain is not to be considered to be prosperity, but its prosperity will be found in righteousness.

Scripture John 11:1-45	The Prayer Meeting	Topic for Feb. 12
	The Sympathy of Jesus	

"I don't want angels, I want folks," was the response of a dying man to the suggestion that he would soon be with the angels. He craved human companionship, as does every other man. Sympathy makes possible helpful companionship. To close the heart to the needs of others is to deny that we are human. Religion is the most absurd thing in the world to the misanthrope. A profession of faith in God by one whose aversion to men prevents him from entering into happy relations with them is evidence of insincerity or of profound ignorance of what religion is. Hence we shall hardly go astray if in studying the message of Jesus we begin with his sympathy. Once we are assured that he is quick to respond to the cry of need, we may ask what desires he admits as legitimate and what are his resources for satisfying them. There is not the slightest danger of being misled by sympathy if we remember that sympathy is an appreciation of human worth and human need and that it does not deserve the name unless it takes account of the whole man.

Sympathy for Mary and Martha.

Jesus had large plans for the world.

Silas Jones

He proclaimed a kingdom that was to have no end. His gospel was for all races and social ranks. An uninstructed admirer might have thought that the physical and mental distress of the common people of the day would not engage the attention of the Master. By a strange perversity of thought men often expect the great man to ignore simple duty. Jesus spent his time in helping the plain people. The instruction he gave his disciples was illustrated by his deeds of mercy. Mary and Martha naturally wished for him in the day of their bereavement. They were sure he would sympathize if he knew. He had always been ready to help. He understood them and he would know what was best to do. A distinguished preacher said near the close of his life that his mistake was in neglecting individuals. He had delivered sermons to his congregation rather than to the individuals in it. He had often therefore missed the heart of the gospel.

The Sympathy of Power.

It is an awful experience to feel the anguish of another and have no power to lessen it. Of course the fact that you feel with another helps that one. But that is not enough. In the presence of death there is a cry for a sure word respecting the future. If death ends all, life is robbed of its meaning. The attempts of thinkers to formulate a philosophy of this world that will be a satisfactory substitute for the hope of eternal life have never been successful. They never will be while the heart remains as a part of man. Jesus came to his friends with power. He came with comforting words and the exercise of his power in the raising of Lazarus demonstrated that he spoke with Divine Authority. Convince us that the end of our efforts is not dust and silence, and we shall have something worth while to say to the broken hearted. We shall not seem to mock when we try to comfort a friend in the presence of his dead. Furthermore, we shall not be helpless in societies disorganized by selfishness. We shall have motives that will appeal to men and grip them. Until Jesus and his outlook for man have been fully preached in a community, we have no right to believe that it is beyond the hope of redemption from strife and confusion.

Scripture Matt. 25:31-46	Christian Endeavor	Topic for Feb. 9
	Ministry to the Needy	

For the Leader.

We have this week two subjects that are very much neglected by many Christians. Our Christian Endeavor work must make a large place for them.

The leader in his opening talk may speak of the way Christ ministered to the sick and the lonely, showing how much of the Gospels is taken up with accounts of such deeds of Christ's, and giving many illustrations. Then compare our lives, and show that we do not give anything like as large a proportion of our time and interest to caring for the sick and the stranger as our Lord gave.

Do not allow the meeting to pass without bringing before the society many practical plans. Bring them forward in a definite way, so that they will be acted upon. For example, have committees appointed to carry out the suggestions and report to the society at a certain time. If there is a hospital near, and your society is not doing work there, visiting the sick, singing to them, holding meetings there, carrying fruit and flowers to the patients, and doing other helpful deeds—all, of course, under the direction and with the hearty approval of the hospital authorities—then take this opportunity to appoint a hospital committee. Similar ministries may be bestowed upon the old ladies' home, the orphans' asylum, and the sick and poor of the town.

Incidents and Illustrations.

The one who visits the sick in the name of Christ always gets the greater blessing. A pastor asked an active member of his Christian Endeavor society to call upon a sick member of the congregation. The young woman had thought she could not pray aloud before others, but when that sick woman asked her to pray with her she could not refuse. So she learned to pray before others that afternoon.

"A physician's little boy sitting on the steps of his home was asked where his father might be found. 'I don't know,' he said, 'just where he is, but he is sure to be helping somebody, somewhere.' Would that the intimate friends of all Christians could give as good an account of their whereabouts!"

We reverence Gladstone for his statesmanship and mental vigor, but we cannot but love him when we read of his spending time in the midst of his arduous duties to visit the sick and friendless and to read God's word to them.

Macaulay, writing of the island of St. Kilda, tells the remarkable story that, upon the appearance of a stranger, all the inhabitants catch cold. Possibly this may explain why strangers sometimes find the members of Christian circles somewhat cold in manner. A good dose of self-forgetful interest taken by both parties on the first appearance of the symptoms would dissipate these ill effects.

Daily Reading.

Mon., Feb. 3.—Loving the stranger (Deut. 10:18, 19).

Tues., Feb. 4.—Hospitality (1 Tim. 5:1-10).

Wed., Feb. 5.—Brotherly love (Heb. 13:1-3).

Thurs., Feb. 6.—Jesus and the sick (Luke 4:38-41).

Fri., Feb. 7.—The calling committee (Jas. 5:13-15).

Sat., Feb. 8.—Christ's command (Matt. 10:5-15).

Sun., Feb. 9.—Topic: Ministering to strangers and the sick (Matt. 25:31-46).

A Recitation.

Let the following prayer poem by Maltbie D. Babcock be committed to memory and recited in the meeting:

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From Thy command,
Not to be served, but to serve.

This too I pray,
That from this day
No love of ease
Nor pride prevent
My good intent
Not to be pleased, but to please.

And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art
Not to be loved, but to love.

The Leadership in China.

G. B. Baird.

China is pre-eminently a land of changes. She has been and is being born again. The question of all importance is, whether she is being born from above or from the world about her. Two predominant forces are influencing China to-day. One is Christian and comes through the representatives of western civilization. The other is atheistic and comes through the Japanese.

With one stroke of the pen, China discarded the educational system in which she has trusted for the last few thousand years. The once famous examination halls are now crumbling in ruins. Modern brick buildings, large, well lighted and sanitary, are being erected everywhere. She spares no money in properly equipping her schools. Her plans include almost every kind of school known to the world. Many of the schools have excellent chemical and physical laboratories, also instruments for surveying and engineering. The sad part of it is that these are mostly only for show as yet, because they have few instructors who can use them. For much of their instruction and guidance they depend upon the Japanese who prove not in the least reliable. The Chinese are not slow to see this. Naturally they hate the Japanese and have but little confidence in them.

For the last few years China has been sending thousands of her students to Japan that they might be trained and return and help their own people. More than ten thousand students were in Tokyo at one time. Here again Japan shows how unreliable her people are. They receive the students, take their money, keep them a certain length of time and give them diplomas. The Chinese say that many of the students never attend classes, never study any regular outlined work. They spend their time in revolutionary and anarchistic meetings, directed by the Japanese. The schools grant the diplomas at the expiration of the time, whether the student has done little or much work. Almost without exception these young men return to China, filled with the most deadly revolutionary and anarchistic teachings. They return to tear down instead of helping to build up the government which sent them. Do the Japanese have an underlying purpose in this? At any rate the Chinese are quick to see their mistake and have decided to send no more students to Japan. The Japanese are flooding China with atheistic books. The writings of such men as Darwin, Huxley, Spencer, Voltaire, etc., pass through the hands of the Japanese and in their transactions or rather their rewritings, they receive a new element of infidelity and are much more atheistic than the original authors intended. Japanese infidelity seems to be the most deadly the world has ever known.

This, of course, comes into a life and death struggle with Christianity. Which will China receive and make the predominant influence of her civilization? Many things encourage us to believe that she will choose Christianity. Her disapproval of the Japanese is expressed on every hand. Many leading Chinese believe that Japan has rejected the essential element of modern civilization. Although they are not Christians themselves they do not hesitate to say that the essential element in western civilization is the Christian influence.

It is encouraging to know that the Commercial Press of Shanghai, the most influential publishing house in China, is not anti-Christian. This firm publishes nearly seventy per cent of all text-books used in China. They have already published one hundred and fifty different kinds of text-books and forty others are in the press. Last year their sales amounted to $850,000. The manager issued the following statement: "The work we are doing in promoting modern education was commenced by missionaries, and I think we can claim to have continued the work in the spirit in which it was commenced."

"I am a Christian and some of the men who prepare our text-books are Christians, but ours is a non-Christian firm. Nevertheless we have never published a line in any of our text-books derogatory to Christianity and we never will publish anything of that kind."

If China refuses the Japanese as her instructors, where will she turn for others? She is sending some few students to America, but in no great numbers, and even if she did it is not altogether satisfactory. An eight or ten years residence in America or Europe renders them unfit in many ways for work among their own people. They have learned to live on a higher plane and cannot enter into sympathetic feeling with a people they have ceased to know. They have much less sympathy than the American or English who come to live among a people entirely foreign to themselves. In fact, the missionary more nearly fills this position to the satisfaction of the Chinese than any one else.

The mission schools are sending out hundreds of young men. They are not revolutionists and anarchists striving to tear down and destroy. Most of them are Christians, thoroughly trained, who love their country and who enter into full sympathy with their own people. The hospitals are training young men in the art and science of healing and most of them go out to practice as Christian physicians. The evangelists reach out into the villages and touch the great masses of the population. He has a corps of well trained native workers. Carefully he distributes tracts, Bibles and Christian books. These forces are bound to have an influence in the reformation of China. The Chinese themselves are realizing that they are the most effective influence they have.

Besides the regular missionaries, many American young men are teaching in the government schools and in wealthy private families. Opportunities for this kind of work are many and they pay well, both in money and influence.

The Chinese are rising as one body to protest against those who seek any and all mining and railway concessions. The cry is "China for the Chinese." They merely protest against those who come to make them their commercial prey. The man who comes to China to teach her people and uplift them is welcome almost everywhere to-day. The Chinese are thoroughly awake to her present needs. She is in the midst of a great struggle, a crisis. Her needs call to America and England in a loud voice for consecrated young men and women to help her. Perhaps there is no place in the world where a man's life will count for more to-day. The need calls not for tens and hundreds but for thousands. Will the young people of America answer that call?

Pardon a personal testimony. I have been in China little more than a year. I have found little about the Chinese either to disappoint or discourage me. The more I know of them the more I admire them. I believe there are no people with greater possibilities, if they are directed in the right paths. The past year has been one of the most pleasant in my life and yet only one thing brought me to China and only one things keeps me away from my home and my friends in beloved America. It is expressed in Christ's words "Go ye" and uplift men and make them better. China will welcome all who come in that spirit and may there be many, for the harvest indeed is ripe, but the laborers are so few.

G. B. Baird,
Nanking, China.

HOW HELEN KELLER "SEES."

Think of one blind and deaf from early childhood who finds the world "alive, ruddy, and satisfying." That is Helen Keller's own expression; and certainly it is a unique and important human document which is promised in her essays on "Sense and Sensibility," the first to appear in the February Century. Here she tells, to the world for the first time, how she "sees" and "hears":

"How can the world be shriveled when this most profound, emotional sense, touch, is faithful to its service? I am sure that if a fairy bade me choose between the sense of sight and that of touch, I would not part with the warm, endearing contact of human hands or the wealth of form, the nobility and fullness that press into my palms."

"COFFEE GRUNTERS."

Ever See One?

Thoughtful people have a laugh on coffee cranks now and then.

"I had used coffee ever since I was a small child," writes an Indiana lady, "and have always had bad spells with my stomach.

"Last spring just after I began housekeeping I had a terrible time with my stomach and head. My husband bought a package of Postum and asked me to try it.

"I laughed at it because none of my folks would ever try it. But I made some the following morning, following directions on the package, about boiling it well.

"I was greatly pleased with the results and kept right on using it. Now I wouldn't drink anything else. I tell every old coffee "grunter" I see about Postum and all my folks and my husband's people except a few cranks use Postum instead of coffee.

"When put to soak in cold water over night and then boiled 15 minutes in the morning while getting breakfast it makes a delicious drink."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. There's a Reason.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

W. D. Starr, of Indianapolis, will preach half time at Lizton.

D. S. Dunkleberger, of Falls City, Neb., reports the work as prospering there.

Dr. Albert Buxton reports frèquent additions in his services at Salt Lake City.

W. E. Spiva, Joplin, Mo., reports that arrangements have been made to build a new church.

James W. Johnson reports his church in Clarksburg, Tenn., to be in a prosperous condition.

A delegation from Lincoln, Neb., will go by special train to Beatrice to attend the Scoville meetings.

Fred E. Hagin, missionary to Japan, spoke last Sunday evening in the Lennox Avenue church, New York city.

L. R. Hotaling, the new minister in Hoopeston, Ill., begins his services there under very auspicous circumstances.

Miss Snowy Ditch, Fort Scott, Kans., may be addressed by pastors or evangelists needing the services of a singer.

Mr. and Mrs. Percy M. Kendall will be with the church in Angola, Ind., in a meeting to begin about February 1st.

Roy Linton Porter, of the First church, Baton Rouge, La., is preaching a series of Sunday night sermons on Temperance.

C. W. Cauble, who for more than three years has served the church at Greencastle, Ind., is going to take a trip with his wife to the Orient on the "Arabic" of the White Star line, and will spend several months in Europe.

(Continued in Next Column.)

CUBS' FOOD.
They Thrive On Grape-Nuts.

Healthy babies don't cry, and the well nourished baby that is fed on Grape-Nuts is never a crying baby. Many babies who cannot take any other food relish the perfect food, Grape-Nuts, and get well.

"My little baby was given up by three doctors who said that the condensed milk on which I had fed her had ruined the child's stomach. One of the doctors told me that the only thing to do would be to try Grape-Nuts, so I got some and prepared it as follows: I soaked 1½ tablespoonfuls in one pint of cold water for half an hour, then I strained off the liquid and mixed 12 tablespoonfuls of this strained Grape-Nuts juice with six teaspoonfuls of rich milk, put in a pinch of salt and a little sugar, warmed it and gave it to baby every two hours.

"In this simple, easy way I saved baby's life and have built her up to a strong, healthy child, rosy and laughing. The food must certainly be perfect to have such a wonderful effect as this. I can truthfully say I think it is the best food in the world to raise delicate babies on and is also a delicious healthful food for grown-ups as we have discovered in our family."

Grape-Nuts is equally valuable to the strong, healthy man or woman. It stands for the true theory of health. "There's a Reason." Read "The Road to Wellville," in pkgs.

Mr. Andrew Carnegie will give $1,250 toward the cost of the new pipe organ in the new Christian Temple, Baltimore, Md.

Clay Trusty, of Indianapolis, Ind., has taken up the work in the Seventh church, recently laid down by the lamented D. R. Lucas.

Sumner T. Martin moves to Hollywood, Cal. He has had forty-eight additions in a meeting at Rock Island, Ill., in less than three weeks.

S. M. Bernard, who closed a five years' ministry in Boulder, Colo., some time ago, has accepted the unanimous call of the church at Madisonville, Ky.

Peter Ainslie and the Temple Church, Baltimore, Md., will begin a meeting February 23d. H. F. Lutz, of Harrisburg, Pa., will help in the meeting.

The Jefferson Street church, Buffalo, N. Y., is making a heroic effort to double the attendance of the Sunday school—750 was the goal set for last Sunday.

Charles H. Winders, of Irvington, Ind., will conduct a meeting for the Greenfield church, where V. W. Blair is minister. W. E. M. Hackleman will lead the music.

E. C. Nicholson, pastor of the church in Redwood Falls, Minn., will have the help of Evangelists Buchanan and Houston, in a meeting during February.

L. B. Haskins was installed as pastor of the Twenty-fifth St. church, Baltimore, Md., January 16th, in services in which other ministers of the city had part.

P. C. Macfarlane, pastor of the First Church, Alameda, Cal., has published in most attractive form an "end of the year sermon" on "The Spirit in Which We Serve."

Dr. William Thompson of Waco, Texas, is in a successful meeting with D. E. Hughes, at Monmouth, Ill. The evangelist can be secured for other meetings in Illinois.

Joseph A. Serena and the Central church, Syracuse, N. Y., will enter into a Bible School Rally, February 9th, under the direction of Miss Eva Lemert, of St. Louis.

The church at Rock Port, Mo., wants to employ a pastor for his full time. A middle-aged man of family who can live on reasonable salary preferred. Address F. A. Sizemore as above.

Geo. A. Miller, pastor of the Ninth Street church, Washington, D. C., lectured on "Through Palestine in Saddle and Tent," before the Men's Club in the Vermont Avenue church, January 27th.

Charles E. McVay will sing for the First Christian Church of Springfield, Missouri, in a meeting in November, where N. M. Ragland is minister. Bro. McVay is now in a revival at Rantoul, Illinois.

Guy L. Zerby and his church in Tampico, Ill., have behind them a work of unusual success during last year. A long-standing debt was paid; the church was redecorated and additions equal to 50 per cent of the membership in numbers were secured. Brother Zerby's ability is recognized by a substantial increase in salary.

The First Church, Youngstown, O., recently gave a reception for thirty-six new members. These additions were the fruit of a series of sermons by the pastor, John R. Ewers, and two weeks of quiet personal work.

Scott Cook reports that the Bible school at Nelsonville, O., has had one of the best years in its history, the average attendance being 330, and the average offering $21.40. The total amount of money raised was $1,212.84.

The Sunday school of the East Side Christian church, Los Angeles, Cal., has won in a contest with the Boyle Heights school. W. G. Sallee is superintendent of the victorious school. J. N. Smith is pastor of the East Side church.

J. H. Painter, of Bridgewater, Ia., recently visited the church at Carney, Okla., and preached to an appreciative audience. Brother A. G. McCown, who is in the real estate business, informs us that Brother Painter has invested in an Oklahoma farm.

J. P. Myers, of Portsmouth, Ohio, will assume the duties of minister of the Shelbyville, Ind., church February 1. C. W. Culberson says they are planning for a great work and that Brother Myers will have the hearty support of an undivided membership.

At the last meeting of the executive committee of the Foreign Society in Cincinnati the following new missionaries were appointed:: Miss Mayme Longan, St. Joseph, Mo.; Dr. Z. S. Loftis, Nashville, Tenn.; Meade E. Dutt and wife, Lexington, Ky., and C. P. Hedges, Bethany, W. Va.

President Hill M. Bell, of Drake University, was a caller in the Christian Century office recently. He was in this city attending the Industrial Education Conference at the Art Institute. He reported a very encouraging condition at Drake, with a substantial increase for the present term in the enrollment of students.

THE CHICAGO CHURCHES.

The Monroe Street church, for which C. C. Morrison is preaching, gives evidence of its prosperous condition and the loyalty of its people by weekly pledges covering entirely the amount of current expense.

S. G. Buckner, pastor of the Harvey church, reports 20 additions so far in their meeting. C. G. Kindred has been preaching and Byron Burdette has the direction of the music.

Dr. H. O. Breeden has been secured by the Austin church for a meeting next May. G. A. Campbell has succeeded in enlisting the services of a good number of strong business men in church enterprises.

W. F. Rothenburger and the Irving Park church will hold their annual meeting this week. G. A. Campbell will be the chief speaker.

There was one addition last Sunday at the First church. Miss Mary McDowell,

head worker of the University of Chicago Social Settlement, spoke Sunday morning. Ladies of the church will spend Wednesday visiting the settlement in the stock yards district.

HOW TO KILL A PRAYER MEETING.

1. Forget all about it until the hour arrives.
2. Come in ten minutes late and sit near the door.
3. Work so hard during the day that you are so tired when night comes you cannot keep awake.
4. When the meeting has begun wait for others to speak and pray. Spend your time in planning your next day's work.
5. When you take part, occupy about twenty minutes. Do this especially when the leader asks for sentence prayers and testimonies.
6. Be sure and bewail the low spiritual condition of the church.
7. When the meeting closes go out as from a funeral. You can speak with your brethren or the stranger at some other time or place.
8. If you mention the meeting through the week, tell how dull it was.
9. If the above rules do not produce the desired effect, try staying away entirely. A sure way to kill the church is to kill the prayer meeting.—E. P. Ellyson.

ANNUAL MEETINGS.

ORANGE, CAL.

Reports read at annual meeting of this church, Jan. 8, showed over $2,800 for all purposes raised, $575 of this being for missions and benevolences. Seventy-five additions to the church, mostly by conversion; president active, resident membership, 250. Junior C. E. has 35 members, Senior 62, C. W. B. M. 60, S. S. enrollment 190, and all departments doing good work. Have been serving with this noble church 3 years and 8 months. Audiences best since coming here. The outlook is bright. Two conversions since last report, one here and one at Escondido, where I did some work for the So. California Missionary Society.

A. N. Glover, Minister.

IRVINGTON, IND.

The ministerial association of Butler College, known as the Sandwich Club, whose membership is composed only of students in the college, makes the following report of additions to churches at which the members preached during 1907. By the efforts of the students alone, 714 additions; through evangelists employed to hold meetings, 85; making a total of 799. We have still to hear from three students who were in the winter and spring terms of 1907, but not in the fall term of this present school year. Their report will be sent in later. The above report represents the work of 17 students, all undergraduates.

Fraternally yours,
The Sandwich Club,
Per Frank J. Lawson, 120 Butler Ave.

CENTRAL, INDIANAPOLIS, IND.

The Central Church, Indianapolis, Ind., Allan B. Philputt, minister, raised in all departments last year $10,948.75, of which $2,570.91 went for missions and $500 for local benevolence. The church supports two missionaries in the foreign and one in the home field. There were 100 additions during the year and a loss by death and dismissal of 54. The roll numbers 1,601. The Sunday-school, in an increase campaign of three months, improved its average attendance over the summer quarter 62 per cent.

CANON CITY, COLO.

The most notable achievement of this congregation in the last year was the completion of its new church building. It now has property worth over $15,000. One hundred an seventy-five are enrolled in the Sunday-school. The C. W. B. M. gave over $300 for missions and the Ladies' Aid Society raised over $600 last year. Other departments of the church are equally prosperous.

TUG OF WAR.

That is what it is raising the money for the Hot Springs Mission church. It appears that everybody is of the opinion that everybody else is rushing money to us so fast that there is no need of their sending an offering; that there is a real danger of sending us too much, and to save us the trouble of returning theirs they will not send.

This seems to be the situation from the amount of money now being received, and at the present rate of progress, we can assure the brotherhood that I will die with old age before the work is completed. If I do not die sooner with worry and nervous prostration. What are we going to do about it? I am too busy at this time to write continuously for funds from the outside. I am occupied with raising the $5,000 which we are to raise locally. I will push this feature of the work with all my might during the next sixty days, and when through, will report results.

We expect to break ground March 1st, for the new building. We must do this in order to complete the building by the time of the New Orleans convention. I now appeal to all the brethren, Ladies' Aid Societies, to whom the ladies write, for aid and co-operation to respond at once. We must have a response. The sacrifice that you will make in responding will be small compared with the one I have made, and am making. I ask you to share this burden with me. I cannot stand the strain of the worry, of the long delay, and the strenuous effort that it takes to make a success of this work much longer.

Now altogether for once, and let us make an end of this matter. Address Mrs. S. M. Howard, 311 Ouachita Avenue, Hot Springs, Arkansas.

T. N. Kincaid.

NEBRASKA SECRETARY'S LETTER.

J. W. Walker has resigned his half time work at Miller and would like later on to do evangelistic work. He still preaches half time in the country.

The state secretary was at Nora on the 26th of January and will be at Sterling on February 2d. At Nora we have recently started the work again, and at Sterling we have an unused house and a few brethren. We are yet to see what can be done there.

The Alma brethren have organized an enthusiastic Men's Club. Was not yet named when the report came from Bro. Rambo. In the same report Bro. Rambo announced that he has closed his labors there and will go to his farm in Wyoming. He also announced that this would close his ministry. We should be sorry indeed if this latter should be ultimately true. Bro. Rambo is an earnest, capable preacher and his work is needed. He has been caring for Alma and Bloomington.

All men's clubs should report officers and name of organization to C. S. Paine, Station "A," Lincoln, Nebr., president of the Business Men's organizations for our brotherhood in the state.

C. V. Allison reports large audiences in the meeting at Table Rock. They went to the opera house on Sunday the 19th and again on the 26th. Nine added at last report.

J. A. Parker of Arapahoe would like to hold a meeting or two. He is pastor at that place and they are preparing to build a new house of worship.

Bert Wilson supplied at Plattsmouth again on the 26th. The church asked him to continue as regular supply.

F. E. Day attended the Beatrice foreign missionary rally on Monday.

H. C. Holmes was taken ill on Lord's day evening, and unable to finish his sermon. He was better on Monday.

The Lincoln and Bethany churches have chartered a train to go to the Scoville meetings at Beatrice on Wednesday night. The reports from that meeting indicate a great ingathering. Nearly three hundred had been added when last heard from. Doubtless a full report will come at the close. The large and beautiful church building is crowded to its utmost capacity. Scoville will deliver a lecture in Lincoln at the Auditorium on Monday night, Feb. 3, as a benefit to Cotner University. It will be a great lift to the university finances. Plans are being laid also for a Sunday meeting at the same place in the interest of Havelock at the close of the Beatrice meeting.

The foreign rally at Cotner University on the 24th was well attended and is pronounced the best of the series. The addresses of the visitors were inspiring and effectual, while those of the state ministry were above the average. Our young men as well as the older one's did honor to themselves and to the state. Our Nebraska churches can be depended upon to do the right thing by the foreign offering in March.

The church at Fairbury, H. C. Holmes, minister, is planning to raise $600 for missions the current year, and to add materially to the capacity of the church for Bible school purposes.

The committee for the state convention program, consisting of C. S. Paine, chairman, H. O. Pritchard and the corresponding secretary, held its first meeting last week, and drafted the outlines of the program. The date was set for the last week in August, and the opening day will be the 22d, with the 31st as clos-

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ing day. No program is prepared for either the 22d or the 23d. This materially lengthens the meeting and gives more time to the various interests represented. Complaint has heretofore been made of the short time given and the effort is made to meet this with a longer session. The time is changed so as to get away from the Epworth Assembly dates, the first week in August. The program is forming and promises to be as strong in real worth, as any we have ever had. Perhaps more symmetrical. At this early date we cannot name the speakers, but announcement will be made as early as possible. If Bro. Moninger is available for Bible school work, he will certainly be secured. It is expected that W. E. M. Hackleman will have charge of the music. It is none too early to plan for this great meeting.

R. F. Whiston's meeting at Plainview has added 24 to the church to the 26th. Go on until Feb. 2d and begin at Davis City the 5th.

J. R. Teagarden preaches alternate Lord's days at Mason City and Anselmo. Had four added at Anselmo on last Lord's day.

Brother S. A. Kopp organized a congregation at Lillian P. O., about 16 miles north of Broken Bow, in December, 1906. He has been preaching there half time since. At the regular services on Jan. 19th two confessions resulted and it was suggested that Bro. Kopp continue for a few nights. On Tuesday night 12 came forward. Wednesday 10, Thursday 10 and Friday 5. On Saturday 33 of these went to Broken Bow for baptism and two more made the good confession there. Nineteen were young men and 12 young ladies. Nine more came on the 26th. This makes a total of 48 in eight days. They have a Bible school of 52. Home department with 16 and Cradle roll with 14 members respectively. W. W. Barnes is superintendent of the Bible school. This is a great meeting. It is only a country point off the railroad, and as far as we have heard, has not even a house of their own. Bro. Kopp has preached in Nebraska for many years.

R. H. Fife and son have been in a meeting at Broken Bow since Jan. 2d. Up to the 27th there had been 70 added; 49 by baptism and 21 otherwise. The meeting was to close the 28th, and doubtless many more would respond in the closing hours of the meeting. L. N. Early is the efficient and consecrated pastor. They recently finished and dedicated a handsome church house and this is the first revival meeting held within its walls. It looks bright for Broken Bow. W. A. Baldwin.

Bethany, Nebr.

MEETING AT AETNA STREET, CLEVELAND, OHIO.

In these days of large victories in the evangelistic field we are prone to measure too much in terms of numbers. All things considered, one of the greatest victories of early January was the three weeks' meeting in the Aetna Street church led by Bro. W. F. Rothenburger, of Irving Park, Chicago. There were sixty-eight additions during the meeting and several more soon after. A large number of these were men the heads of homes. Ten families were united in the Master's service. Our success is not without cause, Brother Rothenburger being a most tireless personal worker, strong in pulpit appeal, and a strong man in his personal life we were sure of victory.

After this meeting I am a convert to the possibilities of a sane, practical and hopeful gospel for evangelistic purposes. During the whole series not a single sensational nor over-emotional statement was made. Men were stimulated to deep thought and action. No music was used other than whole-hearted congregational singing. Bro. Rothenburger declares the gospel message that is vital today in terms of today, and he found large audiences willing to hear and to accept. Our church is strong, in that we have been awakened to a realization of the power that is latent in a practical gospel.

We have extended Bro. Rothenburger an invitation to be with us next year.

F. D. Butchart,
Pastor.

BETWEEN THE DAYS.

Between the days—the weary days—
He drops the darkness and the dews;
Over tired eyes his hands he lays,
And strength and hope, and life renews.
Thank God for rest between the days!

Else who could bear the battle stress
Or who withstand the tempests' shock,
Who thread the dreary wilderness
Among the pitfalls and the rocks,
Came not the night with folded flocks?

The white light scorches, and the plain
Stretches before us, parched with heat;
But, by and by, the fierce beams wane;
And lo! the nightfall, cool and sweet,
With dews to bathe the aching feet!

For He remembereth our frame!
Even for this I render praise.
O tender Master, slow to blame
The falterer on life's stony ways,
Abide with us—between the days!

—British Weekly.

Sure to Have Them.

Miffkins—"It is said that aggressive, impulsive people usually have black eyes."

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Looked Like It.

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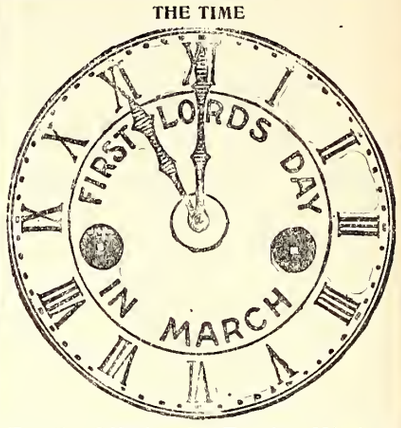

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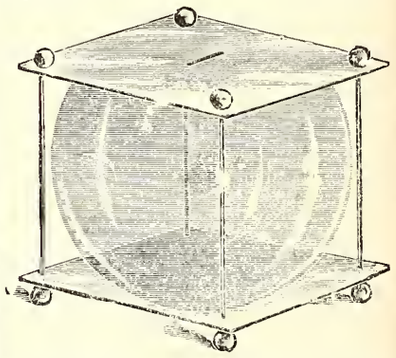

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From Our Growing Churches

TELEGRAMS

Beatrice, Neb., Jan. 27.—The sacrifice necessary for the erection of this splendid building, the consecration that built up this Sunday school of 815 Sunday, 857 Sunday before (last week's figures being a mistake), and the zeal of this ideal pastor make this great meeting, through God's power, possible.

Chas. Reign Scoville and Helpers.

Elyria, O., Jan. 27.—In great meeting with Violette and Charleton 22 additions yesterday, 161 to date. Best meeting ever held in this conservative city. Close Thursday.

John P. Sala.

Paw Paw, Mich., Jan. 27.—Mitchell and Bilby meeting at Paw Paw—53 to date. Results beyond our expectation.

Ed. Lindsay.

ILLINOIS.

Streator.—We closed an excellent three weeks' meeting at the Central Church of Christ last night. Bro. B. H. Sealock of Lexington, Ill., preached the word and did it well. Eighteen added to the church; nearly all heads of families. Eight of these formerly identified with other religious bodies. Much good seed was sown. We organize a teacher training class this week.

Chas. D. Hougham.

IOWA.

Des Moines.—Ministers' meeting, Jan. 27, 1908. Central (Idleman), 5 confessions, 6 by letter; University (Medbury), 2 confessions; Capitol Hill (Van Horn), Shellenbarger, evangelist, 16 confessions, 3 by letter; Grant Park (Horne), 20 confessions, 2 by statement; Highland Park (Eppard), 10 confessions, 10 by letter.

Jno. McD. Horne,
Secretary.

KANSAS.

Kansas City.—Our special meeting at the North Side church closed last night, after a continuance of twenty-one evenings, with one hundred and thirty-five additions. It was held by our home forces, with Prof. Dougherty assisting as chorus director and soloist. He rendered most excellent service.

James S. Myers.

Dighton.—In meeting, conduced by home forces, 24 accessions; 12 by primary obedience, 8 by letter or statement, 4 from other bodies.

Wm. M. Mayfield,
Minister.

Kensington.—Meeting here continues; 90 additions, 80 confessions. All adults except 5. Can make a date for next month.

Edward Clutter,
Evangelist.

NEW YORK.

Columbia Ave., Rochester.—Our meeting in the Columbia Ave. church closed last night. Total number of those coming forward 5, of which number 29 have already been baptized. Eighteen others made the confession and are yet to be baptized. This is a good meeting for the conservative city of Rochester. J. S. Raum, of Troy, N. Y., did the preaching. He is forceful, tactful, truthful and tireless. Arthur Borland did the singing. His address is 345 Genesee St., Rochester, N. Y. He is a good leader of song and a good soloist. He would like to be kept busy all the year as a singing evangelist.

J. Frank Green,
Minister Columbia Ave. Church.

OKLAHOMA.

Carney.—Five additions by statement. Eld. Lee May, of Enid, Oklahoma, preacher for us every fourth Lord's Day. He is a splendid young minister and has a bright future in store for him. The additions were brethren who have recently moved from the north, and we are desirous for more of our people to come and cast their lot with us in the new state. We expect to have services at least half time in the near future.

A. G. McCown,
Elder.

Avard.—Ten days ago I closed a meeting at Avard with 102 additions to the church. There was no organization here when I came. A church has been organized and every department in good working order. Am remaining here a few Sundays till they can get a strong preacher for full or half time.

Mrs. M. Wilson Mason,
Australian Evangelist.

Edmond.—Good day yesterday. Five added; one by confession and baptism; four by letter. Ten for January at regular services. Would like to arrange now with a good, live church to hold a meeting next summer.

R. E. Rosenstein.

Ponca City.—J. B. Born and L. Ward Mailley are with us in a meeting. Thirty-nine additions the first week, and we are but entering into the harvest.

Stacy S. Phillips,
Minister.

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WASHINGTON, D. C.

Additions reported at preachers' meeting: Whitney Ave. (Walter F. Smith, pastor; C. E. Elmore, evangelist), 7 baptisms, 1 by letter; Vermont Ave. (F. D. Power), 3 baptisms; H St. (W. G. Oram, pastor; J. E. Stuart, evangelist), 1 reclaimed, 2 by statement, 9 confessions; 34th (Claude C. Jones, pastor; C. E. Smith, evangelist), 4 confessions and 4 by letter or statement; Ninth St. (Geo. A. Miller) 1 by statement. Total added in Whitney Ave. meeting and the following Lord's Day, 12; 11 baptisms and 1 by letter. H St. and 34th St. meetings continue. Sunday school of last two churches are contesting. A striking rally for foreign missions was held at W. Ave. on 20th.

Claude C. Jones,
Secretary.

MARCH OFFERING NOTES.

We are in the day of a new era in world-wide missions. The inhabited world is now explored. The last man has been found. Since Thibet has been practically opened there is no longer a hermit nation. The churches of the world now know their task and stand face to face with the problem.

The penetrating power of commerce has made it possible for the missionary to get to the last community on the globe with comparative facility. China is operating about 4,000 miles of railway, and nearly 2,000 more are under construction. Steamship lines cross every water and touch every island.

The large gifts from the Foreign Mission fields themselves to Christian work, showing the liberality of both native churches and missionaries, ought to encourage our churches at home to make generous offerings. These gifts last year aggregated $44,000. If our churches in America gave as do our churches on the mission fields we would raise $1,000,000 for world-wide missions.

The three great hindrances to the progress of the Foreign Missionary enterprise are Ignorance, Prejudice and Indifference. They are "the lion in the way." If these three can be removed then the way will be open to the world's evangelization.

All the signs point to a large number of new Living-Link churches in the Foreign Society this year. We are expecting at least 25, but there ought to be no less than 100. This step will help a church in its new building enterprise, help it to wipe out an old debt, help it in every good word and work.

If you have not seen the new March Offering Manual, published by the Foreign Society, you ought to order a copy at once. It embraces 48 pages, strikingly illustrated, and is loaded to the guards with fresh, up-to-date information upon the all-absorbing question of Foreign

APPLES

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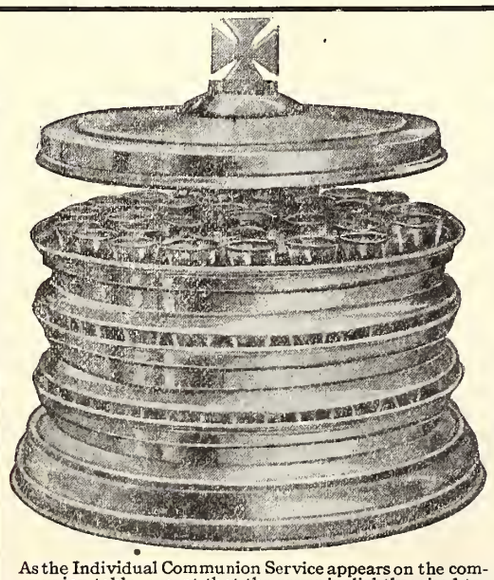

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Missions. Facts are the fuel with which the missionary fire is kindled, and this manual contains a large amount of facts.

The growth of the work of the Foreign Society in the Philippine Islands ought to inspire every church. The people are constantly asking to be baptized. We now have nearly 3,000 members. Remember this work has been planted only just a few years. The work is suffering for lack of missionaries, and buildings, and printing presses, and schools; but in spite of it all the work has gone forward by leaps and bounds.

Every morning sermon during the month of February should bear upon the subject of world-wide missions in all our churches. No other subject will more interest and inspire a church.

The Foreign Society has a large vision and is expecting better things still for 1908. The income should be greatly increased. Not less than 5,000 churches should be enlisted in the March offering, and $350,000 should be raised without any kind of question. To this end let us labor.

A larger number of preachers and church officers than ever before are taking special interest in enlisting non-contributing churches in the March offering. Some are undertaking to enlist all in a given district. A large number are taking hold with alertness to get every church in their respective counties to give. No more valuable service can be rendered. It is as important to interest a church in missions as it is to organize a new church. Many of our churches are weak and dying for the want of world-wide vision, and a larger interest in all Christian service.

If your church has not ordered March Offering supplies, address a postal card at once to the office of the Foreign Society, Cincinnati, Ohio, and they will be furnished promptly free of charge.

The apportionment of all the churches for Foreign Missions will be sent out from the office of the Foreign Society February 1st. Let each apportionment be cordially received. It is hoped that careful plans will be made at once to meet such apportionments. Last year 1,060 raised the amount suggested. It is confidently believed that a much larger number will reach their apportionment this year.

NEW YORK NEWS.

We are now in the fourth week of evangelistic meetings with John T. Brown, of Louisville, Ky., and about fifty accessions thus far. Bro. Brown is a manly, honest and capable evangelist. His knowledge of the Bible and the experience gained in extensive travel, with a fine disposition, make him a valuable man. He never offends people of other churches. Among his auditors here have been a number of Roman Catholics. He has done us good.

I have been preaching round about Wellsville in Allegany county and hope to see our three churches in the county strengthened and others established within the coming two years. Bro. W. H. Rogers, of New England, has recently come to Hallsport, seven miles from Wellsville, and Bro. J. H. Gardinier is in Scio, four miles from here. They are exceptionally spiritual men and blessings to their churches.

Jefferson Street church, Buffalo, held its annual meeting and mortgage burning service the evening of the 23d, and but for our meetings here, I should have accepted the invitation to be present. About seven years of my ministry, beginning fifteen years ago, were spent with that beloved church. When I went there from Atchison, Kansas, there were 300 Disciples in Buffalo. When I was called to Havana, Cuba, in 1899, we had 1,300 members in the four churches. Jefferson Street church is being blessed with Bro. B. S. Ferrall, minister.

Bro. R. H. Miller, minister of the Mother Church, Richmond avenue, announces their annual meeting for the 29th. Things always grow for good where he is. And it is reported that the Forest Avenue church is enjoying growth in every way, as never before, with Bro. B. H. Hayden, minister. The other church enjoys the ministry of one of our Jefferson Street boys.

Our church here in Wellsville gave $1,000 to missions last year. We have the best all-round Bible school in the county, superintended by Paul B. Hanks, equal to the best I know. Our Bible school offerings in the year were about $500. A history of the origin and experience of this church, started twenty years ago, would be interesting and valuable to our brotherhood. Bro. A. J. Applebee was the original backer of this plant of the Lord.

Lowell C. McPherson.

CHURCH LETTERS.

Hugh Wayt.

A letter of commendation or dismissal ought not to be given unless it means something. It should express the honest conviction of the official board and congregation from which it comes. Many are granted as a matter of course for the mere asking. Good, bad and indifferent members all receive the same form.

Some letters granted ought to read about as follows: "This is to certify that the bearer, Smith Jones, united with the church about seven years ago. He was regular in attendance and paid some to the support of the church for several months, then he became negligent in attendance and now comes only once or twice a year. This is his standing and he is not in fellowship at all, as he pays nothing to the support of the church at present. We gladly turn him over to you and if you can do anything with him we shall be thankful indeed."

Playing 'Possum.

Ellen (the nurse, to little girl of six, who is supposed to have an afternoon sleep every day)—"Nancy, you are a naughty little girl not to have gone to sleep this afternoon!"

Nancy (reproachfully)—"Ellen! Ellen! Don't you remember the three times you looked over the screen and I was fast asleep?"—Punch.

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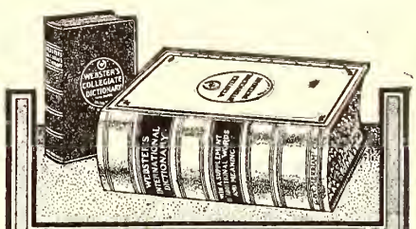

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The Supreme Conquest. W. L. Watkinson, D. D. Net $1.00. To the list of great preachers who have made the British pulpit famous, the name of William L. Watkins has long since been added. His books are eagerly sought by up-to-date ministers everywhere, and are bought with equal appreciation by the general public.

God's Message to the Human Soul. John Watson, D. D., (Ian Maclaren). The Cole Lectures for 1907. Cloth, net $1.25. A peculiar and sad interest attaches The Cole Lectures for 1907. They were delivered, the author having suddenly passed away during his visit to this country, and within a few days of the date of the appointment that brought him to America. Fortunately Dr. Watson had put these lectures into manuscript form; they are therefore preserved for the wider circle of appreciative readers.

The Modern Sunday School in Principle and Practice. Henry F. Cope. Cloth, net $1.00. This volume by the General Secretary of the Religious Education Association constitutes an invaluable guide for the management of the Sunday School under modern conditions. He presents the results of all the newest experiments both with primary, adolescent and adult grades.

China and America Today. Arthur H. Smith, D. D. Cloth, net $1.25. Dr. Smith has been for 35 years a missionary to China. In this capacity he has learned much of China, which in another relation might be denied him. Being a statesman by instinct and genius, he has taken a broad survey of conditions and opportunities, and here forcibly presents his criticisms of America's strength and weakness abroad, especially in China.

Palestine Through the Eyes of a Native. Gamahliel Wad-El-Ward. Illustrated, cloth, net $1.00. The author, a native of Palestine, has been heard and appreciated in many parts of this country in his popular lectures upon the land in which so large a part of his life was spent. His interpretations of many obscure scriptural passages by means of native manners and customs and traditions is particularly helpful and informing.

The Continent of Opportunity: South America. Francis E. Clark, D. D. Profusely illustrated, net $1.50. Dr. Clark writes a thorough-going tour of examination, covering practically every centre of importance in South American continent. Panama, Chile, Ecuador, Peru, Argentine, Brazil, Paraguay and Uruguay. Dr. Clark's prime object has been to collect information of every sort that will help to understand the problems facing Christian Civilization in our sister Continent.

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L. XXV FEBRUARY 6, 1908 NO. 6

THE CHRISTIAN CENTURY

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And whose will no force can daunt,
While the truth is truth and the right is right,
Is the man that the ages want.
He may fail or fall in grim defeat,
But he has not fled the strife,
And the house of earth shall smell more sweet,
For the perfume of his life."

CHICAGO
The CHRISTIAN CENTURY COMPANY
358 Dearborn Street

The Christian Century

A CLEAN FAMILY NEWSPAPER OF THE CHRISTIAN CHURCH
(Disciples of Christ.)

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Brief articles on subjects of interest will find ready acceptance. Conciseness is always at a premium. News items are solicited and should reach us not later than Monday of the week of publication.

CHURCH EXTENSION NOTES.

Two annuities have been received recently by the Board of Church Extension, $500 is from a sister in Des Moines, Iowa, a member of the University Place Church, of which Bro. Medbury is pastor. On February 1st an annuity gift of $4,000 came from a brother in Kansas. This last is the 211th gift on the annuity plan. For information concerning the annuity plan, address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

At the meeting of the Church Extension Board on February 4th, there were fifteen applications for aid from twelve different states, aggregating $36,000. These are the applications which have accumulated in a little over a month. A million dollar church extension fund is needed speedily.

BAPTIST CONGRESS ADDRESSES.

The addresses delivered at the Baptist Congress at Baltimore in November by Baptists, Free Baptists, and Disciples on the "Organic Union" of the three bodies have been published in a separate pamphlet, and are now ready for distribution. The pamphlet contains the addresses delivered by Rev. Warren G. Partridge, D. D., Prof. A. S. Hobart, D. D., Rev. Frank M. Goodchild, D. D., and Prof. Geo. E. Horr, D. D. (Baptists); Prof. Alfred W. Anthony, D. D., Pres. J. W. Mauck, LL. D. (Free Baptists); and by Rev. F. D. Power, D. D., and Errett Gates, Ph. D. (Disciples).

At a conference of the representatives of the three bodies it was decided that the importance of the theme and the character of the addresses made it desirable that they reach a larger audience than was present at the Congress. It was agreed to print the addresses separately and distribute them among the ministers and others who might desire them in the three bodies. I asked for 1,000 copies to distribute among the Disciples. Please announce to your readers that any one who may desire a copy may have one free of charge by sending name and address to Errett Gates, 5464 Jefferson avenue, Chicago, Ill. They will be sent as long as they last, and if the call for them exhausts the supply and warrants it, another supply will be secured.

The cost of the printing and distribution of the 1,000 copies will amount to about $75.00. I agreed to be responsible for the share that was set apart for the Disciples. If any of our readers desire to make a contribution to help bear the cost, send it to the undersigned. If more than the amount needed should be contributed the balance will be turned into the treasury of the Congress of the Disciples. Errett Gates.

THE TENTH ANNUAL CONGRESS of the DISCIPLES OF CHRIST

First Christian Church, Bloomington, Ill., March 31, April 1 and 2, 1908.

Officers.

President, W. F. Richardson, Kansas City, Missouri; Secretary, W. C. Payne, Lawrence, Kansas; Edgar D. Jones, Bloomington, Illinois; Finis S. Idleman, Des Moines, Iowa; I. J. Spencer, Lexington, Kentucky.

PROGRAM.

Tuesday, March 31—10:00 A. M. Conference of the American Christian Education Society; 2:00 P. M. Chairman, W. F. Richardson, Kansas City, Missouri; Devotional, J. M. Philputt, St. Louis, Missouri; Welcome, Adlai E. Stevenson, ex-Vice President of the United States; Response, by the Chairman; Hymn; Address, "The Unshepherded Church and Ministerial Supply," G. B. Van Arsdall, Cedar Rapids, Iowa; General Discussion; Appointment of Committees; Benediction; 8:00 P. M. Chairman, David Shields, Salina, Kansas; Devotional, E. W. Allen, Wichita, Kansas; Address, "The Redemption of the Child," Dr. Hastings H. Hart, Superintendent Illinois Children's Aid Society; Benediction.

Wednesday, April 1—9:30 A. M. Chairman, W. F. Turner, Joplin, Missouri; Devotional, S. S. Lappin, Stanford, Illinois; Address, "Sanity in Evangelism," Earl M. Todd, Manchester, New Hampshire; Address, "The Church and Men," Arthur Holmes, Philadelphia; Discussion; Benediction; 2:00 P. M. Chairman, T. E. Cramblett, Bethany, West Virginia; Devotional, R. E. Hieronymus, Eureka, Illinois; Address, "Closer Relations Between Baptists and Disciples," Dr. Charles Hastings Dodd, Baltimore; Discussion, F. W. Burnham, Springfield, Illinois; Benediction; 8:00 P. M. Chairman, J. H. Gilliland, Bloomington, Illinois; Devotional, Willis A. Parker, Emporia, Kansas; Address, "A Humane View of the Labor Struggle," Mary McDowell, University of Chicago Social Settlement; Benediction.

Thursday, April 2—9:30 A. M. Chairman, Mrs. Helen E. Moses, Indianapolis, Indiana; Devotional, O. W. Laurence, Decatur, Illinois; Address, "The Race Problem," J. M. Rudy, Sedalia, Missouri; General Discussion; Address, "Centennial Ideals," C. S. Medbury, Des Moines, Iowa; Benediction; 2:00 P. M. Chairman, George H. Grone, Philadelphia, Devotional, W. W. Sniff, Paris, Illinois; Address, "Sunday School Pedagogy," Henry F. Cope, Secretary Religious Education Association, Chicago; Discussion; Business, (a) Reports of Committees; (b) Election of Officers; Benediction; 8:00 P. M. Chairman, W. P. Aylsworth, Lincoln, Nebraska; Devotional, F. P. Arthur, Grand Rapids, Michigan; Address, "Devotional Material of the Old Testament," H. L. Willett, Chicago; Benediction.

WHAT MISSIONARIES HAVE DONE.

Missionaries have translated the Bible into about seven-tenths of the world's speech.

Missionaries have done more than any one class to bring peace among savage tribes.

One missionary alone, Robert Hume, in India, distributed through a great Indian famine $1,000,000 of relief funds.

"Perhaps the one most useful drug in medicine is quinine and the world owes it to the Jesuit missionaries of South America."—Dr. Keene.

All the museums of the world have been enriched by the examples of the plants, animals and products of distant countries collected by missionaries.

The export trade of the United States to Asiatic countries jumped from about $58,000,000 in 1903 to about $127,000,000 in 1905, which was due chiefly to missionary influence.

Missionaries were the first to give any information about the far interior of Africa. They have given the world more accurate geographical knowledge of that land than all other classes combined.

It is to missionary efforts that all South Sea literature is due; there is not a single case on record of the reduction to writing of a Polynesian language by another than a Christian worker.

It was missionaries who discovered the Moabite stone, thus unlocking the records of a forgotten empire; also the Nestorian tablet, by which a new chapter in early Christian history was recovered.

African rubber was first discovered by Wilson of the Gaboon mission; Khaki, the dye used for soldiers' uniforms, was discovered by a missionary of the Basel mission on the west coast of Africa.

During the nineteenth century missionaries reduced to writing for the first time 219 spoken languages, for the purpose of Bible translating. Bishop Patteson alone gave a written form to twenty-three Melanesian languages, and made grammars in thirteen of these.

The missionaries have expanded the world's commerce. The trade with the Fiji Islands in one year is more than the entire amount spent in fifty years in Christianizing them. A great English statesman estimated that when a missionary had been twenty years on the field, he was worth in his indirect expansion of trade and commerce ten thousand pounds per year to British commerce.

A mother is a mother still,
The holiest thing alive.
Coleridge.

The Christian Century

Vol. XXV. CHICAGO, ILL., FEBRUARY 6, 1908. No. 6.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

THE BLOOMINGTON CONGRESS

The annual Congress of the Disciples of Christ is now almost within sight. It will assemble in Bloomington, Ill., March 31, and April 1st and 2nd. In another column we print the program and a message from Edgar D. Jones, the pastor of the First Church in Bloomington, whose hospitality will be enjoyed by the Congress. The central position and the interest of the program promise to make this the best attended Congress in the series of gatherings since 1899 when the first one was held in St. Louis.

The purposes of the Congress are quite different from those of our national conventions. The latter are inspirational in character and concern themselves with the activities of the church in its organized work of missions, education and philanthropy. The Congress on the other hand is the open forum for the discussion of questions of the hour, but is not legislative in any sense. It is understood that no votes are taken at the Congress, save such as have to do with the very limited field of organization for its continuance from year to year. All the more valuable therefore are its deliberations because of their purely suggestive character and the impossibility of their becoming in any sense a legislative feature of our brotherhood.

When the Congress was first discussed in August, 1898, in a company of Disciples which felt that the time had come for such a gathering, it was suggested that the following departments of thought, with others, should be recognized upon the programs of the Congresses from year to year. 1. Education, 2. Biblical study and literature, 3. Theology, 4. Literature, including notices of recent books, discussions regarding our own literature, and special literary themes, 5. Christian worship, 6. Church organization and Methods, 7. Sociology, 8. The pulpit, and 9. Christian Union.

It will be seen by any one who studies the programs of the Congresses in the past, or the forthcoming gathering at Bloomington, that these ideals have been steadily kept in mind. A wide range of themes has been surveyed, but every one of them falls more or less directly under some of the above rubrics. The Congress is therefore the educational center for the pulpit and class-room workers among the Disciples of Christ; while every other group in the brotherhood is certain to find help and inspiration in these sessions.

R. E. A. CONVENTION.

The fifth convention of the Religious Education Association is to be held in Washington, D. C., February 11 to 13, and the theme is to be the relation of morals and religious education to the life of the nation. The program which has just been received is exceedingly attractive. Many of the most prominent educators and religious workers in the country are to participate in the session. More than a hundred addresses and papers are to be presented, on such subjects as "Enlarging Ideals in Morals and Religion," "The University and Social Conscience," "Young Men for the Ministry," "Graded Curricula in Sunday Schools," "Moral Training in the Public Schools," "The Relation of Fraternal Education to the Life of the Nation" and "The Education of the Conscience of the Nation."

One of the particularly interesting features of the convention will be the reception of the delegates at the White House by President Roosevelt, on which occasion the president will deliver an address. On the evening of the same day, February 12, addresses appropriate to Lincoln's Birthday and its general significance will be delivered.

The complete program, with full information for those who desire to attend the convention, will be furnished by request to the executive office, 153 La Salle street, Chicago.

JAMES SANFORD LAMAR.

A telegram from Howard T. Cree, Augusta, Georgia, received last week, brought the sad word that James S. Lamar had entered into rest Thursday, January 30, at the home of his son, Judge Lamar, in that city. Death came to this servant of God in his seventy-ninth year.

James Sandford Lamar was born in Gwinnett county, Georgia, May 18, 1829. He graduated at Bethany College in 1854, and was selected as pastor of the Christian church in Augusta, beginning his pastorate during the yellow fever epidemic of that year. He continued to occupy the pulpit for nearly thirty years and saw his congregation grow from a handful, meeing in a schoolhouse until the erection of the present church, to a large and influential congregation.

He took a lively interest in the various activities of the city, and was identified with its charities, and was for several years president of the Augusta Orphan Asylum.

Mr. Lamar was a man of high literary attainments, and throughout his long life was esteemed as one of the most scholarly men of the Christian church. He was co-editor with Dr. Daniel Hook and Dr. A. G. Thomas of the first periodical published by the Disciples in Georgia, The Christian Union. In 1859 he published his first book, "The Organon of Scripture, or The Inductive Method of Interpretation," and this was followed by his "Commentary on Luke," and "First Principles and Perfection, or the Birth and Growth of a Christian," and later by "Memoirs of Isaac Errett."

Several years ago the church which he served so long as pastor, conferred upon him the title of pastor emeritus, as a token of affectionate esteem, and his presence at the services was always noted with pleasure.

The death of Bro. Lamar removes a loyal Disciple, than whom none gave himself more freely to the cause he served. and none was of wider influence in southern states especially.

PASSING STRANGE.

It is strange how the missionary propaganda is ignored by many students of oriental affairs and by many Christians. Benjamin Kidd says, "It is not improbable that to the future observer, one of the most curious features of our time will appear to be the prevailing unconsciousness of the real nature of the issues in the midst of which we are living." Lecky, the historian, writing of the beginning of Christianity, speaks to the same effect. He said, "No more did the statesmen and philosophers of Rome understand the character and issues of that greatest movement in all history, of which their literature takes so little notice. That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians who were profoundly conscious of decomposition around them; that all these writers should have utterly failed to predict the issue of the movement they were then observing; and that during the space of three centuries they should have treated as contemptible an agency which all men must now admit to have been, for good or evil, the most powerful moral lever that has ever been applied to the affairs of men, are facts well worthy of meditation in any period of religious transition." Dr. Gulick of Japan, states that it is beyond dispute, that no more potent though silent influence is exerted in the removal of race-misunderstandings and prejudices, and for the upbuilding of the era of good-will between the white and the yellow man, than is exerted by Protestant missionaries. Viewed in this light the missionary enterprise becomes of the highest national and international importance.

Under the direction of Rev. Charles Stelzle, head of the labor bureau, of the Presbyterian church, correspondence courses may be taken by ministers in the study of applied Christianity. For some time these courses have been open to Presbyterians, but yielding to the demand created by the timeliness and practical value of the study and the efficiency of the leadership of Mr. Stelzle in his field, instruction will not be limited to Presbyterians. The increasing interest among Disciples in labor problems and kindred social questions gives assurance that many will wish to avail themselves of an excellent opportunity for further study along lines so practical. We shall publish in an early number an outline and description of this course.

Man is born for uprightness.

Correspondence on the Religious Life

George A. Campbell

Ardent had seen enough of men, knew enough of human nature and was sufficiently acquainted with the schools of religious thought as not to be astonished at Critic's expressed doubt, but nevertheless replied with the unction of a stump speaker: "That we are to continue after death in glorious consciousness is as great a certainty to me as is my presence here with you two preachers." Great affirmative assertions have the peculiar effect upon Critic of some time bringing out the comedian which had a large place in his soul. So with a broad grin on his large mouth and his eyes laughing with cynical irreverence he answered: "Well, Ardent, I would like to hold your bodiless soul up against the light and see what kind of a thing it would appear to be. Woudn't it be a funny spectacle?" All laughed but none felt that the remark was in keeping with the theme of discussion.

Ministers talk on the sacred themes so much that some at times assume a flippant familiarity therewith.

Men take off their shoes the first time they visit holy ground; but the everyday inhabitants of the place are apt to be vulgarly indifferent to its sancity.

After the laughter had subsided Ardent said, "I am an optimist in everything and for three hundred and sixty-five days in the year, and a fraction thereof. This exuberant and universal optimism I carry over into my belief of the immortal dead. Yes sir. There is no ending. We are ever going to continue on and up. It is optimism you need, Mr. Critic, just robust, laughing, hilarious optimism."

"Optimism is alright," replied Critic, "if it be accompanied by clear thinking, otherwise it is simply comfortable delusion, and you must know, Ardent, that there is not a single rational argument for believing in immortality. Truth is best even if it hurts. The truth at any cost, even at the cost of all our fondly preserved religious delusions, is the object of our age. The day for hugging falsehood to your breast, caressingly petting and calling it good is past. You, Mr. Ardent, are living with the men of the superstitions centuries if you are clinging to irrational beliefs."

Ardent had been to school as well as Critic and his pride was slightly touched. At such times he defended himself by relating the names of the philosophers and church historians and psychologists he had studied under. After going over the list he said: "So you see there are great authorities on my side as well as on yours. In fact there are more."

Argument never makes progress when the disputants begin quoting "authorities." "Authorities" are often "blind men who cannot see afar." In our religious discussions we had best look to the tried light within us and go as far as we can in its rays—for there are no others that can illumine the upward way. It is good to listen to "authorities" and learn what we can from them. But to lean upon them for enduring support is for the cripple to trust the tiniest reed. Only as we ourselves have appropriated truth should we use it in our confident assertions. Every soul that seeks for support the authority of another must be a lean soul. And then the earth's great have no eyes to see beyond death. They are as limited in their vision as the most humble of us.

The argument between Ardent and Critic was now well started. It continued well towards the close of the afternoon. They touched upon many phases of the absorbing subject. We will indicate but a few.

Ardent, I would have you understand that I am strictly scientific and philosophical in my thinking. But I find no difficulty in affirming that the dead shall live beyond the grave. Why, all nations possess that faith. The very universality of it argues its truthfulness.

Critic. It argues nothing of the kind. It rather argues the selfishness of the race; and the lack of man's imagination. He exists now. He is used to being conscious. He has so little imagination that he cannot think of himself as being other than he now is.

Ardent. Instinct is never false. The animals are divinely and infallibly guided by it. Do you think their instinct is truer than the intuition of immortality within the bosom of man?

Critic. Life is full of delusions. Instinct often errs. To believe a thing is not to make it so. Life has much of the decoy. Instinct does not guard against it. The bird-going-South-in-the-winter-theory has no scientific application to the subject in hand. The illusions of life are everywhere. The mirage promises to the traveler life, but instead gives him death. Once I saw a sparrow apparently with great pleasure washing itself in water. But it turned suddenly to zero and the poor wet bird froze to death. Its instinct served it poorly.

Ardent. Nothing can be destroyed. Matter but changes its form. Is it reasonable that mind so trancendently greater than matter can be destroyed? No! It must go on, amid all changes. It cannot pass into nothingness.

Critic. Matter is wonderfully changed, though not destroyed. If your reasoning holds so may mind be. And then who knows but what mind is closely related to matter?

Ardent. This life is a probation. We just begin to learn to love here when we have to go hence. There must be some other world where our love shall come to its fruition and where the probation of this life will be seen to be meaningful.

Critic. Your theory of probation is not true. Is this life a probation for the countless children who die in infancy? Is it a probation for them who are born to crime? Is it not a place where many learn to hate rather than to love? Is it a probation for the idiots? No; it is an idiotic theory that fails to square with the facts of life.

Ardent. Very well, your argument I will use against you. Everybody does not seem to have a square deal here. In the next world everything will be made right. The very injustices of this life demand another.

Critic. "If a man cheats you once you must seek another deal with him so that he can be over liberal? Not so. If this world is unjust what right have you to suppose another would be better?"

Ardent. "Because the God who made us is just and loving and will certainly some day correct all wrongs."

Critic. "What reason have you to believe in God at all? There is no God. There is a great force in the world but a God as we have been taught never. Have you ever heard him or seen him? Or seen any one who has? No. Nature is all. There is no eye to pity and there is no ear to hear. All your beliefs in immortality rest on the assumption that there is a God; but resting on the greatest of false assumptions they must soon pass away and we will live in the light, reason, cold reason if you choose to call it such. But it is truth, and we must hold to truth at any cost."

After this sweeping negation of Critic there was silence for a few moments, after which Average said, I have not seen God, but I know Him and be assured Critic he does exist, is here now, is everlasting and we shall dwell with him forever. There are evidences that you are ignoring. You, with your eyes in the dust, are missing the stars. Your own best self has not been talking this afternoon. It is your more sensual self—narrowed by too much academical criticism that has been negating all our cherished beliefs. Your soul has evidences, if you would but cultivate them, or even if you would not suppress them, that would lead you to a firm belief in God and the eternal ongoing of yourself. Christ is a revelation to every soul who opens his heart to him. You have entirely ignored him this afternoon.

Critic. "Well, Average, it seems that you can never come to the modern way of thinking. Your mysticism is mist; and Christ too is ever shrouded in unpenetrable mist. Nothing can be proved of him. No miracle ever having happened, of course, he never rose from the dead. That is a pure figment.

Average. Critic, did death ever claim from you any very intimate friend?

Critic. No, but our beliefs can never rest in sentiment for if—

There was at this point great commotion in the refreshment place and on the street. Critic with ashen face grabbed his hat and was off before the others knew what was the matter. As he rushed out they heard him say in a weird wild voice never to be forgotten, "My God, the Iroquois Theater is on fire and she is there!"

A MOTTO FOR TO-DAY.

Thomas Curtis Clark.

Not for the eyes of men
May this day's work be done,
But unto Thee, O God,
That, with the setting sun,
My heart may know the matchless prize
Of sure approval in Thine eyes.

St. Louis, Mo.

Once among the Scottish highlands, Queen Victoria, storm-stayed, took refuge in a cottage. Not till after she had gone did the simple-hearted housekeeper learn who it was she had been sheltering under her roof. Angels, kings, queens, princes, and princesses have been entertained unawares, but whoever today opens his home to the stranger in the name of Christ, entertains Christ Himself.—C. E. World.

If a man take no thought about what is distant, he will find sorrow near at hand.

The Awakening of the Lion

John Ray Ewers

Is the church at a crisis? Is the church always facing a crisis? Perhaps we are always passing through a crucial period. One wonders, however, whether every period in the last nineteen hundred years of our ecclesiastical history has been as full of mighty revolutionary forces as this period in which you and I live. On one side it is a time of golden materialism, and on the other of various mystical cults. Here are the vast multitudes of working men arrayed against the money barons. Dr. Crapsey insists that we are standing at the death-bed of a great religion, while Dr. Torrey thunders the shibboleths of orthodoxy in the ears of mixed hordes. Socialism grows with phenomenal rapidity. Its leading English exponent loudly denies his faith in God, Jesus and the church. Socialism is surcharged with many of the ideals of Jesus and many of its leaders challenge our ministers in the zeal and enthusiasm of their propaganda. Labor unions in their demonstrations of brotherliness throw down the gauntlet to the cold, dignified churches that are accused of not even noticing the strangers that hesitatingly (or in quest of copy) venture within the gates. Higher criticism gives an entirely new point of view to Bible study, while modern science gives an entirely new place to the church. Present-day philosophy gives a new perspective to all life and thus to religion. Modern invention reduces the world to a tiny ball, flashing wireless messages, throbbing with commercial industry, girt with hoops of steel, humming the tune of unending toil.

These are but a few of the many movements that rush and swirl in our present world. In the midst of all this stands the church—a rock in the flood. The church is challenged but is meeting the challenge. The church is misunderstood, hated and avoided by many, but the church was never as vigorous nor as powerful as to-day. In many ways the church needs more careful adjustment to the times. Intellectually and socially the adjustment is not now perfect, but Jesus is big enough for every age, and wise heads and loving hearts inside the church are seeking with all their might to correlate Jesus and modern conditions. "The gates of hell shall not prevail." The church shall endure. It shall do this because the sons of the kingdom are willing to love, suffer, toil and teach as Jesus did.

Not only is the church rapidly adjusting herself to the intellectual and social conditions but there are certain great movements appearing inside the church that augur well for the coming days. Chief among these is religious education, as evidenced in the wonderful Sunday school movement. This is phenomenal and epoch making. Another great movement is seen in the organization of the women. And finally the men have awakened. The church MAN is now a factor to be reckoned with. He has shaken off his lethargy. He has entered the arena. Sin trembles at his approach. The lion is awake. The modern man was not awakened roughly by the sharp prod of a desperate church. Gradually the sight of the human Jesus has taken the place of the vision of the ghostly Christ. Jesus, Lion of the tribe of Judah, has challenged the hearty admiration of virile men. To be like the real Jesus and to do work to-day in his spirit is the master motive, the ruling passion. Denying one's self and carrying a cross, men glory to tread in the footsteps of Jesus. The Christ of the scourge purges the modern city and hamlet, drives out the saloonkeeper, the grafter, and the sinner of every variety. Who dares to say that the ideals of Jesus are not very evident in the public opinion of to-day? Who dares to question the motive and the power of the churchman of this present time?

One of the most significant movements of modern times is the simultaneous awakening in nearly all the churches Protestant and Roman, of the men. In New England, the Roman Catholic Hibernian society boasts that it has taken the place held formerly by the Puritans The Romanists have one million men organized in America. The various Protestant bodies (our Protestant groups are nearly as closely united as the many divisions inside the Roman hierarchy) have thousands and thousands of men organized.

The tremendous vigor of this movement is only realized when one pauses to consider that it has taken place in spite of the intense commercial demands, in spite of the blunting effects of modern materialism, in spite of the demoralizing effect of much self-indulgence, in spite of the supposed decay of faith, in spite of the amusement craze, in spite of the rise of the cults, isms, societies and unions. Simultaneously and voluntarily this army of men has appeared. The optimist rejoices.

A writer in a recent magazine has rightfully said that too much time was spent upon methods. The one question is "How?" No method has awakened the men, no method will awaken others, no patent process will solve the problem of men in the church. The men have gotten together in response to the call of the human Jesus. The all-controlling idea is to do Jesus' work in modern society. Loyalty to him and therefore to his work is the secret of power. Only the big, brave, virile man of to-day is a Jesus-man. You cannot bait him with a pink tea. You cannot hold him with a silken thread. You cannot amuse him with a silly performance. He is "Business in Christianity." He is a king. He is a lion.

Having said so much regarding the "commanding purpose" of the men's movement, let us admit that there are some factors, in the business of reaching and holding and using men, call them "methods" if you will, that are vital. Among others the following may be mentioned:

(1) The type of men which predominate in any given congregation determines the type of men attracted and held in that church. Broad, free, cheerful, liberal, truth-loving, public spirited, devotional men will attract after their kind and vice versa.

(2) The type of preacher in the pulpit as well as the kind of men in the pews, is a factor and an important one in the attracting and guiding of men. Given a preacher who is a prophet of the living God and a disciple of the living Jesus, who is intellectually, morally, socially strong, clean and gracious, who is, with all this, virile, possessing that something called "manliness," and the men naturally gather round him. They are as loyal to him as ever was Napoleon's old guard.

(3) Sane evangelism is a powerful factor in winning men. By sane evangelism I mean that earnest, insistent upholding of Jesus which, after due teaching and emphasis upon the necessity of decision, leads a man to gladly and whole-heartedly accept Jesus as an ideal and inspire in life and work. Such evangelism will not lack enthusiasm nor persistence.

(4) When men are won by the attractiveness of Jesus, as set forth in the message and in the personalities of the men of the congregation and of the minister, then men are to be held by giving them large tasks to perform Jesus was not concerned in little, petty, trifling performances. When he talked of work he meant something that called for the most heroic effort, and the exercise of the utmost nerve and heart. Blood and iron were in his "work." Men are concerned in action. Give them the task of cleaning the Augean stables of local municipal filth. Give them the task of religious education in the church. Commit to them the work of carrying the financial load of the church in a manly way. Give them work harder even than their own business demands, and they will accept it gladly and feel and know that they are doing something worth while.

(5) The Sunday school is of so much importance, and is an organization already at hand, therefore, let me speak a word especially about men's work in it. One of the very best methods of getting hold of men is by means of the Men's Bible Class. Men should also manage the school and shape all its policies. The Sunday school cabinet should be nine-tenths men.

(6) The Men's Club is of value just in proportion as it has some worthy purpose in view, and holds to that. The object may be evangelistic, educational, benevolent, or some other equally lofty and unselfish aim. The club is a means, not an end.

The details of all these methods must be worked out to fit every local situation. Thus there would be a great difference in their adaptation to a country parish, and to a parish in an industrial center. But the adjustment is delightfully possible.

This new army of men needs directing. God send us a prophet! God send us a group of unselfish men who, under Jesus, can and will lead us out against the hosts of sin. The liquor traffic is trembling to its fall. Grafters are on the run. Corporate injustice is being attacked. Oh, men of the churches, arise and smite. Follow your king to victory.

Youngstown, Ohio.

Not His Fault.

Pa Twaddles—"Tommy, I am not at all pleased with the report your mother gives me of your conduct today."

Tommy Twaddles—"I knowed you wouldn't be, an' I told her so. But she went right ahead an' made th' report. Jest like a woman, ain't it?"—Cleveland Leader.

Large Sermons in Small Space

Gleaned From Speeches in Missionary Rallies.

A comprehensive grasp of the Scriptures from Genesis to Revelation finds a purpose of universal evangelism. Every service of a church of Christ ought to be a missionary service. If you would lead in giving you must give.

Lawrence, Kan. Wallace C. Payne.

We have in this rally three missionaries; Weaver from Japan, McLean from Ohio, and Warren from Pennsylvania, and many native helpers of Kansas, all laboring to the one end—that this mind be in us which was also in Christ.

George E. Lyon.
State Secretary of Kansas.

Add mission study to the work of your young men's and young women's Bible classes and put the romances of missions into your Bible school library for the girls and boys.

Myron C. Settle.
Bible School Secretary of Kansas.

Why am I interested in missions? Principally because I have known so many missionaries. Look at the story of the Bolengi Church, and then say whether Dr. and Mrs. Dye were justified in tearing their hearts out by going back to Africa and leaving their little children here? Yes, though Mrs. Dye was so sick for a year that the girls had to come to her bedside to be taught.

Mrs. Wallace C. Payne.
Lawrence, Kans.

About nine years ago I met Dr. McLean in Cairo. Since then I notice you have trebled your offerings. If you will send him around the world again I believe you will be giving a million a year in ten years! The Laymen's Movement aims at $50,000,000 a year from America for missions. That is an average of five cents a week from each of us. Is that too much?

Dr. J. B. White,
Formerly U. P. Missionary in Egypt.

It is only those who are ignorant of missions that are infidel to the cause of missions.

C. A. Polson.

Jesus Christ belongs to all ages as to all lands. His universality is seen in his teachings, his sympathies and his plans. The beauty of Christianity is its holiness, its strength is its universal purpose, its crown is its unselfish love.

Homer Foltz.
Topeka, Kan.

Modern missions is the most successful of all our church work. Witness the number of converts, the genuineness of their Christian lives and the martyrdom of thousands!

L. C. Harris.
Logan, Iowa.

The great work of the church is to go and tell the world of Christ. Stamped upon the constitution, organization and offices of the church is the missionary purpose of its existence. If we want to be angels over there we must be missionaries here. If we have a plea that justifies our existence, we must be the most missionary people in the world.

C. L. Milton.
Lawrence. Kan.

Look or go blind, act or die, do the work of Christ or perish. The life of too many churches is sterilized by being self-centered.

C. C. Cole.
Abilene, Kan.

The qualification for an elder in some churches is that they should not give to missions and protect the other members from giving. A. McLean.

How good it would be if all our energy could be expended on saving the heathen instead of saving the church! I believe that "far-off divine event" is coming near, but it will be because the power of God will break forth, not man!

Mrs. Louise Kelly.
Emporia, Kan.

Our American Sewing Machine Company has more branches in Osaka, Japan, than the total number of chapels and churches.

C. S. Weaver.
Osaka, Japan.

We need to exchange our coin into the currency of heaven, where we are going to live. O. M. Torrants.
Modale, Iowa.

Missions are indispensable to the individual because Christianity is unselfish. The missionary church grows; the nonmissionary church dies. There can be no Apostolic Christianity without a world-wide missionary spirit.

Manhattan, Kan. W. T. McLain.

Everybody was interested in foreign affairs during the Russo-Japanese war; why not when the church militant is carrying the banner of King Jesus to ascendancy in all nations?

Woodbine, Iowa. B. F. Hall.

FOREIGN MISSIONARY STATISTICS OF THE WORLD.

The latest statistics of the combined Foreign Missionary effort of the Protestant world shows the following:

Stations and out-stations	33,582
Number of missionaries	15,178
Native helpers	92,442
Communicants or native church membership	1,598,644
Added last year	137,714
Number under instruction	1,272,383
Total amount contributed for Foreign Missions by all Christendom last year	$21,418,869

These figures show a gain of nearly $3,000,000 over the total receipts of the previous year. The native contributions in the missions connected with the societies of the United States amount to the noble sum of $1,339,300. It should be kept in mind, however, that statistics of this kind can not possibly present the full extent and influence of the work accomplished by missions, since there are results of far-reaching importance which can not be tabulated, which are witnessed in every mission field.

Religious Statistics of the World.

Protestants	166,066,500
Roman Catholics	272,638,500
Greek Church	120,157,000
Jews	11,222,000
Mohammedan	216,630,000
Heathen	800,000,000
Total population of the globe	1,623,446,000

Among the New Books

"Tuberculosis," Prize Essay by S. A. Knopf, M. D., Fred P. Flori, 514 E. 82d Street, New York City. 25 cents in paper, 50 cents in cloth.

This pamphlet of 104 pages is the prize essay submitted to the International Tuberculosis Congress at Berlin. The prize was 4,000 marks, or $1,000. It has since been widely published in the different languages with the purpose of staying as much as possible the ravages of consumption. It is full of suggestions to those afflicted, and to those who wish to avoid the danger of contagion.

The Way of a Man, by Emerson Hough. New York. The Outing Publishing Co. pp. 345. $1.50.

Readers of Mr. Hough's "The Mississippi Bubble," will open this book with anticipation of graphic and picturesque descriptions of American life in early days, and they will not be disappointed. The hero is a young Virginian, whose early tragic loss of a revered father compels him to make a long journey to the then unsetlted West in order to find Colonel Meriwether, commander of the United States troops on the Indian frontier. The time is just at the opening of the rebellion, and the heated state of politics forms a portion of the background of the story. In the journey across the plains John Cowles meets and falls in love with the daughter of the man he is seeking, who was his father's partner in extensive land operations in West Virginia. The complications arising from a previous engagement with a Virginia girl, the separation of Cowles and his new sweetheart from the caravan and their romantic and unconventional life together during months of wandering in the wilderness, on the overland journey, form a series of exciting incidents which gather momentum until they reach a romantic sequel back in Virginia. There is not a dull page in the book.

Poems and Songs, by Thomas Curtis Clark, St. Louis, The Christian Publishing Company.

This volume includes seventy-five poems by an author whose writings are familiar to readers of The Christian Century, for a number of his poems have appeared in its columns. Among some of the titles are "The Way That Leads Back Home," "Island of Dreams," "My Pilot Knows," "Three Lullabies," etc. The book is bound in silk cloth with gold top and is printed from handset type. A delightful volume both in content and mechanical makeup.

Lesson Text John 4:43-54	**The Sunday School Lesson** **The Nobleman's Son***	International Series 1908 Feb. 16

H. L. Willett

The Nobleman's Son.

The interview between Jesus and the woman of Samaria took place on the journey northward from Judea to Galilee. The latter was the northern of the three provinces into which Palestine west of the Jordan was divided. As we have already seen, Jesus' departure from Judea was occasioned by the imprisonment of John the Baptist, which turned public attention from the preacher of the desert to the Man of Nazareth. More than this, Jesus was as fearless in denunciation of evil as his great forerunner, and was likely to be in the same danger that had overtaken John, owing to the anger of Herod's court at his outspoken denunciation of their sins. The conversation with the woman at the well led to a two days' stop in Sychar. Then Jesus went on into Galilee, braving the likelihood of neglect on the part of his own people, for he himself was a Galilean.

Not Without Honor.

But when he arrived in the north the people of his native district received him with honor. He had remarked that no prophet is honored in his own land; but the Galileans with their impulsive friendliness were more strongly attracted to him than were the men of Judea. For once the proverb seemed wrong. These northerners had many of them seen Jesus and Jerusalem, and his words and works had prepared the way for their welcome when he arrived in the north.

His return into Galilee was to the town of Cana, where he had relieved his mother's suspense by providing wine at the marriage of some member of their family. From that gala occasion they had all gone down to Capernaum on the seashore, at the northern end of the sea of Galilee. Perhaps, however, Jesus' mother had returned to Cana during his stay in Jerusalem, and he now came to take her to their home in the larger town by the sea.

The Official's Request.

But while he was in the mountain village of Cana an official of the government of Herod Antipas, having heard of his fame as a healer, came to him and begged him to go down to Capernaum where his son was very sick. Perhaps he had heard that Jesus was returning from Judea and that in the south he had cured many sick people. At any rate he begged of him a visit to his home. There is nothing to indicate that he was one of Jesus' followers, but in these early months of our Lord's ministry the line between his disciples and the rest of the people was not very clearly drawn. None of the people were hostile to him as yet. The Pharisees had not created a sentiment of hostility against him. It was quite natural therefore that this nobleman should seek from him, even though he was a stranger, that assistance which none of the physicians he had employed could render. The child was desperately sick, at the point of death; a father will break down all reserves of hesitance at a crisis like that.

An Impatient Father.

The answer of Jesus to his request seems at first sharp and severe. It could hardly be supposed that the nobleman was merely seeking for a sign of Jesus' power. Perhaps the Lord was disappointed that he should be sought merely as a healer of disease rather than as a teacher sent from God. Perhaps to his words of rebuke for mere curiosity, the love of the miraculous, were addressed more to the multitude than to the nobleman. It is evident that they formed the text of a considerable discourse. The nobleman was all impatient to have Jesus leave for Capernaum. Every moment seemed an age to him until they started. At last, as Jesus still continued to speak, he interrupted him with an urgent request that he would come at once lest they should be too late.

The Test of Faith.

Jesus turned to him with a word of comfort which showed at once that there was no necessity, nor was there any intention on his part, of going down to Capernaum with him. He said, "Go thy way; thy son liveth." The father was to return to his home confident that the power of Jesus had been exercised in his child's behalf. This was putting his faith to a severe test. If Jesus did not go and there should be any failure of his healing power at that distance, it would be impossible to return to secure his personal presence before the child died. But he did not hesitate when Jesus bade him return in confidence to his home.

Down to the Sea.

He started down from the hill-region of Cana to the sea. This wonderful body of water lies in the hollow of the hills six hundred feet below the level of the Mediterranean. It was the scene of much of Jesus' ministry. Upon its waters he often rode in the little sailing vessels owned by his fisherman disciples. On its margin were the most thriving cities of Galilee. The only one of them which now survives, Tiberias, was just rising into being in Jesus' day; all the others have disappeared. So totally have these sites vanished that it is still an eagerly debated question whether Capernaum is to be identified with the ruins at Tel Hum near the Jordan on the northern border of the lake, or with Khan Minyeh two miles to the west.

The officer made his way down the road to Capernaum with anxious heart. It was the day after Jesus gave him the assurance. Their conversation had been held at one o'clock, and on the following morning as he was nearing Capernaum he was met by some of his own household who assured him that his son was past the crisis of his disease and would recover. It must have seemed like life from the dead to him. Upon inquiry he learned that the very hour at which he began to mend was that in which his own conversation with Jesus had taken place. The proof was complete; at least it seemed to him no mere coincidence, and his faith took hold upon the Lord with love and reverence.

Centurian and Nobleman.

The reader of this narrative will instantly recall the story of the centurian's servant in the synoptic Gospels, as given in Matthew and Luke. The scene of this healing is Capernaum. In this case also Jesus is requested by a stranger to heal a member of his family, and when the Lord assures him that a visit is unnecessary he accepts with cheerful faith the assurance Jesus gives. In both instances the emphasis is upon the faith of one who was not of Jesus' circle, and in both instances such faith, not always found even among his own disciples, was a comfort to the heart of the Lord. His joy in the acceptance of his word without question is one of the interesting and almost pathetic features of a ministry so little understood by even his best friends.

Daily Readings. **Mon.,** Christ's mission to heal, Luke 19:1-10. **Tues.,** A Physician for all, John 12:20-36. **Wed.,** Cures blindness of soul, Isaiah 35:1-10. **Thurs.,** Cures leprosy of soul, Mark 1:35-45. **Fri.,** Heals through faith, John 3:1-15. **Sat.,** Power over disease, Luke 7:1-10. **Sun.,** Power over death, John 11:32-45.

*International Sunday School Lesson for February 16, 1908: Jesus heals the Nobleman's son, John 4:43-54. Golden Text, "The man believed the word which Jesus had spoken to him, and he went his way." John 4:50. Memory verses, 49, 50.

COMFORT BY THE WAY.

I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled,
Of Him on whom I lean—my strength and stay—
I can forget the sorrows of the way.

Thoughts of His love! The root of every grace,
Which finds in this poor heart a dwelling place,
The sunshine of my soul, than day more bright,
And my calm pillow of repose by night.

Thoughts of his coming! For that joyful day
In patient hope I watch, and wait, and pray;
The dawn draws nigh, and midnight shadows flee,
And what a sunrise will that advent be!

Thus while I journey on, my Lord to meet,
My thoughts and meditations are so sweet
Of Him on whom I lean—my strength, my stay—
I can forget the sorrows of the way.

—Author Unknown.

"In character, in manners, in style, in all things, the supreme excellence is simplicity."

Scripture I Cor. 2:1-16	The Prayer Meeting	Topic for Feb. 19
	Medical Missions	

Dr. Elliott I. Osgood, Medical Missionary at Chu Cheo, China, has written a tract on "The Key that Unlocks the Door of Heathenism." In him we have an eye-witness of medical missions. I shall therefore give his words on their value.

The Need.

The scale of living is so low and the ignorance so dense, that when an animal dies it may be cut up and used for food. Death stalks in the path of such gross ignorance. The kitchen refuse is thrown out at the front door and forms into a cesspool; the result is typhoid fever. There is no relief from pain but the deadly opium pipe. The number of its victims is increasing at an appalling rate. A diseased eye is farther irritated by dirty hands and clothes until the eyelids are drawn in by the cicatricial tissue. The final result is opacity of the cornea. Ingrowing toenails become an adjunct of bound feet, making the large toe a festering sore. Abscesses, ulcers, fistula, and all their relation, run riot under the cover of dirty, gummy plaster. Their repulsive appearance is hid from the human eye, but natural drainage is denied, and the vitality is weakened by the poison forced back into the system. A piece of injured or diseased bone must be allowed to slowly disintegrate and discharge itself in the form of pus.

Silas Jones

The Results.

Common laborers have refused pay for little helps rendered to the doctor, because of his kindness to them. Mighty evangelists have come from the ranks of opium sots, saved by the foreign doctor from the toils of the opium demon. Thousands caught their first glimpse of the Christ at the hospital and are humbly following him today.

The large part of the servants and assistants employed in the hospitals are taken from the ranks of those who have themselves been healed. These have learned the ministry of love from the medical missionary and are pouring it out upon others who are now suffering as they once suffered.

Grateful patients in the higher classes subscribe willingly to the mission hospital and found others at their own expense among the poor people. The men called to man these new hospitals are the students of the medical missionary. They carry their religion as well as their medical skill into the new sphere of activity.

The medical missionary bears a heavy responsibility in the developing of the new church. Upon him must fall the duty of instructing these babes in Christ in lessons of cleanliness, social purity, care for the sick, and sanitary science. He becomes the family doctor to the church. They are learning that disease is not caused by the spell of evil spirits over the body. Christian medicine is an enemy to all quackery, superstition, exorcism, and witchcraft. Wherever it has come, these tools of Satan have been broken. Physiologies and anatomies have been translated into almost as many languages as the Bible, introduced among the people and taught in all mission schools. The hospital has become a school for teaching the science of health.

It is no small thing that strength and health, skill and learning, tenderness and sympathy, wealth and personality, should be given freely to the destitute and decrepit, to the foul and vile, to the poor and homeless. The medical missionary in the midst of the multitudes crowding around and on their bended knees imploring his ministrations in their behalf, is not unlike Him who made the blind to see, the lame to walk, cleansed the lepers, unstopped the ears of the deaf, raised the dead and preached the Gospel unto the poor. "I was naked and ye clothed me; sick and ye visited me; in prison and ye came unto me."

Scripture Matt. 25:31-46	Christian Endeavor	Topic for Feb. 16
	Prisoners and the Poor	

Tell some cheering facts about Prison Endeavor.

Describe Christmas and Thanksgiving work for the poor.

Tell of Endeavor help to the famine-stricken.

* * *

It is difficult for us in our plenty and abundance to realize how hard is the lot of multitudes of our fellow creatures who live where the conditions of life are harder than ours. In the last great famine in India there were 1,500,000 deaths reported officially. One of our papers stated recently that "in 1833, 200,000 out of 500,000 population in Gantun died; in 1837 and 1860 the deaths in northern India were respectively 1,000,000 and 200,000; in 1866 one-third of the 3,000,000 inhabitants of Orissa perished. The famine years of 1869, 1877 and 1878 cost 1,200,000, 5,000,000 and 1,250,000 lives. In 1897 there were 3,000,000 on relief; in 1899-1900, 6,200,000. These figures are so vast that they are hard to comprehend. If some disaster were to render all the inhabitants of the state of Pennsylvania helpless and were to sweep to death every human being in the state of Louisiana, we should better understand their awful meaning.

And now another famine hangs over the great section of northern India known as the United Provinces. A missionary writes from Allahabad:

"There has been no rain in the United Provinces since the end of August. This has resulted in the almost total failure of the autumn crops and it has not been possible for cultivators to sow the wheat crop which is the main crop of the year. A period of great destitution is upon us. There is no work for those who depend upon field labor for their daily bread, and they are already suffering the pangs of hunger.

"It is probable that the famine will be more severe than that of 1897. The rainfall in Fatehgarh in 1897 was twenty-five inches, and this year it has been only twelve inches."

Surely the spirit of Christ which led Christian people in America to give hundreds of thousands of dollars to India during the last great famine will prompt generous gifts now.

The Presbyterians and the Methodists, and the Woman's Union Missionary Society have missions in this part of India and money can be sent out through them or any of the missionary societies.

Why do we not have great famines like these in the United States? It is not altogether because we live in a temperate zone and have railroads. There is food in India and there are railroads to carry it. The great trouble is the poverty of the people. And Christ came to relieve poverty. He has done so. Wherever his love is in men's hearts and his Spirit in their lives, prosperity and plenty have come to the nation. When the gospel has prevailed over India and its people have come to live by the law of Christ, there will be no more such great famines there.

But even in Christian lands there are multitudes of the poor and there are prisoners also, poverty and crime alike being here because we have not fully lived by the law and love of Christ. Those who are Christ's have their duty, accordingly, to the prisoner and the poor in our own land.

Have we imprisoned any man or has he been imprisoned at our consent? Have we done aught for such a prisoner?

Have we heard it?—Sunday School Times.

Daily Readings.

Monday—A prisoner who craved ministry (Philemon 1-13). **Tuesday**—Chained in prison (Acts 12:4-11). **Wednesday**—A Prison Endeavorer (Gen. 40: 1-8). **Thursday**—Preaching to the poor (Luke 4:16-22). **Friday**—Not grudgingly (Deut. 15:8-11). **Saturday**—A good example (Acts 9:36-43). **Sunday**, February 16, Ministering to the prisoners and the poor (Matt. 25:31-46).

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

The brethren in Clay Center, Nebr., have raised over $400 on the church debt.

A new church has been organized at Lillian Postoffice, near Broken Bow, Neb.

Milligan Earnest, of Roanoke, Ala., is the new pastor in North Birmingham, Ala.

C. B. Cox has resigned at Belvidere, Neb. He will be succeeded by C. F. Rose.

The Jefferson St. Church, Buffalo, N. Y., had a mortgage burning service in January. B. S. Ferrall is pastor.

The church in Ballard, Wash., has received 100 new members since A. L. Crim began his pastorate last August.

Charles Reign Scoville lectured last Monday in the Auditorium, Lincoln, Neb., on "A Night with the Mohammedans."

The church in Salina, Kas., of which David H. Shields is minister, gave an offering of $40 for the cause of education.

Miss Carrie Ray and O. A. Adams were married recently in Sheridan, Wyo. Mr. Adams is pastor of the church in that city.

Dr. Wm. Thompson, 123 N. 9th St., Waco, Texas, is an evangelist of ability, who has open dates for meetings in Illinois

Geo. E. Hicks, formerly minister in La Porte, Ind., is now in the Anti-Saloon League work with headquarters at South Bend, Ind.

David H. Shields, Salina, Kas., made an address to one hundred and twenty-five men of the men's class in Bellville, Kas., recently.

Joseph A. Kay is helping Wm. Cunningham and the East Side Church, Sumner, Ill., in special meetings, which began last Sunday.

A re-dedication service was held in the Pittsfield (Ill.) Church last Sunday. W. E. Spicer is the pastor and preached the dedicatory sermon.

The First Church and the Lennox Avenue Church, New York City, held union services last Sunday evening, Rev. J. P. Lichtenberger preaching.

The work of the Hillside Church, Indianapolis, Ind., continues to prosper. Charles M. Fillmore is pastor. The church raised in all departments last year $2,250.

Gilbert J. Ellis ended two years' service in Payson, Ill., and began work January 1st at Carrollton, Ill. The church is not a large one, but is working with enthusiasm.

W. C. Bower, pastor of the Tabernacle Church, North Tonawanda, N. Y., is preaching in a meeting with the First Church, South Bend, Ind. George W. Hemry is pastor.

W. W. Denham, who has been pastor of the church at Elkhart, Ind., for seven years, has accepted a call to Carthage, Ill., and will begin his work in the latter place about April 1st.

The Sunday schools of the First Church and the Bethany Church, Lincoln, Neb., are in a lively contest. The school of the First Church has best of the honors by a little so far.

Attractive services are being held in the Independence Blvd. Church, Kansas City, for young people. Dr. Combs is preaching timely sermons, which will appeal to young men and women.

Sixty men of the church in Keokuk, Ia., enjoyed a banquet recently. The chief speakers were S. G. Buckner of Canton, Mo., J. T. Shreeve, of Memphis, Mo., and the local pastor, M. J. Nicoson.

De Loss Smith, who has charge of the music in the Central Church, Des Moines, Ia., is teaching in the Des Moines Musical College, and contemplates the organization of training school for singing evangelists.

Charles E. McVay will sing in a four weeks' meeting for the Stuart Street Christian Church of Springfield, Ill., beginning March 1. C. C. Sinclair is the minister. F. W. Burnham will do the preaching.

The Sunday schools of the Queen Anne and the University Place Churches, Seattle, Wash., are engaged in a contest, which promises to increase greatly the size of the schools and the interest in their work.

Now is the time to plan carefully to reach your apportionment for Foreign Missions the first Sunday in March. More than 1,000 churches raised all they were asked last year. The number will be increased this year.

Foreign missionary rallies, missionary sermons, the discussion of foreign missionary questions, all leading up to the March offering, is now the order of the day in all our churches. The growing interest is deep and widespread.

Services of the Disciples in the city of Manchester, N. H., are held in the Odd Fellows' Hall. Earl M. Todd is gaining a hearing through two strong series of sermons. The first, on "The Gospel for Today," is followed by one on "The Coming Church."

The indications point to a widespread observance in the local churches of the Foreign Missionary Rally, Sunday night, February 23. This is an opportunity for every church to have an exceedingly interesting and profitable service with local talent.

The office of the Foreign Society, Cincinnati, Ohio, is a busy place these days. March offerings supplies are going out in large quantities. They are sent free. They are sent only to churches ordering them. The aim of the society is to be helpful to those interested in the world's evangelization.

Dr. J. J. Harper, who was president of the Atlantic Christian College, and a man of much influence in the cause of the Disciples in that state, passed away Jan. 17th. His mantel as president of the college has fallen upon Jesse Cobb Caldwell, who has already assumed the responsibilities of his new office.

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Beginning February 16th, John R. Ewers, pastor of the First Church, Youngstown, O., will hold special meetings for the Central Church, Peoria, Ill. Miss Ida Mae Hannah, of Cincinnati, will direct the music. This is the second time Mr. Ewers has been the helper of H. F. Burns, the pastor, in special meetings.

L. A. Chapman has resigned as pastor in Mount Pleasant, Ia., and will leave that field May 1st. In eighteen months one hundred and twenty persons have been added to the church. Mr. Chapman is open for engagements elsewhere. He mentions the notably harmonious spirit of the congregation and the efficiency of its officers.

E. M. Gordon and his wife, Dr. Anna Gordon, missionaries of the Foreign Society to Mungeli, India, have just returned to America on furlough. Their address at present is 4020 Powelton avenue, Philadelphia, Pa. Mr. Gordon is available for missionary addresses in the east. He has a great message. The First Church, Louisville, Ky., E. L. Powell, pastor, supports Dr. Gordon.

P. C. Macfarlane, of Alameda, Cal., by his vigorous blows for righteousness has won for himself a place of influence in the civic affairs of that community. A recent sermon expressing his frank views in denunciation of the decision of the court in the extortion cases was published in the San Francisco Call and drew the fire of lengthy editorial comment on his vigorous disapproval of the action of the court.

No man ever before stirred our churches more thoroughly on foreign missions than Dr. Royal J. Dye of Bolengi, Africa. He speaks out of eight years' experience in a simple, artless way that carries conviction and creates interest. The demands upon him for addresses are unprecedented. The first Lord's day in March, he will be at Eureka, Ill. He may visit Denver and some of the churches in Colorado, later.

Very extensive plans are being made for a great home-coming at Hiram, O., next June, in connection with the commencement exercises of Hiram College. Wednesday, June 24, will be given up to the reunion purposes. A large committee of citizens has the matter in charge. It is believed that hundreds of old residents and students who have been away for years, will return to Hiram on this occasion. An effort is being made

to secure Hon. James R. Garfield, Secretary of the Interior, as one of the speakers of the day. Mr. Garfield was born in Hiram. His father, President James A. Garfield, was a student in the Eclectic Institute and later president of that institution. He was a trustee of Hiram College at the time of his death.

L. L. Carpenter of Wabash, Ind., dedicated the new and beautiful house of worship at Columbia, the capital of South Carolina, on Lord's day, Jan. 26th. It was the greatest day in the history of the church at Columbia. Bro. Carpenter reports the most liberal giving on the part of the members of the church, in proportion to their means, of any dedication he has ever attended. Every member of the church, old and young, gave liberally. Stanley R. Grubb is the very successful pastor at Columbia.

The Central Christian Church at Warren this year has taken subscriptions for so much a week for current expenses, and so much per week for missions, and will endeavor to train people to pay their missionary subscriptions by weekly contributions throughout the entire year, as gifts to current expenses are made. The duplex envelope system is used. The church believes that it is easier for most persons to give, for example, ten cents a week for missions than to give $5 at one time. The subscription card used is a very ingenious one.

The Men's Club meeting, held January 22, Central Church, Warren, O., was devoted to preparation for the meeting to be begun February 22, by John L. Brandt of St. Louis. An excellent supper was served to one hundred men, after which the topic of the evening, "How the Church May Reach Men," was discussed from various standpoints. It proved to be a great meeting. The Central church adopted as their motto last fall, "Our purpose this year to reach men." J. E. Lynn is the pastor. Special attention has been paid to classes for men, young men and boys in the Bible school, with good results.

J. W. Reynolds is closing a successful pastorate with the First Christian Church of Clinton, Ill. During his ministry the congregation has paid off an old debt of eight hundred dollars, all departments have prospered, one hundred and thirty-five have been added to the church, missionary offerings have increased and all financial obligations met promptly. The board was increased from nine to nineteen members and organized into committees. Feb. 9th the elders and deacons will be ordained. Bro. Reynolds has received a unanimous call to the First Church, Salem, Ohio, for a number of years. The congregation numbers more than seven hundred members, being the largest church in the city. We predict a very successful work in this new field.

ANNUAL MEETINGS.

Jefferson Street Church, Buffalo, N. Y.

The Jefferson Street Church is but 17 years old. From its birth it has been a child of promise. At the annual meeting held, January 22, a mortgage of $2,300 was burned in the presence of a great congregation by its senior elder, B. Williamson. Of the charter members seven were present in seats of honor. The first Bible schol superintendent was there and spoke helpfully. The good reports made showed that $6,000 had been raised during the year. The Bible school had made fine progress; a new mission school had been established on Kehr street, and since its birth, nine months ago, has averaged 117 in attendance. There have been 77 added to the church, 66 by primary obedience. Six of the Centennial aims have been reached. The church is a living link in the F. C. M. S. and will aim to become the same in the A. C. M. S. by 1909. A Bible school revival, in progress at the time of the meeting, with Miss Eva Lemert of St. Louis, as leader, is revealing the possibilities of this great field. On January 26 (a bad day), the Jefferson Street School was the largest in this great city and reported but 31 visitors, among the number present. The church is united and happy and expects to go on!

Fredonia, Kansas.

The report of the First Church. Total money raised for all purposes $8,500 Number of additions 292. Bible school more than doubled. Total membership 465; new church building, including lot, worth $12,000. The church faces the new year hopefully.

H. M. Johnstone,
Minister.

BALTIMORE LETTER.

The churches of Baltimore were recently blessed by the presence of Bro. Stephen J. Corey and his helpers in a Missionary Rally held in the Christian Temple. Bros. F. M. Gordon of India, Fred E. Hagin of Japan, and Robt. N. Simpson of the Chestnut St. Church, Lexington, Ky., with Bro. Corey, compose a quartet who have certainly had a vision of world-wide evangelization, and their one aim is to give to the churches of our great brotherhood a similar vision. The afternoon session was not so well attended, but a splendid, responsive audience participated in the feast of good things at night.

There was quite a demand for Bro. McLean's latest and best book, "Where the Book Speaks." This volume is a distinctive contribution to the missionary literature, and in our humble judgment, the present output has been very much enriched by Bros. McLean's book.

The East is generally spoken of and looked upon as a very difficult field, and it does stride along with majestic step. But we must remember the East is old—and age is not expected to move with the sprightliness of youth. And yet, the results of Bro. Ainslie's work in building and equipping Christian Temple, can not be surpassed in any western field. He has a magnificent plant, and a people alive to and energetic in every good work.

One month's stay in this city has been too short a time to acquaint myself with all of our churches and the situation generally. Let me have a word with you more particularly concerning the 25th St. Church. As every reader of The Century knows, there are years of struggle and sacrifice, of burdens and toil necessary to plant a church in a great city. Our people first of all, bought a lot—one of the most desirable sites in the city—in the midst of a rapidly growing resident section, whole blocks of which have been covered with handsome dwellings within the last two years. Then too, we are but a short distance from the great Johns Hopkins University and the famous Woman's College of Baltimore.

A temporary building was erected which in a short time became inadequate both for the rapidly growing community and the needs of the congregation. Consequently, repairs and enlargement became imperative. Repairs of a more permanent nature were made which cost about $12,000. The congregation being small and all hard working people, has strained every nerve and sinew and worked as those only can appreciate who have been and are in a similar struggle. About $3,400 of this $12,000 is still unprovided for. But the Church Extension Board has kindly consented to grant us a loan of $2,000, provided we raise the other $1,400. The notes for this latter amount are held by contractors and firms here in the city. They are pushing us sorely, and almost daily for their money. And is it not humiliating to be "dunned," and have not the wherewith" to "settle up." One firm has gone so far as to threaten the sale of our property.

Now I have recently sent out one thousand circular letters to the friends of the plea for Christian Unity. As far about $200 has been received, every dollar of which is most gratefully received and truly appreciated, still we lack about $1,200 yet. My brother, sister, if you should read this and can possibly spare one dollar or more, will you not send it immediately to me c/o 25th St. Christian Church? Bro. Ainslie has been in Baltimore about eighteen years, and he says, we have the brightest prospects of any young congregation from Richmond, Va., to Boston, Mass. Help the church over this crisis in its history, and you will be all the happier and richer, and the congregation better prepared to do a work commensurate with our opportunities.

Trusting our appeal will meet with your hearty response, and thanking you in advance for any offering with which you may favor us, I am,

Yours most fraternally,
L. B. Haskins,
Minister 25th St. Christian Church.
340 E. 25th St., Jan. 31, 1908.

PANTRY CLEANED.

A Way Some People Have.

A doctor said:—

"Before marriage my wife observed in summer and country homes, coming in touch with families of varied means, culture, tastes and discriminating tendencies, that the families using Postum seemed to average better than those using coffee.

"When we were married two years ago, Postum was among our first order of groceries. We also put in some coffee and tea for guests, but after both had stood around the pantry about a year untouched, they were thrown away, and Postum used only.

"Up to the age of 28 I had been accustomed to drink coffee as a routine habit and suffered constantly from indigestion and all its relative disorders. Since using Postum all the old complaints have completely left me and I sometimes wonder if I ever had them."

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Dr. Geo. W. Carey in his book on "The Biochemic System of Medicine" says:

"When the medical profession fully understands the nature and range of the phosphate of potassium, insane asylums will no longer be needed.

"The gray matter of the brain is controlled entirely by the inorganic cell-salt, potassium phosphate.

"This salt unites with albumen, and by the addition of oxygen creates nerve-fluid, or the gray matter of the brain.

"Of course, there is a trace of other salts and other organic matter in nerve-fluid, but potassium phosphate is the chief factor, and has the power within itself to attract, by its own law of affinity, all things needed to manufacture the elixir of life. Therefore, when nervous symptoms arise, due to the fact that the nerve-fluid has been exhausted from any cause, the phosphate of potassium is the only true remedy, because nothing else can possibly supply the deficiency.

"The ills arising from too rapidly consuming the gray matter of the brain cannot be overestimated.

"Phosphate of Potash is, to my mind, the most wonderful curative agent ever discovered by man, and the blessings it has already conferred on the race are many. But 'what shall the harvest be' when physicians everywhere fully understand the part this wonderful salt plays in the processes of life? It will do as much as can be done through physiology to make a heaven on earth.

"Let the overworked business man take it and go home good-tempered. Let the weary wife, nerves unstrung from attending to sick children or entertaining company, take it and note how quickly the equilibrium will be restored and calm and reason assert her throne. No 'provings' are required here. We find this potassium salt largely predominates in nerve-fluid, and that a deficiency produces well-defined symptoms. The beginning and end of the matter is to supply the lacking principle, and in molecular form, exactly as nature furnishes it in vegetables, fruits and grain. To supply deficiencies—this is the only law of cure."

BRAIN POWER

Increased by Proper Feeding.

A lady writer who not only has done good literary work, but reared a family, found in Grape-Nuts the ideal food for brain work and to develop healthy children. She writes:

"I am an enthusiastic proclaimer of Grape-Nuts as a regular diet. I formerly had no appetite in the morning and for 8 years while nursing my four children, had insufficient nourishment for them.

"Unable to eat breakfast I felt faint later, and would go to the pantry and eat cold chops, sausage, cookies, doughnuts or anything I happened to find. Being a writer, at times my head felt heavy and my brain asleep.

"When I read of Grape-Nuts I began eating it every morning, also gave it to the children, including my 10 months old baby, who soon grew as fat as a little pig, good natured and contented.

"I wrote evenings and feeling the need of sustained brain power, began eating a small saucer of Grape-Nuts with milk, instead of my usual indigestible hot pudding, pie, or cake for dessert at night.

"I grew plump, nerves strong, and when I wrote my brain was active and clear; indeed, the dull head pain never returned."

Please observe that Phosphate of Potash is not properly of the drug-shop variety but is best prepared by "Old Mother Nature" and stored in the grains ready for use by mankind. Those who have been helped to better health by the use of Grape-Nuts are legion.

"There's a Reason"

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WISE CLERK

Quits Sandwiches and Coffee for Lunch.

The noon-day lunch for the Department clerks at Washington, is often a most serious question.

"For fifteen years," writes one of these clerks, "I have been working in one of the Gov't Departments. About two years ago I found myself every afternoon, with a very tired feeling in my head, trying to get the day's work off my desk.

"I had heard of Grape-Nuts as a food for brain and nerve centers, so I began to eat it instead of my usual heavy breakfast, then for my lunch instead of sandwiches and coffee.

"In a very short time the tired feeling in the head left me, and ever since then the afternoon's work has been done with as much ease and pleasure as the morning's work.

"Grape-Nuts for two meals a day has worked, in my case, just as advertised, producing that reserve force and supply of energy that does not permit one to tire easily—so essential to the successful prosecution of one's life work." "There's a reason."

Name given by Postum Co., Battle Creek, Mich. Read the "Road to Wellville," in pkgs.

THE HUB OF THE EMPIRE STATE.

The work in the various churches of Central New York moves along nicely. This is the season of special meetings and already several very good ones have been held. Arthur Braden, assisted by J. E. Sturgis, of Auburn, Ind., has had an excellent meeting in Auburn with more than forty additions. This is the third meeting he has held since he assumed the pastorate twenty-seven months ago. In all over 200 have joined the church since his work began in Auburn.

The Second Church, Rochester, J. F. Green minister, is also in a fine meeting. J. S. Raum, of Upper Troy, is the evangelist. At last reports there were 30 additions.

The Rowland Street Church, Syracuse, began a meeting last Sunday and in the first three days there were nine additions. The pastor, C. R. Stauffer, is doing the preaching, assisted by Mr. Thos. Kenan, of Central Church, as leader of singing. The Sunday School has grown until it taxes to the limit the building.

The Brewerton Church hopes to begin a meeting in a couple of weeks, borrowing Thos. Wood, the minister at Trolly, for the evangelist.

South Butler, F. H. Reed minister, hopes to hold a series of meetings in February.

Central Syracuse brings Miss Eva Lemert, of St. Louis, for a Sunday School rally February 9, which if successful, will be followed by a series of meetings led by the pastor.

The annual Foreign Missionary rally was held in Central Church, Syracuse, Tuesday, January 28. Bros. Corey, Simpson and Hagin from abroad, and Bros. Chamberlain, Wood, DuBois, Burgan, Braden, Stauffer and Smith from this vicinity brought messages of cheer and inspiration. About one hundred and fifty attended the sessions. Luncheon was served in the church at noon These annual gatherings are looked forward to with a great deal of interest on the part of our local members.

In connection with the rally a meeting of the Central New York Ministerial Association was held. As the guest of honor, Dr. W. W. Dawley, pastor of the Central Baptist Church of this city was present. He and the writer have been thrown much together on various lines of union work, and as a result an invitation was accorded both ministers of this city to attend the last meeting of the Central New York Baptist Ministerial Association. This we did, and our cordial treatment made us feel much at home. Dr. Dawley is now attempting to have the constitution so changed as to admit our brethren on equal terms. If successful our two associations will be fused into one. We believe that when the ministers become better acquainted that a long step toward local union shall have been consumated.

Dr. Dawley favors an interchange of pastorates, believing that when Disciples call Baptists and Baptists Disciples' ministers that a long step forward will be made.

And thus are the workers in the heart of this great State laboring to bring the kingdom into the hearts of men.

Jos. A. Serena, Minister.

TO THE FRIENDS OF EUREKA COLLEGE.

I would like a personal word with every friend of Eureka College everywhere. February 1, 1908, I became the Field Secretary of Eureka College. I expect and am confident that I will receive the hearty co-operation of Eureka's host of friends. The Board of Trustees of the college selected a campaign committee to have charge of the entire movement. This committee is entirely satisfactory to the Field Secretary, and will give the brethren confidence in the affair. The members of the committee are Ashley J. Elliott of Peoria, one of the leading railroad men of the Mississippi Valley; W. B. Stroud of Eureka, a leading business man of Central Illinois, and F. W. Burnham, pastor of the First Christian Church of Springfield. The details of our campaign have not been outlined, but we are getting ready for the vigorous campaign which we promised the brethren a few months ago. Everything looks encouraging. The readers of this paper have already been made familiar with the preparatory work which has been done in this movement. A few months ago we started in to get eighty people who would pledge $25 each, for five years, to support the field agent of Eureka College. We have run beyond the eighty mark. We now have ninety-two names on our list, and are continuing this part of the work with the expectation that we will increase our list to one hundred in a very short time. This will give us some extra money for expenses. We are making no great promises, but we can give the brethren the assurances that something will be done. We are going to take the people into our confidence and give them information on every phase of the work as rapidly as we can. It requires a little time to get a movement of this kind on the go. We have a great field in Illinois. We have a college whose record is clean. There is great need in Illinois of enlargement. With this introductory word we hereby pledge ourselves to work and never falter until the campaign aims are realized.

H. H. Peters,
Field Secretary.

Not what we give, but what we share.
For the gift without the giver is bare.
—Lowell.

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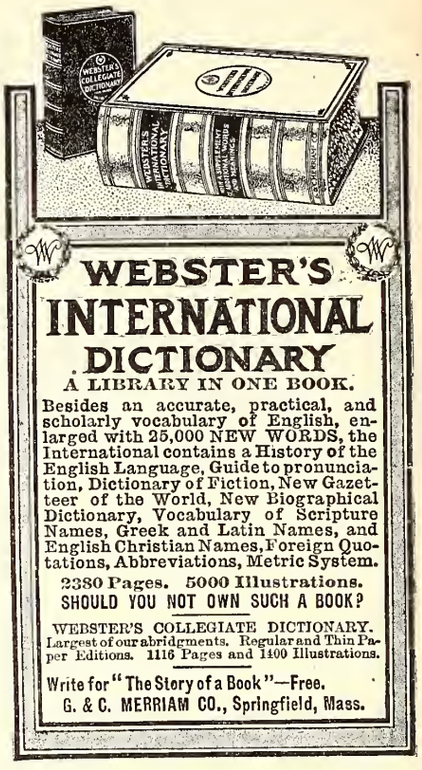
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From Our Growing Churches

TELEGRAMS

Ashland, O., Feb. 3.—Just begun meeting C. A. Pierce. Big storm to-day. Fine audience with thirteen additions. 17 to date.

Bruce Brown.

Elmira, N. Y., Feb. 2.—Seven confessions last service at Wellsville. Sixty in all. Begin with C. C. Crawford here to-night.

John T. Brown.

Buffalo, Kas., Feb. 3.—Buffalo's greatest revival. Over one hundred additions. Membership doubled and many more. Church crowded nightly. Richard Martin able Bible evangelist.

R. M. Ainsworth.

Alliance, O., Feb. 3.—Wednesday will close meeting with Fred Nichols. 113 to date. Crowds uniformly great. Overflow meetings held often. Sunday school gleaned one year ago. 95 adults, 25 from sectarianism.

J. E. Dinger,
Minister at Chickasha, Okla., assisted by the Kendalls of Columbus, Ind.

ARKANSAS.

Dardanelle—Closed a four weeks' campaign. New field, but we instituted a church. They will have regular preaching. Dardanelle is one of the oldest towns in the state, and our people have made several failures in the past. They are hopeful now. I am open for engagement.

O. D. Maple,
Evangelist.

FLORIDA.

Tampa.—Three added during the month of January. Money in hand to pay first Church Extension note. Teacher training class organized this week. We begin with ten. S. S. attendance about 50 per cent larger than two months ago.

W. H. Coleman.

ILLINOIS.

Cuba.—Have just closed a very successful meeting at Cuba, Ill., with 63 added and 41 by confession. Fifty of the 63 were adults and many of them were men. Bro. Zellers, the pastor, may continue for a few days. The meeting was hurt some in my having to leave twice to go to Springfield to attend the legislature. A lady evangelist of the United Brethren church came with us during the meeting. She has held splendid meetings and should be employed by some of our churches. My next meeting is with F. E. Smith at Cedar Rapids, Ia.

J. R. Golden.

Heyworth.—The church has just enjoyed a splendid revival meeting in which there were 60 additions. The meeting lasted for three weeks and intense interest was manifested from the beginning. C. J. Robertson, the minister, began the meeting, but during the second week took ill, so his brother, Norman H., of Colfax, came and finished for him. The Sunday school is in a flourishing condition and all are rejoicing over the good work for the Master. N. H. R.

Pittsfield.—Yesterday was a great day with us. We re-dedicated our church building. It was sadly wrecked the 25th of last July. For one month we alternated between the tabernacle and the Congregational church. When our meeting was over the Congregational people invited me to occupy their pulpit, their minister having resigned. The two churches worshiped and communed together, their Bible schools worked side by side, as did the C. E. and prayer meetings. This has been a delightful experience and we trust is prophetic of real union of Pittsfield Christians in the sweet bye and bye.

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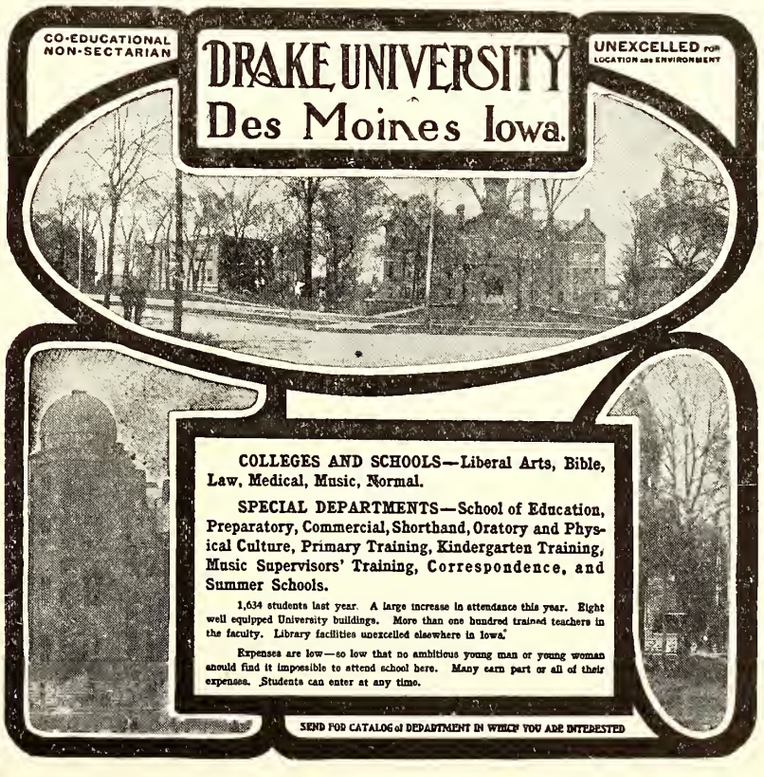
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done yesterday. Not a penny was asked yesterday. The finance committee has managed that without a public appeal. The people dedicated it, Brother Joseph Ruble, one of the elders, leading in the prayer, and the pastor preaching the sermon. There were three confessions and two by letter.

A union Endeavor meeting and a union church service was the joy of the evening service. Rev. Treftz, Luth.; Rev. Martin, Bap.; Rev. Chapman, M. E., and Rev. Hanscom, Cong., and also Bro. C. A. Kindred assisted in the program. Bro. K. was home on the sad duty that took Joseph to Machpelah. One of the best things of the day was a history of the church by Sister Emma Crow. A week of good things is to follow. We will hear stirring addresses from Brethren Thrapp, Rogers, Kindred, Cannon, Campbell and Veach. * * *

I recently assisted Bro. J. D. Williams in a short meeting at El Dara. Brother Williams is a strong preacher. His arguments are kindly and conclusive. Among the good things of the meeting was the raising of the money for a new parsonage which was so much needed. Both New Hartford and El Dara co-operating, have requested Bro. Williams to remain with them.

Brother H. L. Veach has closed a splendid meeting at Independence and is now in a promising one at Time.

Brother J. R. Campbell has organized a new congregation at Atlas of 57 members and will minister half time to them.

Dr. Hardin, who was formerly president of Eureka when I graduated, was a welcome visitor to us last week. He conducted a fine missionary rally, assisted by Miss Josepha Franklin and Dr. Dye. Their messages thrill us with enthusiasm. These rallies are a blessing to the churches. Our brethren in the surrounding churches were in attendance.

W. E. Spicer, Minister.

INDIANA.

Indianapolis.—Twenty-six days' meeting at Remington, Ind. Thirty-one accessions. Owing to certain peculiar circumstances unfavorable to successful work in this place, this was a very successful meeting and the church is rejoicing.

Wm. A. Ward, Evangelist.

IOWA.

Jefferson.—Just closed an 18-day meeting with the church at Jewel with 12 added. Bro. W. C. Cole, the pastor, is a true yoke-fellow. Bitter opposition, but the gospel will win.

D. S. Thompson.

Des Moines.—Ministers' meeting. Central (Idleman), 4 confessions, 1 by letter. Capitol Hill (Van Horn), Schullenberger, evangelist, 11 confessions, 3 by letter, 2 by statement. Grant Park (Horne), 1 confession. Highland Park (Eppard), 1

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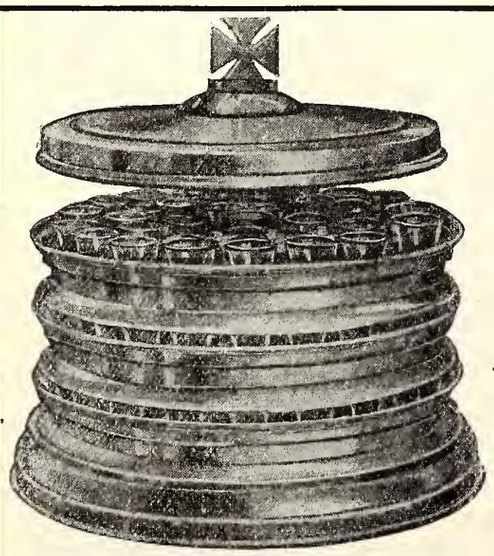

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confession. Ninth and Shaw (Mingus), 1 confession.

Jno. McD. Horne, Sec'y.

KANSAS.

Dighton.—Two confessions here this week.

Wm. M. Mayfield.

MICHIGAN.

Kalamazoo.—W. H. Hedges just closed an eighteen days' meeting here with 21 accessions. Charles E. McVay of Benkelman, Nebr., had charge of the music. This was a very successful meeting for this field. There were several other revival meetings in progress in the city at the same time. Nearly all of the accessions were grown people. The music was a great attraction in the meeting. Bro. McVay sings next at Rantoul, Ill.

Paw Paw.—Mitchell and Bilby will close here on Sunday after a meeting of three weeks' duration. This is a very hard field here because of the people's prejudice against evangelists and their methods. We have eight churches here in this town and Mead Brothers, Baptists, held union meeting here last year with about fifty additions in all, counting cards that were signed.

We have had 48 additions in our meeting so far of the conservative and moral class, which are very hard for us to reach here. Bro. and Sister Bilby are good social mixers and capable. Their solo work is superb. Bro. Mitchell's sermons are original, thoughtful and convincing, and delivered in a sane way.

E. H. Lindsley.

MISSOURI.

Platte City.—We had six young men make confession yesterday. This makes ten in four weeks at regular services.

Harry E. Tucker, Minister.

NEBRASKA.

Table Rock.—Bro. C. V. Allison, of Mound City, Mo., has just closed a 25-days' meeting with us. This was one of the most successful meetings in the history of this church. Table Rock has always been considered one of the hardest fields in Nebraska. Our greatest need was a spiritual membership and Bro. Allison was the right man to give us this quality. No church will make a mistake in calling this godly man for a meeting. There were 23 accessions.

B. F. Lively.

NEW YORK.

Wellsville.—Evangelist Jno. T. Brown of Louisville, Ky., has been with us in a series of evangelistic meetings, commencing Jan. 5th. He has done us much good. Immediate visible results, about fifty additions, mostly confessions and baptisms and a liberal percentage of adults.

He preaches the gospel plainly, forcibly and in love. He may be numbered in the class that is not large, those who do good and not harm. Bro. Brown leaves to-morrow morning for Elmira, N. Y., where Bro. C. C. Crawford is pastor, and we bespeak for him a splendid meeting there.

A. J. Applebee, Elder.

Upper Troy.—One confession and baptism at prayer meeting last night Fifty-six additions in our meeting with Columbia Avenue Church of Christ, Rochester, N. Y. Bro. Green a splendid minister and untiring worker. J. S. Raum.

UTAH.

Salt Lake City.—Five persons were received into fellowship Sunday, Feb. 2.

Albert Buxton, Pastor.

WASHINGTON, D. C.

Charles E. Smith of Altoona, Pa., has just closed a meeting at 34th Street Church. Ten confessions and four by letter or statement. This was the third meeting in successive years held by Bro. Smith with this congregation. His popularity was proved by increasingly large audiences. Bro. S. is fearless, plain-spoken, and a thorough gospel preacher. His work is substantial and I think I have never known one more skillful in personal work.

Claude C. Jones, Pastor.

WISCONSIN.

Footville.—Six additions in the past few weeks. Audiences gradually increasing. Begin a two weeks' meeting Feb. 9 with home forces.

J. Harry Bullock, Minister.

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A CORRECTION.

In the issue of the Christian Century of January 16, was published a letter from Dr. J. M. Campbell, author of "The Heart of the Gospel," in reply to a review of his book. By a typographical error Dr. Campbell was made to say that in his treatment of the Atonement, "Logical certainty has often been sacrificed for directness of appeal." What he said was that "logical **continuity** has often been sacrificed for directness of appeal."

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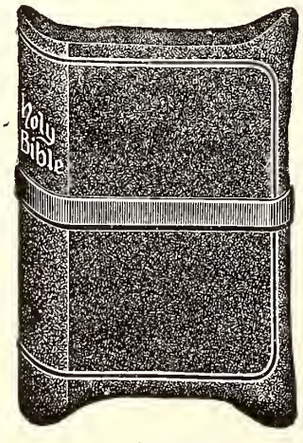

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The Christian Century

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EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

HOW TO SECURE A REPRESENTATIVE CONVENTION.

The Christian Century continues to receive assurances that the plan to organize our annual conventions on the representative basis meets with the approval of those who give it consideration. Its need and practicability are both apparent.

The need of some more definite method of organizing our convention interests becomes increasingly evident when one considers the new activities which are springing into life among us every year. The Disciples of Christ are not only growing in numbers but in devotion to the supreme tasks of the church in forwarding the kingdom of God in the world. It is apparent that new interests are going to claim the attention of our conventions in increasing number. This is true whether we wish it or not, and we ought to wish it if we desire to speak as a brotherhood upon matters of the utmost moment.

For example, a representative committee is now considering the question as to whether there should be a publication society established by the Disciples. There are many reasons why such a society or board would be an effective helper in a broad, intelligent and constructive literary propaganda. Whatever might be the scope and purpose of such an organization as determined by the men to whom has been intrusted the consideration of the question, it is evident that the Disciples have reached the point at which such an instrument is required.

But to whom would a publication society or board make its report, and from whom would it receive instructions as to its policy and plans? It is quite clear that no one of our missionary societies has any authority either to create or to direct the activities of such an institution. It would be manifestly inexpedient for the time of any one of our missionary sessions in convention to be taken up with reports of a publication society whose function lay in a very different field.

Again we are just organizing a new board known as the American Temperance Board of the Church of Christ. This is quite unrelated to any of our mission work, and yet there is no member of any of our churches who is not interested in the progress of the fight against the saloon. But where in our convention as at present organized would there be an appropriate place for the presentation of this theme and the report of this board? Manifestly nowhere.

It is clear therefore, that our greatest need is a convention, not simply of one or another of our societies or boards, but a convention of the Disciples as a brotherhood. This convention should be made up of delegates chosen by the churches upon a fair basis of representation, such as one delegate for each hundred members, or for each two hundred. The details of the plan could be easily worked out to the satisfaction of all. Those persons who have become annual or life members, or life directors of one of the societies, would naturally have the rights of delegates without action of their congregations. The machinery of such a convention would be comparatively simple. It would be in session continuously during the days of meeting, taking recess from session to session, and to it the different societies and boards would make reports and present their causes.

As a step in this direction we should urge the churches to appoint regular delegates to the New Orleans convention. This would have the double advantage of procuring a larger attendance at that gathering and of making that attendance in some true sense representative of the churches. Moreover, there would appear to be some obligation on the part of a church to defray the expenses of its delegate or delegates to the annual convention. In most of the other religious bodies this obligation is accepted as a matter of course. It should be so among the Disciples. No minister should be expected to pay his traveling and hotel bills while in attendance upon a gathering whose inspiration he will bring back in so large a measure to his people. One hardly needs to add that churches would hardly think of charging up a man's time against him while he is doing his duty at the annual gathering. And yet we have known of churches who grudgingly granted their ministers permission to go, and declined alike to defray their expenses or to provide pulpit supplies. In most other religious bodies such conduct would be regarded as niggardly and undignified.

If the churches take this step of sending their delegates to the New Orleans convention it will be a very natural and logical step for these delegates in convention assembled to take measures toward the organization of a regular and representative convention of the Disciples of Christ. By all means the gathering at Pittsburg in 1909 should be of this kind. A hundred years of history suffices for the imperfect and partial plans with which we are now proceeding. It is not too much to hope that we may begin our second century with a more adequate and representative annual convention.

DEPARTING LEADERS.

The passing of so venerable and beloved a leader as J. S. Lamar calls for more than a momentary reflection upon the strong men who are entering into the larger life. Within a month two such have left the scene of their active ministries to enter into the rest that remains for the people of God. Robert Moffett and J. S. Lamar were men of almost precisely opposite types. The one was an organizer, a leader of activities, a widely travelled and experienced planner of ways and means for the advancement of the kingdom of God. The other was a quiet, almost secluded spirit who was never a leading figure in the church's activities and yet was an almost household word in the homes of Disciples. Robert Moffett was known to the brotherhood by his presence in the gatherings of Disciples and in the strong messages which he brought out of the Holy Scripture and his own rich experience. J. S. Lamar was the saint and mystic who reached an even wider circle through his gifts as a writer. For many years he contributed regularly to our journals, charming all by the gracefulness and dignity of his words. To him was intrusted the honorable task of compiling the life of Isaac Errett, and the work was admirably performed. His later volumes "First Principles" and "Going on to Perfection" were well adapted to the instruction of young Disciples and old. He came of an honored family in the south and was himself an honor to his clan.

In the passing of such men into the larger life those of us who remain behind perceive that our possessions in heaven grow more valuable and our ties with earth are loosening. That God has even greater services for such souls in the ampler experience upon which they are entering cannot be doubted by those who understand even the value of the present partial and preparatory life.

UNION EVANGELISM IN WINNIPEG.

An evangelistic campaign lasting some weeks has recently closed in the city of Winnipeg. The leaders were Dr. J. Wilber Chapman, of the Presbyterian Board of Evangelism, and Dr. J. W. Dawson, of the Congregational National Evangelistic Committee.

Dr. Chas. Gordon (Ralph Conner), of that city, has written an interesting account of the meeting for the general religious press. From it we clip the following paragraphs:

> Dr. Chapman is a man endowed with truly remarkable gifts, a master organizer and manager of men. He is at once conciliatory and firm, quick to receive a suggestion, definite and prompt in his conclusions, and through all there breathes the warm, kindly, human spirit of the man. As a preacher he is quite unique in style and method, he is no elaborator of arguments, he leads no frontal attack upon the enemy, he has no sermons directed against outstanding vices, but he preaches a positive Gospel with a poignant heart-searching power, with a deep, manly tenderness and love that enables him to grip hard and hold firm men's hearts. Then, too, he possesses a marvelous power of anecdotal illustration. His stories are never dragged in for their own sake, they strike quick and deep into the heart and carry the truth with them. The power that is specially characteristic of Dr. Chapman is heart power. Before he is speaking three minutes he is gripping at your heart, and from that time to the end of his meeting, his words keep tugging at you. But it is as an evangelist in securing entrance for his Gospel message and immediate decision for the Christian life that Dr. Chapman is at his greatest. When he comes to his after meeting he becomes possessed of an intense and concentrated determination to win men that is almost irresistible.
>
> Dr. Dawson is great, but in another way. His preaching power is known to the world. His sermons are masterpieces of illuminating and illuminated logic. In illustration he freely calls upon his rich stores of history and literature, while his poetic

imagination lights up some of his greatest passages as lightning a storm-beaten night, or sunlight a summer landscape. He is somewhat new to the evangelistic work, and has not the skill of Chapman in throwing the net, but even in his three weeks' campaign in Winnipeg, he developed a method of his own that became singularly effective. On the whole, the Chapman-Dawson combination for evangelistic work it would be difficult to excel.

Now what about results? There are people so constituted that they demand insistently tabulated statistics, forgetting that we have not yet learned the counter of spiritual arithmetic.

First, in old-fashioned words, souls were saved. Men lost, confessedly lost, were saved, and are today carrying about with them in their hearts an ineffable joy. Others who in this country had wandered far from their religious moorings were recalled.

Second, a social conscience has been developed. The Church and the Christian are awakening to concern not simply for the soul of the individual, but for the soul of the community.

Third, Christian men and women whose religious ambition had hitherto been to escape sin and to finally reach heaven, have had the nobler vision revealed to them. The joy of service and of sacrifice has touched their lives.

Fourth, and perhaps most important, the Church has been revived. Congregations formerly living for themselves have been made to see that the religion of Jesus Christ in its essence is forgetfulness of self. Ministers content with growing attendance of respectable people upon public worship, content with popularity and influence in their communities, have been penetrated by a Divine discontent. They have suddenly become aware that they have been living in the elder brother's country, rejoicing in the Gospel of a good time, unaware of the Father's agony, and forgetful of the younger brother who was far away and lost and dead. They will never be as content again, but they will be happier.

IN BRIEF.

Prof. W. D. MacClintock, of the University of Chicago, who has for years been an active worker in the educational field and an especially valued leader in the High Park Church of this city has been appointed a member of the special educational commission to visit the Philippine Islands for the purpose of making addresses and holding conferences in the educational centers of those islands. Prof. Frederick Starr, of the University, is another member of this commission. About six months will be spent in the Islands. The commission will leave the last of February.

The interest in the union of Baptists and Disciples, or at least in closer co-operation, has taken form in Chicago in an effort to hold joint sessions of the ministerial associations of the two churches once or twice in the month. The proposition grew out of addresses on this theme recently made at the Baptist congress in Baltimore. The Baptist ministers of Chicago have acted upon the matter with promptness and cordiality, and the present prospects indicate an early arrangement which it is hoped may issue in permanent and definite co-operation.

The Kind of Ministers Needed

W. F. Richardson

The man who presumes to speak in the name of the Lord Jesus must expect to be subjected to the severest tests. What are some of the essential things to be looked for in him? What kind of a man must he be? For the minister must first of all be a man, or he will amount to but little as a minister.

1. First of all, he must have **Character.** Paul addresses Timothy as "man of God;" God's man, speaking for him, representing him before the court of the human conscience. He is to "flee" all hurtful lusts, and to "follow after righteousness, godliness, faith, love, patience, meekness." He is to be the thing he teaches others to become. Emerson says, "What you are speaks so loud that I cannot hear what you say;" and many a loud-mouthed Boanerges is ignorant of the fact, patent to everybody else, that the thunder of his voice is drowned by the still louder thunder of his unworthy life. Goethe says, "He who would create something must first be something;" and no man can effect the "new creation" that is wrought by the gospel unless he is himself a new creature. At least, his labors must be far less effective if he fails to embody in himself the truth he preaches. Jesus could say, "I am the truth;" therefore the truth he spake was eternal.

2. The minister must be a man of **Capacity.** Narrow men may accomplish good, even in the great cause of human redemption, but breadth of vision and largeness of sympathy will vastly augment their power. One must be able to assume many positions from which to view truth, in its relations to human life and destiny, if he is to be an effective teacher. Paul became "all things to all men, that he might by all means save some." This does not mean that he was a time-server, but that he was a time-observer, whose vision was restricted to no one angle of human life, but swept over a horizon as wide as that of his Master. A strong, alert mind; warm, sympathetic heart; generous, fraternal disposition, will help mightily to equip one for this holiest of ministries. Such a man will avoid bigotry and sectarianism on the one hand, and on the other hand a false liberality that would, for a seemingly temporary advantage, surrender the very heart of the truth to which he stood committed.

3. The minister must be a man of **Culture.** With universal education of the people must go the higher education of the ministry. The preacher must be a leader of the thought of men, as well as a pleader for their moral betterment. It has been said that if God has little use for man's knowledge, he has none at all for his ignorance. But it is not true that he has little use for man's knowledge and wisdom. He has every need of it, to accomplish his purposes for man. No human capacity or acquirement is useless in his service. The highest gifts can be effective for the highest ends. The day has passed when illiteracy and rudeness will be tolerated in the pulpit. To be ungrammatical, inaccurate, boorish in one's speech is as offensive as to appear in the pulpit in one's shirt sleeves. With the opportunities for intellectual culture now available to young men, no one should think of entering the ministry without taking at least a college course. If possible, he ought to supplement this with work in a good university. And, while there are many men of God whose labors God is blessing, who have lacked these advantages; they would be the first to acknowledge the weakness of their ministry, compared with what it might have been, had they enjoyed these means of larger culture.

4. The minister must be a man of **Consecration.** "For their sakes I consecrate myself, that they also might be consecrated through the truth," says our Lord, in his intercessory prayer for his disciples. Capacity is incapable of great usefulness; culture is ineffective for real service; and even character itself will work but slight blessing to men, if there is not true consecration to one's life work. "This one thing I do," was the key-note of Paul's marvellous ministry. The Master at twelve years of age felt that he must be about the Father's business. What an intense life he lived; one that, lasting only, in its public phases, but a little more than three years, transformed the face of the world and the life of the race. Well might he say, as he hung on the cross, "It is finished." And his servant, Paul, imitating his consecration and zeal, could echo his words, from the prison in Rome, "I have finished my course."

Character, capacity, culture and consecration will render one an acceptable minister of Jesus Christ, and will ensure to him both a fruitful ministry and a rich reward. Let us pray the Lord of the harvest that he will send forth many such laborers into the harvest.

PROVIDENCE.

By J. F. Williams.

(Written for the Christian Century.)

With God, all things together work for good;
Nor less through tears,
Than through life's purest, sweetest joys we learn
To love the Way we had misunderstood.
For through the years
He finds at length, who for the Truth doth yearn,
And knows that Heaven answers in return.

I tread the path of mortals here below;
But here and now
The thorns which hedge me in, are made to bloom
And flowers of hope on desert places grow,
I know not how.
A light, moreover, lifts the distant gloom
And what is now my strength, I thought my doom.

A power not my own doth shape my end:
I seem to be
Within the loving grasp of Wisdom's will;
The good and ill, the lights and shadows blend
In harmony,
And where I least had hoped, I find that still
The Unseen, somehow, doth the present fill.

And when thro shifting tides and low'ring clouds
And hidden shoal,
I launch upon the vast and darksome deep;
When that, at last, which solemnly enshrouds
The helpless soul,
Shall o'er my drifting fragile life-bark sweep,
Ah! then I'll trust Him still His child to keep.

The child sees what we are, behind what we wish to be.

All seed-sowing is a mysterious thing, whether the seed fall into the earth or into souls.

Effective Church Advertising

H. F. Burns

The proper kind of advertising of the services of the church is hardly in danger of being overestimated by pastors and churches. The evangelists know its value. Improper advertising may be repulsive, worse than a waste of money; but the proper kind and amount of advertising is a problem of little less importance to the church, than to the merchant. This is especially true of the city church.

In the Peoria Church there is an advertising committee, appointed by the Official Board. To this committee all advertising work is referred, and they are invited to bring special plans for advertising before the Board and to receive appropriations for carrying out the plans adopted. Some of the means we find helpful are:

1. The daily papers. This is one of the best means of reaching the community. We see to it that carefully prepared announcements of all church meetings are given to the papers; also that meetings and happenings of special interest are correctly and adequately reported. The papers are generous with their space; but many times the editor does not feel that he has the time to "call up" for facts about church events, or to write them up if they are "phoned" him, but will cheerfully take a well written copy, giving generous space to the event. As pastor I endeavor to show my appreciation of the courtesy of the papers by giving them news items, when I can.

2. Post cards. Upon the pastor's desk there is a pile of post cards, with a cut of the church and space for address on one side; on the other a small map of the part of the city where the church is located, showing the location of all principal buildings, hotels, R. R. stations, and the Christian Church, also announcements of services. These cards I mail with announcement of special meetings, or word of personal greeting, wherever I think they will do good—as to strangers in the city, whom I have met, or who have been at the church services.

The same cards are frequently placed on Saturday evening, with the church calendar for the coming Sunday, or with printed invitations, in the mail boxes of the guests at the principal hotels. The hotel clerks are the more ready to assist with this because their house is named and located on the card. This work can be done easily by young men in the church.

3. At present we are planning for a systematic canvass of the boarding and rooming houses within walking distance of the church, with the purpose of discovering young men and young women who have recently come into the city, and have not affiliated themselves with any church. We shall not only leave literature with them, and give them the personal invitation to the church, but shall so divide the work that each case can be "followed up," with other invitations. And an effort will be made to cultivate the personal acquaintance of these young people who are in our midst and without home associations. The difficulty we meet here is in getting some one to do the work well.

Suggestions in this direction from other ministers, I shall read with greatest interest. I hope that many of them will give the readers of the "Century" the benefit of their experience.

Peoria, Ill.

Among the New Books

Old Indian Days, by Charles A. Eastman, New York. The McClure Company. pp. 275. $1.25.

The stories contained in this volume are such as an old hunter and Indian scout might tell to his children or grandchildren back in the east, where one never sees the fierce and heroic figures which come and go in these pages. "The Love of Antelope" is the story of an Indian lover who won the affection of a maiden of the tribe of his fiercest enemies, and the romance of their solitary life in the great ravine. "The Singing Spirit" relates how a party of famished Sioux came upon the cabin of an old trapper, lured by the strange and unknown music of his fiddle, and of what happened thereafter. The stories number nearly a score, and are handsomely illustrated with whole page color sketches.

The Continent of Opportunity, by Francis E. Clark, D. D. New York. Fleming H. Revell Company. pp. 337. $1.50 net.

The continent of South America seemed but yesterday so far away that it was not to be thought of as part of our western world. But with astonishing rapidity its affairs are becoming known to us and the currents of southward travel that formerly stopped with Mexico, or at the furthest at the Isthmus now reach the great continent whose history becomes increasingly interesting as it assumes larger place in our knowledge. Dr. Clark is an ideal recorder of travel experience, for in his journeys about the world he is animated by a serious purpose, that of introducing and interpreting Christian Endeavor to the peoples of all lands. This is not, however, a volume of Christian Endeavor narratives, but a chatty, informed and most readable account of the region and peoples of South America. The author says, "The object of this volume is to give so far as its brief compass and the author's ability allow a comprehensive view of the country and peoples of South America, their history, their possibilities, their chief resources, their intellectual and religious life, together with a traveller's impressions of present-day conditions." Dr. Clark believes that South America is neither the wonderland which over-enthusiastic travellers have described, nor the dismal region which others have depicted. He insists that it is not even the "neglected continent" longer, but rather one of amazing opportunity.

The Lord of Glory, by Benjamin B. Warfield. New York. American Tract Society. pp. 304. $1.50 net.

Prof. Warfield occupies the chair of Systematic Theology in Princeton Seminary. The book is an argument for the divine character of our Lord, based upon the terms applied to him in the New Testament. The author has gone laboriously through the documents of the Christian Scriptures noting every reference to the Master and making the material thus gathered the ground of insistence that Christ's character must be understood from the names applied to him by his earliest biographers, since these titles were apparently the outgrowth of his own teaching concerning himself. The body of the argument is familiar to students of the older type of apologetics. By far the best part of the work is found in the foot-notes which discuss a good deal of the recent literature upon the life of Christ.

The Samaritans, by James Alen Montgomery, Ph. D. The John C. Winston Company. pp. 321. $2.00 net.

This is the most thorough and interesting attempt in the English language to deal with the earliest Jewish sect. It constitutes the Bohlen Lectures for 1906. The author is professor in Old Testament Literature and Language in the Philadelphia Divinity School. He appears to have completely mastered his theme, which has been treated fragmentarily by a multitude of writers in many languages, as his abundant bibliography at the close of the volume proves. After a description of the small remnant of the Samaritans at Nablus, the ancient Shechem, he gives a summary of their origin and history to the present time. Especially interesting is the survey of Jewish literature regarding this despised sect. A section is devoted to the theology of the Samaritans in which their close resemblance to the Sadducees is noted. The final chapter is given to Samaritan inscriptions, Scriptures and literature, including their famous codex of the five books of Moses, certainly the oldest fragment of the Bible in existence.

Delays Are Dangerous

W. T. Moore

So far as I have been able to learn there is but one voice with respect to the Centennial offering for a Bethany College endowment fund. Perhaps nothing has ever been proposed in all our history which has received such a universal chorus of commendation. Still it is true that comparatively few have promptly responded to the appeal which has been made. Most of our brethren say they intend to contribute, but are waiting for a favorable opportunity, and as there is time enough yet, they are putting the matter off for a convenient season. They do not talk this way when dealing with lost souls. They say "Now is the accepted time, now is the day of salvation." This is equally true of the appeal which has been made for Bethany College. A dollar given now may be worth several given at this "convenient season." In any case, delay with respect to this matter may prove fatal to the whole enterprise. Some are waiting with the hope that they may give more liber-

ally after a while than they could if they gave now. This is certainly a worthy motive for delay, but it is dangerous. Give now what you can, and then if you can give more after a while, add to your first contribution. As we are asking for reasonable sums, there is scarcely a single person in the whole brotherhood who cannot give something now. I have received reports from the "St. Louis Union Trust Company," and the "Mercantile Trust Company" of Pittsburg up to February the 1st, and while these banks have received an encouraging number of subscriptions, I feel that the pace must be largely accelerated if the amount proposed to be raised shall be realized. In a short time I wish to publish in our paper a list of the contributors and amounts subscribed up to date, but before doing this, I wish to give all our brethren another opportunity to be registered in this first installment. Please send in your subscriptions at once to either of the banks indicated, or if you prefer you may send directly to me, and you will receive promptly a receipt for the same, while at the same time you will encourage others to do likewise. Will the preachers everywhere take this matter up in their churches without any further delay, and begin at once an active campaign for the Centennial Endowment Fund? It seems to me our Centennial would be largely a farce if we failed to realize a handsome endowment fund for Bethany College.

W. T. Moore, Columbia, Missouri.
February 8, 1908.

CORRESPONDENCE COURSE IN APPLIED CHRISTIANITY

It is the business of the church to apply the principles of Jesus Christ to present day social conditions. To do this successfully one must know men and the problems which are perplexing them. It is the purpose of this course to help ministers—particularly those in industrial centers—to study scientifically and sympathetically conditions in their own fields.

It goes farther than this. It indicates to the student the best methods whereby these conditions may be met. It deals with the modern situation in a modern way. The theoretical aspects of the problems to be considered are reduced to the minimum. The work is so arranged that a man may immediately put his study into effect in his own local field.

Each student puts the emphasis upon the work of study that applies most largely to his own church work. Reporting the results of his efforts, the student receives recommendations from time to time as to the most effective methods of work to be introduced.

A man's own field is the best field for him to study. He has close at hand the laboratory in which he may work out the ideas which will be presented to him. Helpful as the courses in Christian sociology in our theological seminaries may be, it is not possible in the seminary to give the student the experience which may be his after he has become a settled pastor. Many ministers whose pastorates are in what are known as city mission fields feel the inadequacy of the training which they have received in order to meet the problems which now confront them. It is the object of this correspondence course to supplement the fundamental and very valuable training received in the theological seminary.

Many of our difficulties are due to unformed or half-formed opinions and propositions. The course demands the formation of very definite questions and answers. This, of itself, will be an exercise of great value.

OUTLINE OF THE COURSE.

I. Study of Local Field.

A close analysis of conditions in the local church; the equipment of the church for practical work; the social, economic and physical conditions in the community; the organizations at work in the church; a study of the success and failure of methods employed; a study of problem questions in the community; suggestions for a complete study of the moral and religious aspects of the city's life.

II. Methods of Social and Economic Reform.

The philosophy of the labor movement, including socialism, trade unionism, anarchism, etc.; methods of industrial peace, in which suggestions will be given as to how ministers may assist in bringing it about; social centers for the people—the study of lodges, social clubs, the saloon, municipal centers and social settlements.

III. Institutional Church.

The necessity for institutional church work; the principles upon which such work should be done; how to conduct an institutional church with limited finances; general methods of institutional church work.

IV. Evangelism for Workingmen.

Methods of conducting shop meetings; out-of-door preaching; tent meetings; men's meetings.

V. Use of Literature.

The value of literature in church work; how to get results with leaflets; how to write for the press.

VI. How to Advertise the Church.

The psychology of advertising; the principles of advertising; the construction of advertising; the methods of advertising; advertising mediums; the use of type.

In connection with most of these studies it is expected that the student will submit for criticism the result of the work suggested.

This enterprise is not conducted upon a commercial basis. Its sole purpose is to help ministers in their work. But in order to cover the expense of correspondence, special literature, postage, etc., a charge of $5 for the course will be made.

We invite ministers of any denomination to enroll with us as the study is in no sense sectarian.

Address Charles Stelzle, 155 Fifth avenue, New York City.

Let's Cheer Up

If you attend to your work and let your enemy alone, some one else will come along some day and do him up for you.

In casting bread on waters wide
It is no sin
To wait until you're sure the tide
Is coming in.

The devil invented a warm bed to discourage early rising, and the Lord arranged cold bath rooms to hustle a man in getting dressed.

Nodd—"There was to be a meeting of my creditors to-day." Todd—"Well, wasn't there?" "No. They unanimously agreed that they couldn't afford to spend the time.

"I'm weary of being a bachelor girl."
"Well?"
"Do you know any fellow who's tired of being a spinster man?"

Mrs. Houlihan (sobbing)—I never saw ye till th' day before me unforchinit marriage!

Mr. Houlihan—An' I often whist ye had not seen me till th' day after!

Generous.

Mr. Means—I have nothing but praise for the new minister.

Mr. Goode—So I noticed when the plate came around."—Philadelphia Inquirer.

Fond of Both.

He—"Are you a vegetarian?"
She—"Oh, no; I love good beef."
He—"Ah! I wish I were a beef!"
She—"Well, I like veal, also."—The United Presbyterian.

Enthusiasm.

Instructor in Public Speaking—"What is the matter with you, Mr. Brown? Can't you speak any louder? Be more enthusiastic. Open your mouth and throw yourself into it."—Sacred Heart Review.

Perfectly Truthful.

"I really don't believe that you particularly wanted to hear me sing," said a young lady coyly. "I did, indeed," her admirer protested. "I had never heard you before."—Pick-me-up.

It Does So.

Wise—"He says he has perfected plans that will enable him to build low-priced motor cars, placing the machines within the reach of all."

Browne—"My, that means a great business undertaking!"

Wise—"H'm! It also means a great undertaking business."—Catholic Standard and Times.

To Legislators.

Be gentle with the railways;
Oh, handle them with care,
For every time you make them grieve
The public pays more fare.
—Washington Star.

Bad News.

"How are you, Mr. Myers, this inclement weather?"

"Just managing to keep out of the undertaker's hands."

"Oh, I am sorry to hear that!"—Southwestern Presbyterian.

A Matter of Custom.

Two ladies who had not seen each other for years recently met in the street. They recognized each other after a time, and their recognition was cordial.

"So delighted to see you again. Why, you are scarcely altered."

"So glad," and how little changed you are. Why, how long is it since we met?"

"About ten years."

"And why have you never been to see me?"

"My dear, just look at the weather we have had."—Tid-Bits.

Lesson Text John 6:1-18	**The Sunday School Lesson**	International Series 1908 Feb. 23

The Pool of Bethesda*

H. L. Willett

The arrangement of material in the Gospel of John does not appear to be orderly. With the opening of chapter 6 Jesus is represented as being in Galilee, but in the preceding chapter his ministry falls in Judea. It has been suggested by several students of the text that a better arrangement would place chapter 6 after chapter 4, and then follow it with chapter 5; then: 15-24, 1-13, 25-36, 45-52, 37-44. This plan seems to bring the events into more orderly relation with each other, and avoids several difficulties which the present arrangement of the text involves. This would bring the present lesson immediately after the discourse of Jesus upon the True Bread, delivered at Capernaum, which resulted in much popular disapproval and many desertions from his company of disciples. About this time it is probable that Jesus left Galilee for his visit to Jerusalem.

Where Was the Pool?

Many efforts had been made by biblical scholars to locate the pool of Bethesda which had five porches. From the description one would infer that it was a large rectangular pool surrounded by open colonnades and crossed at its central point by a bridge-like added colonnade which formed the fifth porch. It is known that Jerusalem had several pools, of which the one now most familiar is the so-called "Pool of Hezekiah" on the western hill not far from the Church of the Holy Sepulchre. But this is not an intermittent spring, being fed from another pool outside of the walls with which it is connected by a conduit. In the court of the Church of St. Anne near St. Stephen's Gate in the eastern wall there is a ruined Crusader church, in the crypt of which there is a spring which is usually pointed out by the guides as the Pool of Bethesda. But there is no indication that this pool was ever subject to that strange variation which is pointed out as the characteristic of the pool in the lesson. The only water source near the city which has this feature of intermittent flow is the so-called Fountain of the Virgin outside of the eastern wall on the western slope of the valley of Kidron. This spring connects with the Pool of Siloam a quarter of a mile below, through the long conduit dug under the city walls in the reign of King Hezekiah (2 Kings 20:20). That this Pool of Siloam was in the city from the times of Hezekiah onward is clear. It was the pool to which Jesus sent the blind man that he might wash and regain his sight. It is quite probable that this was the scene of the incident here recounted.

The Legend of the Angel.

It will be noticed by the student that the Revised Versions omit the fourth and a portion of the third verse which contain the tradition accounting for the moving of the water, by the legend that an angel periodically stirred it and that the first to plunge in after this agitation was sure of being healed. The cause of the troubling of the water is apparent to anyone who studies the relation of the Virgin's Fountain and the pool below it to its water source in the rocks above, where a pocket fills with water until it overflows, when the syphon action sets in and drains it until it is again refilled. This accounts for the periodical flowing of the water through the conduit and into the Pool of Siloam. It is not strange that peculiar virtues should be attached to waters having this mysterious movement, and that the belief should grow up that only the first to enter after the agitation could receive the healing power.

The Afflicted Man.

Jesus was probably accustomed to visit the places where the sick and the distressed gathered. He was one who went about doing good and his heart was always tender when he beheld the sufferings which sin had brought upon men. He was not well known in Jerusalem as yet, and had opportunity therefore to observe the sufferers gathered about the Pool of the Five Porches without being importuned for help. The man on whom he looked particularly was one long afflicted and well-nigh hopeless of cure because of his inability to reach the healing waters. To him Jesus brought a blessing greater than that of first approach to the troubled pool. He bade him take up his mat and go out. The faith which Jesus inspired was enough to accomplish the cure. The man took the Lord at his word and went forth healed.

The Holy Sabbath.

But in the healing of this cripple Jesus crossed one of the traditions of the Jewish leaders. There was no law against acts of mercy or of necessity upon the Sabbath, but the scribes had drawn fine distinctions, and Jesus' healing of the lame man was construed as a fracture of the Sabbath law. When the man now restored, was questioned by the Jews as to who had wrought his cure, he could not tell them, though they must have known that Jesus only was likely to perform healings of this sort. When Jesus and his new friend met later on in the temple the Lord gave him one of those characteristic counsels which reveal the heart of Jesus' message to men, "Sin no more, lest a worse thing befall thee." This was the Master's favorite admonition to those he met. He knew that sin was the cause of suffering. It lay at the heart of physical disease as in this case, and it was the cause of moral overthrow as in that of the woman taken in sin. To both these and to others Jesus gave the one word of admonition, "Go and sin no more."

The Father's Constant Work.

The lesson closes with one of Jesus' greatest sayings. The Jews had accused him of breaking the Sabbath. Jesus responded that his Father had always been at work. Sabbaths were no exception to the rule of the Father's continuous activity. From the time of creation's first beginning God had never ceased to be active in the great tasks of the Universe. He was always creating new life and lifting it to higher levels. Such ceaseless concern for the development and improvement of the world counted the Sabbath as joint partner with the weak and sought no rest or tarrying. Jesus does not advocate the neglect of a day of rest, but shows that their interpretation of the Sabbath law was shallow and useless. God's work never ceases, for it is of the highest order, nor does the work of the kingdom of God ever reach pause or cessation in its progress. That which Jesus did for the man at the Pool of Bethesda by a single word of power he is doing for all the needy and sinful by the slow but certain processes of redemption, which, through obedience to the laws of righteousness and welfare bring wholeness and health to the bodies and souls of men.

Daily Readings.

Monday—Christ the Lord of Salvation, Matt. 9:1-3. **Tuesday**—Lord of disease and suffering, Mark 1:22-34. **Wednesday**—Power to create anew, 2 Cor. 5:1-21. **Thursday**—The gracious helper, Rom. 8:14-27. **Friday**—The touch of faith, Luke 6:17-23. **Saturday**—The full redemption, Eph. 1:1-12. **Sunday**—Heart wholeness, John 3:7-21.

*International Sunday School Lesson for February 23rd, 1908. Jesus at the Pool of Bethesda, John 6:1-18. Golden Text. "Himself took our infirmities and bear our sicknesses," Matt. 8:17. Memory verses, 8, 9.

THE DES MOINES MISSIONARY RALLY.

High water mark in missionary rallies was reached in Des Moines, Tuesday, January 21. Charles S. Medbury demonstrated again that it is easier to do a big thing than a little one. From 1,000 to 1,500 people were present at the several sessions and gave breathless attention to every word. All classes in the Bible College of Drake University were adjourned and students in other departments had liberty to attend the rally instead of their classes.

From two to four o'clock the business houses of University Place closed and the men came to church. After the public schools were out five hundred children swarmed into the house of God and were given the seats of honor. The impressions which they received from the exhibits and from the words of A. McLean, C. S. Weaver and Dr. Royal J. Dye will never be effaced. After the children the Drake students, who had been present all day, had a special word from Dr. Dye. Even after adjournment groups of student volunteers gathered about the missionaries and kept them talking until train time.

The ministers of Des Moines and the regions round about were present in force and many of them spoke burning words on the world's evangelization. The presence of Mrs. Laura De Laney Garst was a benediction. A further reach and a wider purpose were given to the rally by the messages of a Centennial secretary, W. R. Warren. If Des Moines is an index we shall be giving more than twenty three cents each for Foreign Mission in 1909.

The man who says nothing is never misquoted.

Scripture Rom. 1:14-16	The Prayer Meeting	Topic for Feb. 26

Debt of the Strong to the Weak

The conversion of Paul to Christianity was his call to the mission field. The need which Christ met in him Paul felt was universal. He would have been driven to deny the power of Christ in his own life if he had tried to keep his faith to himself. The attempt to prove a to a man calling himself a disciple of Christ that he is debtor to the non-Christian peoples is a disheartening business. An experience of spiritual realities carries with it the sense of obligation. Information is needed by every disciple. Some are so poorly equipped with information about the world that they have a very imperfect conception of their duties. But where the faith is rightly grounded, presentation of opportunities for the extension of the kingdom of the Lord will be hailed with joy.

The Strong.

The strong are those who enjoy the blessings of the gospel. Let there be no misapprehension here. Circumstances determine the form of service a Christian is bound to render to others; they do not free him from responsibility. The amount of money one gives necessarily depends upon the amount he has. The gift of teaching is possessed in varying degrees. In one respect all who follow

Silas Jones

Christ are equal—every man must do his best. A diseased body may keep you from the mission field or from making money for the Lord's work, but it need not close your lips. You can help according to your ability. You can pray and you can tell your friends the vision that is in your hearts. We think too meanly of ourselves. We do not rejoice enough in the conquering power of our faith. The disciple is strong in the strength of his Master. He undertakes great things because he has a great Leader.

The Weak.

The weak are those who have not Christ. Some of these are reckoned as mighty among the nations. They have armies and navies that command respect. Others are the playthings of the great powers. They are exploited by the commercial nations. They are ignorant. But all have spiritual needs which only Christ can satisfy. The African in bondage to witchcraft, the Chinaman with his ethics of Confucius, and the Hindu, skilled in the dialectic of philosophy, are at one in that they cannot reach their full spiritual stature without Christ. The development of the material resources of heathen lands awaits the coming of Christian ideas. Superstition blocks the way of progress.

"I Am Ready."

Paul knew himself and his message. He was therefore ready for service. To preach in Rome was to face the scorn of the proud and the scoffs of the moral and religious skeptics. Paul knew the future was his; he therefore was unmoved by reproaches and mockings. Is the church ready? Is she secure in the faith that to her Lord belongs by right the judgment of the nations and that he will win them through her? It is one thing to have a vague notion that the world is sometime and in some way to be won to Christ. It is quite another to accept the concrete situation and go to work for the realization of the vision of world-conquest. Paul had visions, but he kept his feet on the earth. He did not dare to pray unless he worked. The church has the opportunity of the ages. The doors are open for the entrance of the gospel into every country of the earth. The results of a century of missions are seen in the changing customs and ideas of non-Christian peoples. It is possible to evangelize the world.

Scripture Rom. 10:8-15	Christian Endeavor	Topic for Feb. 23

Our Foreign Missions

This is a very important meeting. It is the best chance of the year for setting before the Endeavorers the foreign mission work of our church. Use it to the best advantage.

The leader's opening remarks may speak of the foreign mission work of the Disciples in general, its scope and importance, the range of countries covered, the number of people for whom the church is responsible, the success of the work—just a few opening words tending to make the Endeavorers realize that the meeting has a big theme and that they are a part of a large work.

A FEW FACTS OF THE LAST YEAR.

Gains in Money—The receipts amount to $305,534, a gain of $36,807, or 13 per cent.

Churches—Number contributing 3,415, a gain of 237. They gave $123,468, a gain of $14,450, or 13 per cent, the largest gain from the churches as churches in the history of the society. The churches averaged $36.13, and 1,060 reached their apportionment. We hope to enlist 5,000 contributing churches this year.

Sunday Schools—Last year 3,785 schools observed Children's Day, a gain of 147, and their offerings aggregated $77,158, a gain of $10,349, or 15 per cent. This is the largest gain from the schools in the whole history of the society. The schools averaged $20.38 each and 1,628 reached their apportionment.

Endeavor Societies—Note that 997 made offerings, a gain of only 28. Their gifts reached $12,789, a gain of $781. They averaged $12.84 and 439 reached their apportionment. During the current year we ask them for $15,000.

Personal—Personal offerings number 953. They aggregate $32,145. They averaged $33.73.

Annuities—Thirty-three gifts were received on the Annuity Plan, amounting to $36,250, a gain of $14,237, or 60 per cent.

New Missionaries—Nine new missionaries were sent out. We hope to send out fifty by Sept. 30, 1908.

Missionary Force—The whole missionary force now numbers 564, including 410 native evangelists and helpers, a gain of 76.

Medical—The Foreign Society supports nineteen hospitals, and last year 99,087 patients were treated. This is a Christly work.

Educational — Forty colleges and schools are supported, and the attendance last year was 3,388, a gain of 883.

Orphans—The Foreign Society feeds and clothes and houses and educates about 40 orphans. This is a great work indeed. Help it! Please support one yourself.

Literature—A great amount of literature is written and translated and printed in the different tongues where work is being done. This branch of the service is very important.

Membership—The membership in all fields is 9,879. The number in the Sunday schools is 7,220. During the past year there were 1,912.

* * *

No work is more blessed than this work. Last November, the Rev. Griffith John, D. D., one of the oldest missionaries of the London Missionary society, went back to China. He had spent fifty years there, and then, breaking down, came to America to live with his son. After a year or more the doctors told him that he could go back. A little deputation of friends of missions waited on him before he left and presented an address. Among his statements in reply, Dr. John said:

"I would not exchange places with King Edward or with your President. The work of the missionary is a blessed work. I have given fifty years to China. I do not want to live always, but I would like to live some more for China. I would be glad to give China fifty years more!"

For Daily Reading.

Monday, Feb. 17—Saints are missionaries, 1 Pet. 2:5-9. **Tuesday, Feb. 18**—Lightbearers, Phil. 2:14-16. **Wednesday,** Feb. 19—Life for life, Luke 14:26-29. **Thursday,** Feb. 20—All to Christ, Luke 5:1-11. **Friday,** Feb. 21—Holy boldness, Ps. 46: 1-11. **Saturday,** Feb. 22—The money side, 1 Chron. 29: 2, 3, 14, 16. **Sunday,** Feb. 23—Topic—The foreign mission work of our denomination; a survey. Rom. 10: 8-15.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

The Ohio convention is to be held at Columbus in May.

F. M. Branic has left Red Cloud, Neb., to take work in Iowa.

The church at Bangor, Mich., was rededicated January 26.

J. W. White has, we understand, resigned at Elmwood, Neb.

C. H. Mattox is to hold a meeting for the church at Minden, Neb.

W. J. Lloyd and L. S. Ridenour are in a meeting at Osborne, Kan.

J. L. Haddock has been conducting a meeting at Forrest City, Ark.

J. A. Parker's congregation at Arapahoe, Neb., are planning to build.

J. B. Hunley has resigned at Canon City, Colo., to take effect May 1.

T. A. Cole of Abilene, Kan., assisted in a meeting at Manhattan recently.

The brethren are pleased with the work of L. C. Brink at Ferris, Mich.

Lockhart and Ridenour have been holding a meeting at Caldwell, Kan.

J. A. Clemens closes his work with the church at Roseville, Ill., the second Sunday in March.

J. C. B. Stivers is assisting in a meeting at East Aurora, N. Y., where Lewis S. Coat ministers.

J. W. Paine is supplying half time at Pleasant Hill church, having removed to Pawnee City, Neb.

L. A. Chapman of Mt. Pleasant, Iowa, where they have a $75,000 Y. M. C. A. building, and the Iowa Wesleyan University, has been called upon during his pastorate there to preach for the Asso-

Continued in next column.

WISE CLERK

Quits Sandwiches and Coffee for Lunch.

The noon-day lunch for the Department clerks at Washington, is often a most serious question.

"For fifteen years," writes one of these clerks, "I have been working in one of the Gov't Departments. About two years ago I found myself every afternoon, with a very tired feeling in my head, trying to get the day's work off my desk.

"I had heard of Grape-Nuts as a food for brain and nerve centres, so I began to eat it instead of my usual heavy breakfast, then for my lunch instead of sandwiches and coffee.

"In a very short time the tired feeling in the head left me, and ever since then the afternoon's work has been done with as much ease and pleasure as the morning's work.

"Grape-Nuts for two meals a day has worked, in my case, just as advertised, producing that reserve force and supply of energy that does not permit one to tire easily—so essential to the successful prosecution of one's life work." "There's a reason."

Name given by Postum Co., Battle Creek, Mich. Read the "Road to Wellville," in pkgs.

ciation oftener than any other minister in the city. He preached at the Y. M. C. A. on last Sunday afternoon.

A. B. Moore has entered upon his fourth year's work with the congregation at Burlington, Kan.

C. H. Hilton has just begun a series of night sermons at Milton, Ore., on the subject of "Adventism."

Mr. and Mrs. P. M. Kendall are to assist P. H. Welshimer in a revival at Canton, O., next October.

Three baptisms are reported from the girls' orphanage of the C. W. B. M. at Bayamon, Porto Rico.

W. J. Lhamon, of Columbia, Mo., preached at Carrollton, Sunday, January 26, morning and evening.

Hugh Wayt delivered an address before the Masonic Lodge in their temple in Barnesville, Ohio, Feb. 7.

Andrew P. Johnson has accepted a call with the church at Bethany, Mo., beginning the first Sunday in February.

W. W. Burks, minister at Nevada, Mo., has been preaching in a very interesting meeting at the First Church, Joplin, Mo.

L. L. Carpenter of Wabash, Ind., will dedicate the new house of worship at Anadarko, Okla., on Lord's Day, Feb. 23.

G. W. Kitchen, of Chanute, Kan., is taking a month's vacation and helping the church at Maryville, Mo., in a meeting.

H. O. Breeden will begin a meeting with the First Church at St. Joseph, Mo., March 1, to continue probably two weeks.

Sparta, O., was to begin a meeting last Lord's day. The minister, F. M. Myrick, is to be assisted by H. E. Aldacker.

The last year was a good one with the church at Traverse City, Mich., one hundred new members having been added to the list.

C. F. Rose, of Virginia, has been extended a call to supply the place vacant at Belvidere, Neb., by the resignation of L. D. Cox.

A good interest is being taken in the meeting at Harrison, O., where Justin N. Green has been preaching for M. G. Long and his church.

Waller Monroe, who has been in the banking business at Lincoln, Neb., has decided to enter the ministry. He is a graduate of Cotner University.

J. T. Vance, father of Evangelist S. J. Vance, passed away February 8, at Webb City, Mo., at the age of 80 years. He was a Christian over sixty years.

H. E. Tucker, who has been in charge of the church at Platte City, Mo., for two years, has been engaged indefinitely and receives an increase in his salary of $250.

Charles M. Fillmore heartily commends E. C. Mannan, 1013 E. Morris street, Indianapolis, Ind., as a singer for churches in or near that city, who want some one to help in a meeting. He clerks in one of the large stores and could only sing in towns where he could get back home every night after meeting.

A Prominent Playwright

Says: "I don't know when I have read anything more moving than your simple account of that dying mother handing over her baby to the care of strangers."

"THE DELINEATOR CHILD-RESCUE CAMPAIGN"

has uncovered many more heart-stories such as this.

Get the current number of any Newsdealer or of any Merchant handling Butterick Patterns or of us. 15 Cents per Copy, $1.00 per year.

THE DELINEATOR, Butterick Bldg., N.Y.

M. M. Smith says that on the fourth Sunday in February our brethren at Mount Vernon, Texas., expect to occupy their new building, which will be the best in the town.

Morton L. Rose, minister at North Yakima, Wash., and wife were recently presented with two sets of silver knives and forks by the church and the W. C. T. U. gave them a set of silver spoons.

C. M. Hughes is singing for the church at Paulding, O., in a meeting which the pastor, T. W. Trumbull, has begun. We have a well equipped building there Bro. Hughes has some open dates.

James N. Crutcher led the local option forces to victory in Higginsville, Mo., Feb. 7, by a majority of 188. Bro. Crutcher has been selected to conduct the county campaign for Lafayette county.

J. M. Monroe of Oklahoma City, Okla., dedicated the church at Fletcher, January 19. The following Lord's day he dedicated the church at Binger. At each place the amount raised exceeded the indebtedness.

N. S. Haynes of Decatur, Ill. supplied his pulpit for J. Will Walters at Niantic during his absence of three weeks, conducting a meeting at Ludlow. The brethren at Niantic speak enthusiastically of Bro. Haynes' sermons while there.

Homer W. Carpenter began his work with the Wayne street Church, Lima, O., January 5, was greeted with a filled house and tendered a reception. There has been a forward movement in all departments and they began a revival February 2.

F. B. Hobson, who took the church at Kearney, Neb., when it was a mission, has handed in his resignation, to take effect within three months. He has done an excellent work there, and since the spring of 1906 the cause has been self-supporting. He has been preaching on Sunday afternoons at Gibbon, where he organized a congregation.

"A green winter makes a fat churchyard," quotes the Baltimore Sun. Also a green doctor, with the assistance of a green nurse or two.

THE CHICAGO CHURCHES.

Irving Park.

On February 9 tne church celebrated the occasion of its freedom from debt. The last $3,100 was paid off within 18 months. The entire budget for 1907 was about $5,000, an average of $29.50 per active member. The annual reports of the previous week showed 43 additions, a C. W. B. M. of 70 members, a Sunday school, including all departments, of 500, and all other departments prosperous. A short evangelistic service with home forces will be held in March.

W. F. Rothenburger,
Pastor.

Eureka Glee Club.

The Glee Club of Eureka College will be in the city next week. The club will give a sacred concert in the Sheffield Avenue Church, Sunday night, will sing in the Austin Church Monday night and in the Englewood Church Tuesday night.

R. W. ABBERLEY AT VINCENNES IND.

On Sunday, January 5th, we began a protracted meeting with the First Christian Church. The evangelist was R. W. Abberley of Rushville, Ind. The meeting lasted for 22 evenings and resulted in 53 additions to the church. The additions were almost all adults.

The church here has many strong preachers, but none ever preached a finer series of sermons than did Bro.

Continued in next column.

GOT MAD

When Told That Coffee Hurt Him.

One of the evidences that coffee is injurious to the nervous system, is the fact that many persons who are addicted to its use, grow wrathy when the suggestion is made that coffee causes them to "flare up" so easily.

A doctor writes:

"Coffee three times a day—I thought I could not get along without it. I was never well, prone to get excited and often troubled, but any suggestion that coffee was not good for me made me furious.

"I noticed the tendency to become excited was growing on me. My hands and feet were cold, fingers looked shriveled, liver inactive, constipated, coated tongue, bad breath and general lower vitality. (A perfect picture of caffeine poisoning.)

"A friend strongly advised me to give up coffee and use Postum, so I tried the change a few weeks and found a marked improvement in temper, nerves and general condition. I felt so firm that I thought I could go back to coffee. Three times I tried it but always had to quit coffee and return to Postum.

"Being a physician with a large practice and plenty of experience, it was hard for me to believe that coffee could have such a profound effect on my system. Perhaps my fondness for the beverage made me loath to admit its ill effects.

"For several years now I have ordered hundreds of patients to quit coffee and have prescribed Postum instead with good results to the patients and more prompt response to my medicines." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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Al...pe. He ...he meeting was much in-
te...There ... ...n by sickness. It was a
gre...nity h... ...to the writer to have the
fell... int... ...ro. Abberley. The writer
and L... ...ey were college students
togeth... ...ner University. We had
not s... ...ch other for 15 years. Bro.
Abber... ...s an able preacher of the
Gospe... He knows the message and
he poss...sses rare ability as a pulpit orator. One thing that mitigated against so great an ingathering was that last year we had such a great ingathering. The Sunday school has been completely gleaned the year before in the Wilson-Lintt meeting.

William Oeschger.

A DENVER MEETING.

Our meeting at the Berkeley Christian Church, in Denver, closed Thursday, January 30, after seventeen days' preaching. There were 109 additions to the membership during the progress of the revival. It was a blessing to be able to help such an active, earnest, honest band of workers as the congregation at Berkeley; eager were they and willing to do whatever lay within their power to further the success of the meeting, and I feel that although there is a great work for them to do, still they will meet the questions bravely and win the great victory that awaits them.

To the extensive and careful preparations on the part of the pastor, Willard McCarthy and the church board is due, in a large measure, the success attending the effort.

Of the hospitality extended me in Bro. McCarthy's home, and in the homes of the various members, I can not say too much. Sister McCarthy is a consecrated woman, a power for good in that community and an earnest worker in the service of the Lord. It was my pleasure to meet many old friends and to make new ones in Berkeley, and I trust and confidently expect to hear great things of that congregation in the future.

The work in Carrolton moves grandly forward and we are planning many new things in our library and gymnasium association. Mr. Frank A. Wellman of Denver, is to be associated with me as assistant pastor.

The pleasant memories of the Denver meeting will long abide with us.

R. H. Sawyer.

THE FIRST GREAT EVENT OF 1908.

The program of our Lord calls for nothing less than the evangelization of the whole world. "Go ye therefore and preach the gospel to every creature," is the least that a loyal Disciple of our crucified and risen Lord can consider as his duty.

To be partners with the Lord in such a world-wide enterprise ought to make us feel that we are highly exalted and to thrill with joy as we seek to carry out his purposes concerning the children of men. While we have been urging the brotherhood to evangelize the states, it was not simply for the sake of the states themselves. As much as we desire to see every state of our Union enjoying the blessings of a full New Testament gospel, we plan and plead and pray for this, that we may become factors in giving the message of life to the uttermost parts of the earth.

We build congregations and houses in Kentucky, that they in turn may not only help in the solution of Kentucky's problems, but that they may have the broader vision of the "islands of the seas." As the offering for foreign missions is the first of the year and the first in its magnitude, it is the first great event of 1908. How great it shall be depends on what we make it.

We ought to advance by leaps and bounds. We ought to wipe out the disgraceful black squares that have stood so long against us. Instead of 5,000 churches giving this year to preach the gospel in the regions beyond, there ought to be 10,000 churches keeping step to the music of God's truth.

The 5,000 giving would mark an advance; but the 10,000 would create a mighty tidal wave of enthusiasm that would make new records for every missionary effort among us.

There can be no just reason why every church should not be in line for doing God's will. There is every reason why every Disciple should have fellowship with the work of the brotherhood in sending the light to those who sit in darkness and in the shadow of death. The writer wants to add his humble word to help, if possible, swell the rising tide of interest in the offering for foreign missions the first Lord's day in March, 1908.

Sulphur, Ky. H. W. Elliott, Sec.

SOUTHERN INDIANA MINISTERIAL INSTITUTE.

The Southern Indiana Ministerial Institute will be held at Bedford on February 25, 26 and 27. It is earnestly desired that every preacher in southern Indiana be present. The church at Bedford will entertain all that will attend. An excellent program has been arranged for the occasion. The following is the program:

Tuesday Evening, February 25, 7:30, devotional service; address of welcome, J. W. Newland of Bedford; response by president of the Institute, William Oeschger; 8:00, address, "The Attitude of the Church Toward the Modern Spirit of Democracy," by E. R. Edwards of Kokomo.

Wednesday Morning—9:00, devotional service; 9:20, appointment of committees; 9:30, paper, "The Basis of Brotherhood in Christ," by H. L. Stine of Tipton. The paper is to be followed by a full discussion.

Afternoon—1:30, devotional service; 1:45, paper; "Evangelistic Preaching," by T. H. Adams, followed by a discussion; 3:00, paper, "The Place of the Holy Spirit in Our Preaching," by T. J. Clark, of Bloomington, followed by discussion.

Evening—7:30, devotional service; 8:00, address, "The Pulpit and Modern Thought," by George A. Campbell of Chicago, Ill.

Thursday Morning—9:00, devotional service, 9:20; business session, report of committees and election of officers; 9:45, paper, "The Preacher's Relation to Social Reform," by E. E. Davidson of Washington, followed by discussion.

Thursday Afternoon—1:30, devotional service; 1:45, paper, "How to Reach and Hold Men for the Church," by Harry G. Hill of Indianapolis, followed by a free discussion, closing announcements and adjournment.

All those who expect to attend the Institute should write to Melvin Putman, the pastor of the Bedford church. Every preacher who can possibly go should attend the Institute.

LAWRENCEBURG (IND.) LETTER

I have accepted a call to the Christian Church at Greensburg, Ind., and will close my work here the latter part of March. I succeed James Mailley, who goes to Colorado Springs.

The Protestant churches here had not been in the habit of co-operating—the last effort in that direction having resulted unfavorably. But the present pastors began to speak one with another, about the unhealthy moral and spiritual conditions prevailing in the community, and it was seen that something would have to be done. A series of union temperance meetings was held, the pastors doing the preaching. An anti-saloon league was the result. The saloons having had their own sweet way for years, began to take notice. A little effort was made to observe the Sunday closing statute. But several were indicted for a failure to comply with this law. The agitation continued. So far the league has not failed to win every point at issue—an important case having just been decided in its favor.

At the first of the year a series of union meetings began, the pastors doing the preaching. Each one preached what he thought was needed. The first week we itinerated among the churches, then we went to the Methodist church, as it was the largest. No jar or discord of any kind marred the beautiful spirit that prevailed from first to last. Each preacher laid on as much and as hard as it pleased him, and the others said "Amen." At first there was an incipient tendency toward a mourner's bench. No one criticised. We just prayed and worked. This tendency was soon a thing of the past. Penitents stood and confessed Christ, very much as they would have done in one of our own meetings. The Methodist preacher declared that any method suited him; that perhaps they had been too ironclad in their methods anyway. The Baptist preacher spoke on the text, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on His name." If he had been a candidate for a Christian pulpit of the most conservative type, that sermon would have secured him the call. The Presbyterian preacher does not believe in denominaticnalism. He put the reasons for unity as strongly as any of our preachers would have done. I closed the series with a sermon based on the 17th of John. The response was hearty. At the beginning, it would not have been so well received, but having experienced four weeks of blessed fellowship, they wanted more.

There were not many conversions outside of the churches, but the effect in toning up the life of the members, smoothing out wrinkles and elevating the moral tone of the community was excellent, and, best of all, was the revelation that Christians, whose life is in Christ, can work together for the betterment of the town—for to many it seemed to come as a revelation, even to some of our own people.

My own experience is to the effect that I have never been in a meeting of any kind that did me more good, and that is the sentiment of many others, including, possibly, all the preachers.

I cannot resist the temptation to record a conviction that has been mine for a long time, namely, that we need to emphasize the prayer method in getting people together in Christ. We have tried argument, and I believe in that when nothing else will tak[illegible]. But we have been over zealou[illegible] spirit of argument stirs up [illegible] the devil more frequently t[illegible] it of unity. When Christ w[illegible] his disciples one, He prayed. [illegible] ould have more prayer meeting[illegible] one object in view, its realization [illegible]d be much nearer. There is a [illegible] ctarian spirit in many Disciples, t[illegible] only prayer will exercise; then there is the spirit of denominational loyalty that only prayer will remove and bring the larger view.

I wish that there might be some way to inaugurate a general movement in this direction. But little trouble will be found in uniting people in whom dwelleth the Spirit of God.

W. G. Johnstone.

Lawrenceburg, Ind.

MARCH OFFERING NOTES.

In every church special efforts should be made to enlist every member in the March offering. If any are sick or absent they should be urged to do their part.

In one church one of the members makes it his business to see that the missionary offerings are taken. He goes to the minister in charge and reminds him that the time for the offering is approaching, and that ample preparation should be made.

If a preacher should overlook the March offering, or fail to prepare for it, the elders and deacons should go to him and suggest that he begin at once to prepare for it. They should also assure him of their abiding and abounding interest in the cause and their readiness to assist.

Our Lord said, "It is more blessed to give than it is to receive." This is the only beatitude in the New Testament that is in the comparative degree. Our Lord meant what he said. If we all believe his statement, the offering in March will be far more liberal than any that has been taken in other years.

It is unthinkable that any student of the Scriptures should doubt that the evangelization of the world is the great work of the church. This was the one work the apostolic church had on hand. Their activity was shaped by the great commission.

The question is not, "Do you believe in missions?" But "Do you believe in Jesus, the Christ?" No one can believe in him and understand his program and be opposed or indifferent to missions. To oppose missions is to oppose the Author of the missionary enterprise. To oppose missions is to fight against God.

Doors are open on all sides. The nations are ready as never before to hear the word of truth, the gospel of salvation. The church is rich and strong. God has put it into her power to give the gospel to the whole world in this generation. If this is not done, it will be because the church has not been loyal to the Lord she professes to serve and honor.

GIRARD, OHIO MEETING.

Three years ago the state board was called in council to help try and save the church at Girard, Ohio. After looking over the conditions that existed at that time, the field was pronounced hopeless. The few that were then worshiping at the place secured student preaching for a time, but finally secured Bro. S. C. Cliffe for half his time, the church at Mineral Ridge taking the other half. Bro. Cliffe is a safe and consecrated man of God; the work prospered, at last, with some opposition, he decided to try and get an evangelist to conduct a meeting. He wrote me of their trials. I had made up my mind to conduct meetings in three small churches this year—why not take this one. I had never tried to conduct a meeting where the church had preaching only half time, but I concluded to try it any way. You know I carry a singer, and the expense is great.

We arrived on the field, found a small band ready to work at anything suggested. I suggested, and kept on suggesting. The Methodist church was the strong church, and began a meeting at the same time; our meeting was announced weeks before.

Our house soon proved to be too small, the people commenced to accept the Christ until sixty-six persons had been added to the list of the saved, in all this number there was not a half-dozen children; almost a score of young men from 18 to 20 years, and the others were heads of families, the very best people in the city. Out of the young men, I am expecting one, possibly two, young preachers.

As is my custom, I never left the field until all had been assigned work, and until all had made a pledge for the support of the work, both old and new members. Organized Christian Endeavorers with fifty members; Sunday school doubled in attendance; almost every society in the church doubled its membership; a pastor was called for all his time. The weekly pledges will reach at least $35 per week. The meeting was paid for in full. They are happy; so am I. I say again, any church that will hustle can have a great meeting, pay for the same and double membership. The church had been divided for years, it is now united, and all are back in service. Get a vision, brethren, get a vision; plan for great things and God will give them. Do not be afraid to plan to get the best evangelist in the land; it will pay you to do so. I go next to Dunham Avenue, Cleveland. Have May open.

J. O. Shelburne.

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SOME KENTUCKY HAPPENINGS

D. G. Combs, wife and daughter, were sick much of January and hence he was at work only 16 days. There were 14 additions.

Harlan C. Runyon tells us that six were added and the work doing well in every way. He begins his seventh year with February.

Bardstown had the services of J. B. Briney half time. Some new officers elected and the outlook good.

Four added at Campbellsville during the last quarter and Wm. Stanley says the indications are full of promise for future success.

J. P. Bicknell has begun work in the vicinity of Hazel Green as the "living link" of "A Friend." There were five added during the 11 days he has worked. Wish we had a dozen Bicknells and "Friends."

Bromley is progressing well and J. P. Bornwasser had good audiences on days of bad weather.

The sickness of J. W. Master's mother and personal interests kept him out of the field. A letter from one of his recent converts would make good reading for folks who are interested in mountain work. This man was one of the men whom there seemed to be no hope, who is now a jubilant Christian.

There were eleven added in Jackson county by Z. Ball. Bad roads and smallpox interfered much with the work. Speaking of bad roads note the extract from a letter to me that follows:

"We are expecting you. The roads are bad; but we can pilot you safely through them. The pike is buried about two and one-half feet below the earth; but the mud is so soft we can find it almost every step of the way. The only trouble is in some places the pike is deeper than this and we have to bury the body of the buggy in the mud before we reach it. However there will be no difficulty in reaching H ———. Many care worn travelers have accomplished this remarkable feat this winter." Say, would you like to travel that road, my friendly reader?

J. B. Flinchum tells of his first month's work with us in Breathitt county. One added. At work on a building. He is the "living link" evangelist for Harrodsburg.

Thirty-three additions in Morgan county by W. L. Lacy. In spite of bad roads the truth triumphs.

One baptized at Jackson and a number of things encourage the minister, C. M. Summers. The members are manifesting the "grace" of giving in a way that is highly gratifying.

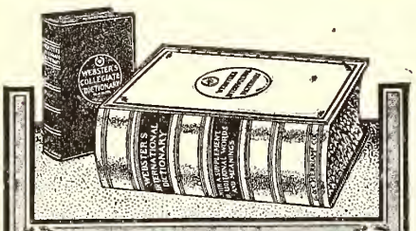
A. Sanders has begun work in the Sandy Valley. He is located at Paintsville and preached there half time—the other half being given to the work in the regions round about.

South Louisville work has some encouragement by the return of some of their best members who have moved away. Bro. Richey hopes for greater growth in the near future.

Two added at Morehead, W. F. Smith, the minister says: "Our work here is neither an artesian well nor a flowing spring. We pump and blast for what we get. People here seem to be of the opinion that something is doing."

W. H. Elliott, Sec.

Sulphur, Ky., Jan. 31, 1908.



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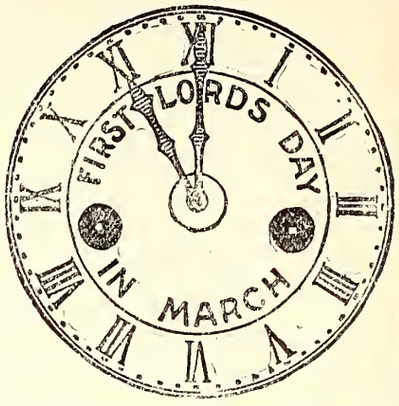

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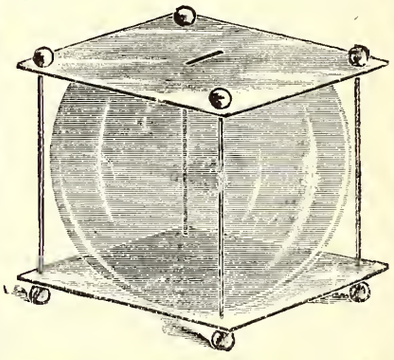
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From Our Growing Churches

TELEGRAMS

Ashland, O., Feb. 9—26 added here. Nearly all adults. Fine audience and outlook for good meeting very hopeful. Pearce is a splendid preacher and is doing a really great work in a very difficult field. Bruce Brown.

Grabell, Ind., Feb. 10—Having a great meeting at Harlan, Ind., with Mitchell and Bilby. Seventeen to date. Whole country stirred. Leon Couch, Minister.

Beatrice, Neb., Feb. 10—Evangelist and Mrs. Scoville, Mr. and Mrs. Ullom, Van Camp and Knowles are leading us in the greatest meeting ever held in Beatrice, and in the greatest meeting ever held in any individual church west of the Missouri river. We are rejoicing over results. 172 the first week, 170 the second week, 170 the third week, 52 yesterday, 564 to date. This old town that resisted the efforts of Ostrum and Sunday in union work, is yielding to the power of the gospel. Brother Scoville preached the Bible doctrine in the Scripture lesson, the baptismal service and every other part of the service, and is still the power of God unto salvation. Praise God. J. E. Davis, Pastor.

Chicago, Ill., Feb. 10—Closed at Kenton with 112, over 100 baptisms. Started at Jackson Boulevard last Sunday. Preparation by Pastor Stockdale unsurpassed. 36 to date. 24 confessions yesterday. All the difficulties typical of a Chicago church. Herbert Yeuell.

COLORADO.

Grand Junction—Seven additions in regular service. J. H. McCartney.

Denver—One of the most successful meetings ever held by our people in Denver closed Thursday, January 30th, at the Berkeley church. R. H. Sawyer of Carrollton, Mo., did the preaching and did it more than well. As a result there were ninety-three baptisms and sixteen otherwise received. At the beginning the most hopeful of our members thought that fifty would mean a great meeting. B. B. Tyler says that this is the greatest meeting ever held by any of our churches in Denver, so far as he knows. It certainly has been a great incentive to us all to do greater things. Our vision is much enlarged. We cannot speak too highly of Bro. Sawyer and his work. He is sweet-spirited, consecrated and earnest. A strictly Bible preacher and his hearers are made to feel the power of the message he brings. The immediate results of the work are 109 members and an incentive to greater things. We feel now that we can easily add over 100 new members during 1908.

Willard McCarthy.

ILLINOIS.

Rantoul—We are having good audiences and fine interest in our meeting, which began here Sunday. Louis O. Lehman, the minister, is preaching some splendid sermons. I have a junior and senior chorus. The church has a membership of about 250. Will be here through February. Sing at Springfield, Ill., in March.

Charles E. McVay,
Song Evangelist.

Rock Island—The Memorial Christian church closed a three weeks' meeting, January 27, conducted by S. T. Martin, recently city evangelist of Chicago, and J. H. Davis of Oskaloosa.

The work of the brethren was very acceptable to the church and resulted in lasting good; 54 actual additions to our membership were made, 43 by baptism and confession, and 11 by relation.

This church is made rich by some of the best Christian workers we ever knew. We believe the year to come will be a fruitful and blessed one. The ministers who have served this church in the past have left their mark for lasting good. W. B. Clemmer, Pastor.

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INDIANA.

Indianapolis—Just closed a four weeks' meeting with home forces in the Hillside church, with 52 accessions. Frank Huston gave excellent help the first week; after that our own choir leader, E. E. Mannan, had full charge of the music. There is no better gospel soloist among us. Chas. M. Fillmore.

Indianapolis—Since January 1st we have had 29 additions to the Seventh Church; 11 confessions, 2 from other churches, 16 by letter. The work starts well. I finish my work at Butler in June, after which I can give full time to this excellent field. Clay Trusty.

IOWA.

Colfax—Two confessions Feb. 2, 1908.
Thomas H. Popplewell.

Clinton—We began our revival here yesterday with home forces and A. L. Haley, Butler, Ind., as song leader. One addition last night. More to come.
R. B. Doan.

Bloomfield—Our recent meeting of four weeks' duration, conducted by J. Arthur Stout of Carlsbad, New Mexico, evangelist, and Bro. L. D. Sprague of California, Mo., singing evangelist, closed with 39 additions to the church, 27 by primary obedience, and 12 by letter and statement. There were 22 of the entire number adults, nine were young men and women, and seven were younger persons from the Sunday school.

The weather throughout the meeting was superb and the crowds the greatest of any meeting held in the new church edifice. Bro. Stout is an earnest and forceful speaker and will doubtless be on[illegible]ur evangelists in the near future. T[illegible]ch cannot be said of the work o[illegible] L. D. Sprague, not only his solos c[illegible] the people, but he is a master [illegible]an in leading a large chorus choir. [illegible]hurch bought his supply of books, "[illegible]s of the King," before he took his d[illegible]ire from us. One added by letter s[illegible]he meeting closed.
F. D. Ferrall, Pastor.

Des Moines—Ministers' meeting February 10, Central (Idleman), two confessions, two by letter; University (Medbury), one confession; Highland Park (Eppord), three confessions; one by letter; Capitol Hill (Van Horn), one by statement. Present, Idleman, Medbury, Van Horn, W. S. Johnson, Mingus, Finkle, Boggess, Eppard.
John McD. Horne, Sec.

KANSAS.

Kansas City—Two men made the good confession at the evening service at the Northside church last night.
James S. Myers.

Formosa—I closed meeting at Buffalo, Kans., with 102 additions; Fredonia.

APPLES

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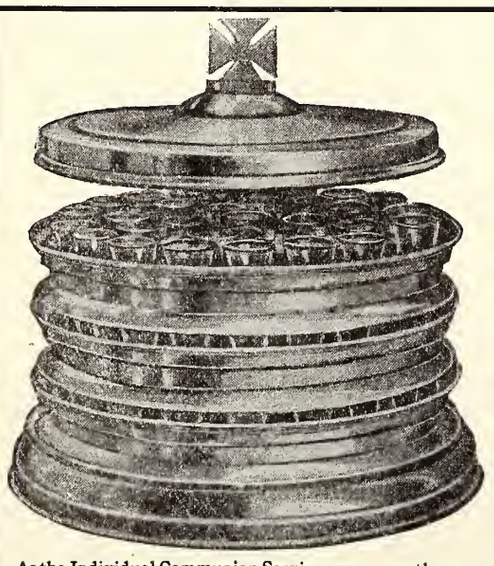

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Kans., with 259 additions and now are at Formosa, Kans., with 21 added already, and had to move to the Opera House Sunday on account of crowds. I begin at Ellis, Kansas, March 1.

Richard Martin.

Dighton—A confession at regular service yesterday. Seventeen enrolled in a teachers' training class. A class of ten is doing good work in the Life of Christ course, offered by the American Institute of Sacred Literature. Bible school is in a flourishing condition.

W. M. Mayfield, Minister.

NEBRASKA.

Grand Island—We had three confessions and one other addition here in January, and two confessions on February 9. Our work in Grand Island was never more prosperous than now.

James R. McIntire.

NEW YORK.

Syracuse—Meeting of Rowland Street Church two weeks old, 13 additions, eight by confession. Meeting continues.

C. R. Stauffer,
Pastor Evangelist.

OHIO.

Cleveland—Miles Avenue Church; great meeting just closed. J. Herman Dodd is a great evangelist. Eighty-four additions. Many heads of families. The audiences are better than ever.

T. Alfred Fleming, Pastor.

OKLAHOMA.

Carney—Four additions; one from the Congregationalists, two by letter, and one by confession.

A. G. McCown, Elder.

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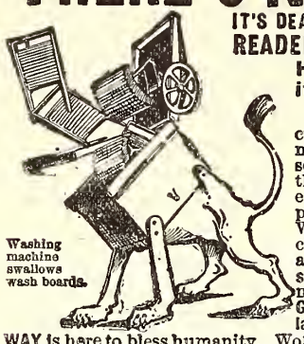

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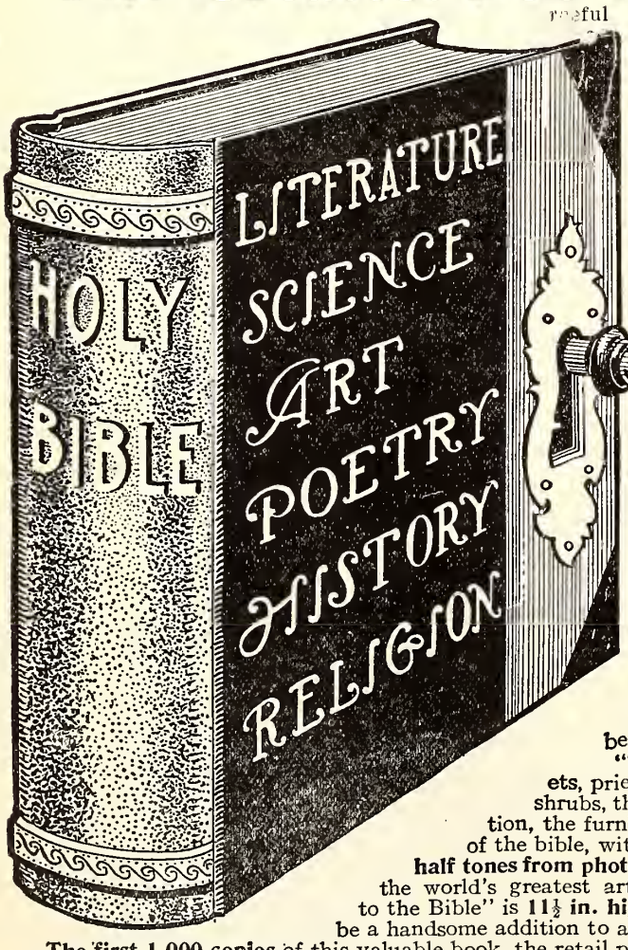

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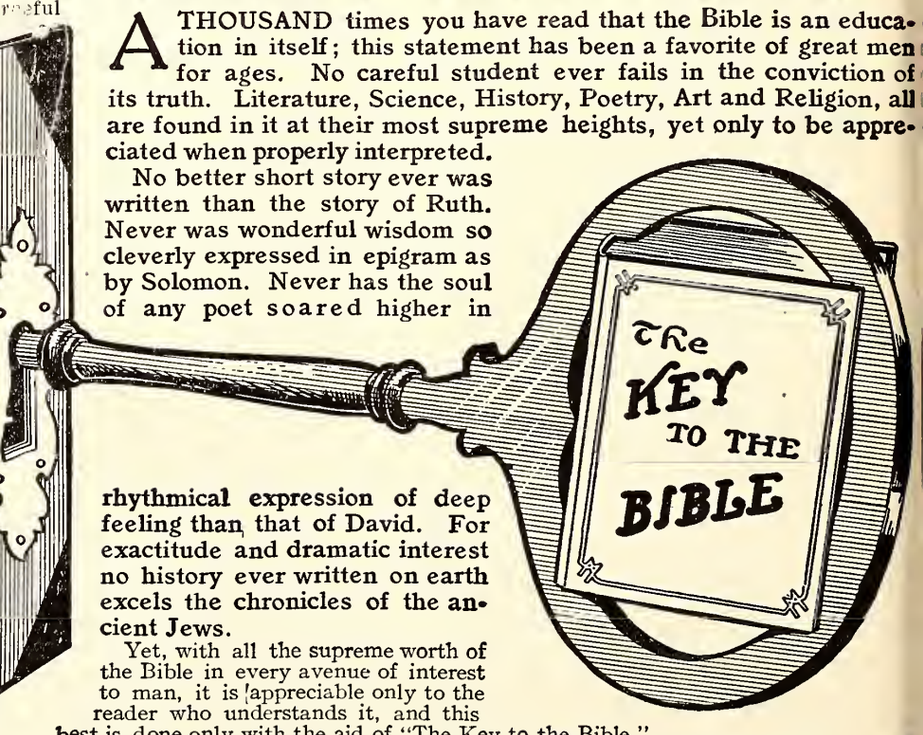

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OL. XXV FEBRUARY 27, 1908 NO. 9

THE CHRISTIAN CENTURY

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CHICAGO

The CHRISTIAN CENTURY COMPANY

Station M

The Christian Century

A CLEAN FAMILY NEWSPAPER OF THE CHRISTIAN CHURCH
(Disciples of Christ.)

Published Weekly by
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Station M, Chicago

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CHURCH EXTENSION NOTES.

The annuity plan of the Board of Church Extension continues to be in favor with the friends of that work. The board has just received three more gifts on the annuity plan since the last report—$500 from a brother in Iowa, $300 from a brother in Indiana, and $100 from a brother in Kansas. This last is the 214th gift to the Church Extension Board on the annuity plan. We trust others will pay heed to this plan and send gifts to the church extension fund, because all the annuity money is used in building churches. For information concerning this work write G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

The annuity fund of the Board of Church Extension now amounts to $214,000 and 125 churches have been built. The board could use $100,000 of annuity money this year for work in cities alone where we ought to be establishing great churches. Remember the fourth centennial aim is "to increase our annuity fund to at least $300,00 by October, 1909." Write G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo., for information in regard to this work.

Use Time well and you will get from his hand more than he will take from yours.—Rainbow Calendar.

There are some plants which grow right up, in their own sturdy self-sufficiency. There are others which can only clasp and climb. The human soul is like the clinging plant: it droops except there be some strong trellis to uphold it.

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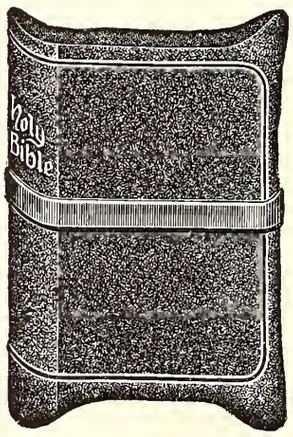

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The Christian Century

Vol. XXV. CHICAGO, ILL., FEBRUARY 27, 1908. No. 9.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

THE VICTORY OF THE SECOND MILE.

When David, the son of Jesse, huuted like a partridge through the mountains of Judah by King Saul, looked out from his rocky hiding place and saw his pursuers set their camp, he determined if possible to prove to the king the sincerity of his devotion and the cleanness of his hands. With but a single follower he approached the circle in whose center was the king. When darkness and sleep had fallen, he stole in among the dying camp fires till he reached the slumbering and unguarded Saul. There he lay, without a single sentinel to warn him of his peril. The fierce Abishai at David's side, his hand trembling on his dagger, in his tense eagerness, whispered, "Let me smite him, I pray thee, and I will not strike a second time." But David curbed his fiery captain and whispered, "God forbid. Destroy him not. He is the Lord's anointed." In that moment David gained the greatest victory of his life. The king's spear and the water cruse which he took away and held up to the view of the awaking camp the next morning, as he shouted safely from the heights above, were greater proofs of his fearlessness than would have been the head of Saul. And his refusal to take the life of his enemy when he was in his power exhibited a generosity which won him thousands of hearts in Israel, and brought Saul himself to tearful acknowledgment of David's goodness and his own perversity.

No element in Jesus' teaching more astonished men than his refusal to accept the world's principle of retaliation, and his insistence upon the right and duty not only of returning good for evil, but of rendering to others more than was required. He taught that men must be unsatisfied to give scant or even exact measure. It was the "overplus" upon which he dwelt as the true test of the children of the kingdom. The text of the Sermont on the Mount states the basis of his contention, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of God." It was not sufficient that one should not kill, as Moses had commanded. He must not even hate, for in hatred lies the seed of murder. Adultery lay for him not only in forbidden acts, but in unholy thoughts. The law of equivalence, which had demanded an eye for an eye and a tooth for a tooth, was to be forgotten in the effort to love one's enemies. If a suppliant asked for one's coat, one must be prepared to give the mantle also if need be. "If a man ask thee to go with him a mile, go with him two." It is this generous spirit of the "overplus" that best reveals the heart of Christ and points the way to the new sense of brotherhood and helpfulness which is coming upon the world. It is the conquest of men by an unexpected good. It is the triumph over the selfish nature within by learning the delight of doing more than is required. It is the victory of the second mile.

Perhaps the personal satisfaction comes first. When a generous and brotherly deed is performed, in spite of all calculation, it is the benefactor who benefits most. When Saladin conquered Jerusalem from the Crusaders, who a few years before in their taking of the place had barbarously massacred the entire Saracen population, he was unwilling to repeat this atrocity. When there seemed no other wa yto exact justice, he granted permission that the captives might buy their ransoms at so much each. When all who could clear themselves by this means had gone forth, and there still remained hundreds who had no money, he pondered long and at last paid their ransoms from his own purse. Such generosity astonished and humbled the Christians, who had seen no such conduct among their own chiefs. And yet Saladin's was the greater blessing. Unconsciously he had given example of Jesus' principle of the "overplus."

That his is the most effective way to deal with a hostile spirit has been proved in every age. David by his act of generosity made Saul's further pursuit of himself impossible. Ahab took to Samaria the captive hosts of Ben-hadad, whom he had defeated in battle, and fed and clothed them there, with the result that "the bands of Syria came no more into the coasts of Israel." What more humbling, more overwhelming, than to receive kindness from one who has been hated and wronged? What a glorious revenge is this of the "overplus" of kindness. There is no greater triumph than that of meeting hate with love. It is the victory of the second mile. "Therefore," says Paul, "if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

THE CONGRESS.

It should be borne in mind both by ministers and other church workers that the Congress which meets in Bloomington, Ill., the last two days of March and the first of April will offer a program of unusual richness and variety to those who attend. The purpose of the Congress is not merely to discuss academic and theoretical questions, but as well some of the most practical issues of church work in our generation. The attendance promises to be much the largest in the history of the Congresses. The churches at Bloomington are accomplished in the offices of hospitality. The fellowship of the gathering will be delightful. Important interests affecting the welfare of the brotherhood outside the formal program of the Congress will come up for consideration. The refreshment and inspiration of such a gathering make it worth while for every church to send its minister, and for every layman to consider whether he may not himself attend. The meeting place is within easy reach of all the churches in the great middle section of the brotherhood. We look for a splendid Congress at Bloomington.

THE MARCH OFFERING.

The first Sunday in March is the time for the offering for foreign missions. But if the weather should be unpropitious or circumstances should prevent the observance of the day, the entire month of March is consecrated to this cause and the first favorable day should be chosen for the offering. Nothing should be allowed to stand in the way of a generous and worthy contribution on the part of the entire membership, if this can be secured. There is uo greater cause on our calendar than that of foreign missions. Let it have the right of way in March.

A WORD TO OUR READERS.

Thanks to our new business management which is taking hold of Christian Century matters with firmness and energy, the delays which have been experienced in issuing recent numbers will no longer occur. Circumstances have made it impossible to secure promptness in the output during the past two months. The transition from our old quarters to the new, and other changes incident to the progress of reorganization and enlargement, still leave us unable to realize fully our plans just yet, but it will be a matter of weeks only until this is possible.

THE CARPENTER SHOP

By Amos R. Wells.

I am a tool in the Carpenter's hand,
And obedience only is mine.
Never a whit may I understand
The Carpenter's vast design.

Mine to stay if he bids me stay,
And go if he bids me go;
Mine to plod in the same dull way
Steadily to and fro.

Mine to present a handle firm,
And an edge that is sharp and true;
Mine to achieve, in my destined term,
Just what he would have me do.

The Nazareth shop in the centuries dead
Has sunk from the sight of men.
O joy, if my life, by the Carpenter led,
May restore that shop again!

—C. E. World.

I noticed in the vale of Chamouni that the mountains ruled the valley, not the valley the mountains. The valley could only wind and go as the mountains let it. The valley could not thrust away the mountains; it must submit to them. So does the effulgent fact of the resurrection of Jesus rule history.—Wayland Hoyt.

Enlisting the Men in Church Work

A. L. Chapman

It is more difficult to enlist the men in Christian work than the women, at least the church has not succeeded so well in doing so. The fault may be with the men, or it may be with the methods employed to reach them. We are very sure the fault is not with the gospel. I think we may safely place the responsibility upon the management of the churches. Much more attention is given to the organization of the women and their encouragement in church work than is given to the men. But in this day we are awakening to the fact that the men are quite as willing to do church work as the women, and that all that is necessary is to give them something to do, trust them and encourage them to do it in a manly way. Man is made for action and likes to do things. The gospel appeal is adapted to the constitution of man, when rightly understood, and calls him to active service. The modern business man will not be satisfied in a church that asks nothing of him but to attend the services and give a pittance of his income for its support. Men who are used to doing things upon a large scale in the business world during the week are not attracted to an institution that is doing things upon a small scale and then in a manner that does not appeal to their business instincts and judgment. Big things in the business world and little things in the religious world. That is not putting things right; that is not fairly representing the gospel of Christ. The church is making a mistake in not making strong appeals to the men, not asking great things of them and not giving them a chance to perform a man's part in the activities of the church. The Savior appealed to the heroic element in men; and that is the winning element and such appeals are never made in vain. The men of the churches should be made to feel that if they want something big, something that will enlist the greatest powers of intellect and all the energy and courage of their beings, that the place to find it is in the church of Christ in efforts to save the world. It should be impressed upon them that if they have any iron in their blood or any granite in their nature and are willing to undertake hard tasks and to do difficult things, they should enlist in the service of Christ. The appeal of the gospel is to the highest and the noblest in the nature of man. And this is the appeal which the modern church must make to the men who stand ready to be enlisted in the great enterprises of the kingdom of God.

Our Business Men's Association.

We have awakened to the importance of the work among the men and are trying to make this appeal and are determined to push the interests of the Business Men's Association away to the front in the coming year. We have raised the cry, Every man in the church a member of the Business Men's Association. This is the best method we have yet discovered for reaching the men and enlisting them in the work of the church. We have meetings monthly at which banquets are served followed by the discussion of some theme of interest to Christian men. We generally have a chief speaker and after the address throw the subject open for discussion by the members. Among our speakers we have had the mayor of the city, professors from the University, lawyers and business men. A very interesting meeting recently was addressed by a banker of the city who discussed the subject, The Present Financial Situation. Some of the meetings are conducted entirely by our own men. Once a year the Association entertains the wives and sweethearts of the members. This is made a great occasion. Such was our December meeting. The theme for the evening was Our Church; Its Outlook and Opportunities; several stirring addresses were made, all breathing a spirit of good will, hopefulness for the future and a determination to build up a great church in the city. At the breaking up of the meeting some were heard to say that it was the very best meeting of any kind ever held in connection with the church.

One of the most happy and successful enterprises yet taken up by our men was a course of Bible lectures delivered by Dr. H. L. Willett more than a year ago. The Association assumed the financial responsibility for the lectures and arranged for the coming of the lecturer. It was altogether an experiment and some feared the men would have to put up the money themselves, which they were prepared to do if necessary. But each evening the congregation was given an opportunity to make a free will offering, and these offerings were sufficient to meet all obligations assumed by the association.

A. L. Chapman.

First Christian Church, Seattle, Wash.

The Early Brotherhood

H. H. Peters

I find in Jesus Christ one who is beyond the circumstances of sex, the characteristics of race, the limitations of time and the restraints of social rank.

Humanity is divided into two sexes, each having peculiar characteristics. We are impressed by the strength of manhood and the tenderness of womanhood. Lincoln is noted for strength. Mary, the mother of our Lord, is characterized by tenderness. No man can call Christ sexless and yet in character he stands midway between the sexes. He is as feminine as woman and as masculine as man. He has kingly qualities and queenly virtues. He is just but he is merciful; he is courageous but he is submissive; he is mighty but he is gentle.

A Modern Error.

The Midle Ages subordinated the womanly aspects of Christ's nature to his justice. The result was a religion of legalism and formalism. The mother of Jesus was robed with a more gracious divine majesty. Mary became the Mother of God. She took the place Jesus ought to have had. Then a reaction began, and the church presented an effeminate Christ of pietistic sentimentalism. Strong men arose and abandoned a religion whose central person was not masculine. This too is a modern error. The portrait of Jesus is defective. To solve the "social problem" we must preach a Christ who has the strength of manhood and the gentleness of womanhood. The masculine and feminine qualities unite in Jesus of Nazareth as in no other historic character.

Men are also differentiated by the races to which they belong. The race defines the temper. Jesus came from a race clearly marked off from other men. Their religion kept them a separate people. To this day though they wander landless among all nations, they are distinct from all and absorbed in none. Jesus came from the Jews but he was not Jewish. Brought up in Nazareth he stood at the confluence of three ancient civilizations—the Hebrew, the Greek and the Roman. But he was merged in none. He stood above and apart and was the fulfilment of all. In him there was neither Jew nor Greek, bond nor free, male nor female, barbarian nor Scythian. He was as he loved to call himself, the Son of Man. One has said of him, "the world was in his heart." Humanity becomes conscious of itself only in him. As to race Jesus is the universal man.

The Universal Christ.

Jesus also escaped from the influence of his surroundings. They can neither explain nor confine him. You cannot date the mind of Jesus. "He was not simply in advance of his time, he was detached from the special, aloof from the trammels of every age." He has been called the only modern and the first modern. But he is neither. The modern world can no more claim him than the ancient. His colossal intellect spans the centuries, and his heart is the heart of the universe.

Christianity is taking root in every nation. It is unfolding to each generation's life because the mind of the Founder was untrammelled by provincialisms and his thoughts are eternal. He will come to China as the answer to her best longings. He will be the fulfillment of India's prophetic desire. In fact, Jesus is the desire of all nations, but the special champion of none.

Jesus Place in Society.

Jesus cannot be located among the social ranks. He was the son of a peasant, but of the house of David. He associated with the common people and with outcasts; but he awed kings and great rulers by the majesty of his bearing. He washed the feet of his disciples, but he did it as their Master. There was no rank of society which he did not understand; there was none that could control or use him. He compelled the haughty Pharisee to be ashamed in the presence of a fallen woman. A royal court was panic-stricken when he was born—born the child of a wayfarer in the stable of a country inn. When he died, poor women and rich men joined in ministering at his burial. He was the mediator of rank, too universal to become the special champion of any. Jesus alone is beyond any scheme of social classification. He has obliterated all man-made differences by the directness of his appeal. He lived above our human distinctions.

As E. L. Powell says, "As Hamlet is the highest expression of literature, as the Ninth Symphony is the highest expression in music, as the Parthenon is the highest expression in architecture, so the life of Jesus Christ is the highest expression of righteousness, and because he is the incarnation and supreme expression of righteousness, he dominates man."

His Ideal.

The Brotherhood of Man was his ideal and when this ideal becomes reincarnated in humanity brotherhood will be realized. The world must become **one** in him, for he is the one universal, catholic and typical man, who stands for **all** and **always.**

The universe is the material expression of God; the Bible is the literary expression of God; Jesus Christ is the human expression of God; and a redeemed humanity will be the social expression of God.

As the creation of a thousand forests is in one acorn, so the creation of a new world wherein dwelleth righteousness was in the heart of our Lord. If the whole of history was in one man the future of humanity was in Jesus. If every revolution was first a thought in one man's mind, then the revolutionizing of human society upon a basis of spirituality began in earnest with the complete surrender of the Son of God to the will of his Father.

Is It a Dream?

But men say human brotherhood is only a dream; that men of different opinions cannot be united; that even Christian unity is only a visionary ideal; and that different temperaments cannot be united in one movement.

We hear much in these days about mystics and materialists, artists and philosophers, legalists and ceremonialists; and men talk as if these various temperaments made a variety of brotherhoods necessary.

Let us look into the circle of Jesus' friends, both during his personal ministry and in the days of his apostles. We find all types. There is John the mystic and James the legalist; Peter the revolutionist, and Thomas the materialist; Matthew the business man, and Judas the covetous; Stephen the martyr and Philip the evangelist; Apollos the orator and Aquila and Priscilla, the tent makers; Cornelius, the warrior and the Ethiopian statesman; the Roman jailor and Paul, the missionary; Luke the artist, and Lydia, the seller of purples; Onesimus, the slave, and Timothy, the young preacher; members of the household of Cæsar and outcast women. There were priests and Levites, publicans and sinners, beggars by the wayside and fishermen at their nets. These were united in one fellowship. Temperaments were modified and opinions were swallowed up in faith. What formed this fellowship? What was the basis of this fraternity? There is but one answer—Jesus Christ.

It was the attractive personality of Jesus that produced the early brotherhood. Brotherhood is possible to-day only in one way. Jesus said: "If I be lifted up I will draw all men unto myself." This, then, is our business—the exaltation of Jesus. One of my learned professors once said: "He who knows one man thoroughly understands human society." I am sure he was right if that one man is Jesus of Nazareth.

Two Philosophies.

There are two main divisions of human philosophy—individualism and socialism. There are many combinations and manifestations of these, but in the main these two divisions cover the ground. Individualism magnifies selfishness; socialism deifies social machinery. Neither will solve the pending problem, but it is much safer for the preacher to incline toward individualism than to proclaim a message that looks toward social betterment.

The Preacher and Society.

The average preacher is an individualist. He spends his time offering salvation to individuals. The leading brethren enjoy this sort of preaching. And in its place it is all right. But it is only one half of preaching. A preacher recently said to me, in substance: "I am too busy trying to save a few charred embers from the burning structure to spend any time trying to put out the fire. I believe the building is doomed and my business is to save the wreckage." This is theological individualism, and it is a fair sample of much preaching, even in this social century. It is one extreme, while the man who would save the world by social or ecclesiastical machinery simply goes to the other extreme.

The ideal for humanity is a **pure** individual as a member of a **perfect** society. Herbert Spencer says: "We must consider the ideal man as existing in an ideal social state." Jesus taught repentance (individual), for the kingdom of heaven is at hand (social). Thus, the purest religion and the loftiest philosophy meet at the same point. But philosophy would reach this goal by intellectualism, while Christianity presents love as the saving force. Love God and save yourself from sin and selfishness; love your neighbor and save him from poverty and despair. Upon these two commandments hinge the **law,** the **prophets** and the **gospel.** Our message must be social as well as individual. "Repentance" is a good theme, but the next message ought to be on "The Kingdom of Heaven is at hand." He who neglects one at the expense of the other will fail in the Christian ministry. Independence and interdependence go hand in hand in every realm. This is especially true in Christianity. Christianity is individualistic socialism, whose foundation is spirituality; or, to put it in another way, Christianity aims to socialize the individual.

The work of the preacher is twofold—save the individual and work for the redemption of society. Carry on both lines at the same time. Remember love drives out sin and overcomes selfishness. Chalmers writes of the "expulsive power of a great affection." This is God's method. He triumphs by supplanting. God is love, and when I love I am like him.

For the Modern Preacher.

In conclusion, may I suggest three lines of study, which will greatly assist the minister of the gospel to-day:

First. Psychology. To preach acceptably, one must know the power and workings of the human mind. Our message must be doctrinal. But it must **fit.** A doctrine to do good must meet the consciousness of man. A sane psychology is one of the roads to a reconstructed theology.

Second. Pedagogy. To do effective work one must know the avenue of approach to the human mind and how to instruct it. Our message must be educational. It must be a matter of training. The good workers are the trained workers. The great preachers are those who know **how** to preach as well as **what** to preach.

Third. Sociology. To carry on the work of the kingdom one must have a thorough knowledge of the laws and the principles upon which human society rests. Our message must be social. Men must express their religion in service. The Master went about doing good. We must do the same. But to do the greatest good to the greatest number, we must know **how.** A knowledge of social law is of the greatest value.

And so the message for to-day must be **doctrinal** to form the basis of life; it must be **educational** to provide the means of training in righteousness; it must be **social** that we may express our righteousness in the advancement of the kingdom of God. Dixon, Ill.

A Great Event for the Disciples

The offering for foreign missions the first Sunday in March is really a great event.

1. It is important first to the churches themselves. God is testing our churches in a very solemn manner by the present unparalleled opportunities. He is testing not only our willingness to preach the gospel, but our belief in the gospel itself as well. Do we believe in a universal gospel? Do we believe Jesus Christ died for man as man? For all men everywhere? Are we skeptical as to the fundamental character of our faith? Is the working principle of our churches based on a universal kingdom, or upon the mere locality idea? The attitude of the churches towards foreign missions the first Sunday in March will answer these serious questions in tones louder than any speeches. What do we **believe,** and what are we willing to do? These are final tests; and by these tests we stand or fall.

2. It will also be a great event for our preachers. This offering will test his faith in the Old Book; it will help to reveal his faith in the universal reign of the all-conquering Christ. His attitude towards large and better things will be reflected by his conduct that day. No mistake about it. It will show whether he is making progress as a spiritual force and as a leader of churches and men, or whether he is gradually declining and passing off the stage of action. No mistake here either. The rising men are the men of faith in the eternal things and who have the missionary vision. Some men believe, but have no vision. Paul was not such a man. His faith centered in Jesus Christ and he had a vision of the world redeemed through the gospel, for which he gave his life. No preacher can take his church where he is not willing to lead them. The preacher must lead. He must be the spiritual shepherd of the flock and not its ewe lamb.

3. March 1st will be a great event in the lives of the missionaries far out on the battle line. They will be in prayer for the churches in America. From Asia, Africa and Europe the eyes of our

representatives and the mission churches will be turned toward us. These missionaries have in their loyal hearts plans for larger things. Can these plans be consummated? All hinges upon what we do in the offering. Plans have already been made to besiege old heathen cities where the gospel has never been preached. These plans depend upon the returns from the March offering. Schools and colleges cannot be enlarged if the churches do not do their duty on that day. We may arrest the ongoing of the kingdom by our indifference and selfishness. If we enlarge our gifts the missionaries will be cheered to move forward and enlarge all their work. Buildings now stand uncompleted, lots have been bought and await the funds for the erection of buildings, missionaries are living in unsanitary houses, some of them are overcrowded, all for the lack of funds to untie their hands. If the churches enter into cordial and loving fellowship with their brethren on the mission fields it will be a great day for the whole missionary staff. Their hearts will leap with joy over a distinct advance. They are praying that our churches may move as one man.

4. It is a great day in the history of our people. If we do not prove to be a really great missionary people, we are the world's greatest impertinence. We say and teach that the gospel is the power of God unto salvation. Are we really in earnest when we state these great truths? We must move forward year by year in building a great missionary structure, reaching to every quarter of the globe. We cannot stand still; we dare not go back. There is but one way open to us, and that is forward, always forward, onward and upward! We can challenge the admiration of the world if we will. We can convince the world that we mean what we say when we talk about restoring the apostolic church. We must show not only the **pattern,** but the **power** of the first church. March 1st will be a good day to show our faith by what we do. We have made great growth in the lands beyond the seas in the past ten years. No other people have so increased their work in the same time. And yet we have by no means come up to the full measure of our powers. We can make this offering a memorable event if we will. We ought to enlist 5,000 contributing churches.

God and angels look on as we make our record. Christ still stands over against the treasury as we cast in our gifts. May we be worthy of his gracious approval. **MAKE MARCH 1ST A GREAT EVENT!**

F. M. RAINS,
S. J. COREY,
Secretaries.

And Now Abideth Faith, Hope and Love

Anna D. Bradley

"And now abideth faith, hope and love." So often have I read the beautiful words, yet ever with the pained conviction that I could not dare appropriate them. I have tried to picture this wonderful possession as my own, and then have fancied my transformed life holding that "abiding" love that suffers long and still is kind; that envies not; that never vaunts itself, nor in any way becomes aggressively self-conscious. How changed I would be if in my heart there glowed steadily the love that never behaves itself unseemly; that refuses to seek my own advancement over the just claims of another; that could not be easily provoked, and, spite of appearances, would think no evil. What a triumph over self it would be if I could always "rejoice in the truth," no matter where that truth might lead. How divine my life would be if I held always the faith that never doubts, the hope that is never darkened, the love that never falters.

But alas! I do not stand on this high ground. When my sky is bright and my faith is clear and my friends are true, it is easy to sing of faith and hope and love; but when the shadows gather I grow affrighted.

And still we read that "Now abideth faith and hope and love."

I wonder if there is even one who will claim that within his own heart self has been so subdued that there, at least, this promise is fulfilled?

Rather do we not all confess, and grieve at the confessing, that our hearts are divided and that many unworthy attributes find lodgment there?

I read to-day: "In the heart of God is an abiding faith in you, an abiding hope in you, an abiding love for you."

I had never thought of that. Yet, surely it must be true. How it stirs the sluggish spirit to feel that God, who sees with perfect vision, can still have faith in faulty lives like yours and mine. He looks at you and me and sees potentialities that have never been developed. He is looking not at the present, but the possible you, the possible me. It is this possibility which, if we will, we can become, in which our Father has faith.

A master looks down upon what to you or me is a very ordinary child and cries: "There is a musician!" The child looks up in wonder and replies: "I am no musician. My fingers have not strength to run a simple scale." Yet, still the master, looking deeper than the child or you or I can do, says: "I have an abiding faith in this child as a musician." Wrapped in that common clay, his keener eye beholds the wonderful possibilities.

The artist sees "the angel in the marble." It is not the marble's faith in itself, but the faith of the artist that reaches in and down for the hidden angel and makes it clear to duller eyes.

Brother, however fallen, God has faith in you. Sister, however discouraged, or even polluted, God believes in you.

The very fact Divinity believes in you or me will give us strength to struggle on until we bring forth all that the Omnipotent Eye sees wrapped within our secret soul.

God never pays more for a thing than it is worth. Yet God robbed heaven of its choicest jewel to ransom you and me. That means we are of priceless worth; that God and Christ believe in us. As we commence to realize this, we commence to have more faith in ourselves. We whisper: "God can never be mistaken. If he has faith in me, there must be latent possibilities within me of which I have not dreamed. I will arise and climb to my highest."

I never like to hear humanity belittled. When we are extra pious we call ourselves "a groveling worm of the dust," and advertise ourselves as "a shadow that must soon pass away."

Just so long as I believe myself to be nothing, just so long will I remain nothing Just so long as I feel I am groveling in the dust, just that long will I continue to grovel. Just so long as I feel myself nothing but a "passing shadow," just that long will I be of no service to humanity and utterly worthless to myself. The moment I am awake to the fact that I am something—a something for which the Son of God could die—that moment I will begin to develop.

Christ would never have died for "a shadow." The agony of the cross would never have been endured for "a groveling worm of the dust." But looking down upon our marred life, he still saw traces of his Father's image and he gave his life to restore it.

Not only has God faith in the possible you and the possible me, but he has hope in us. That is why he is so patient. Often you and I lose hope in everything—even in ourselves. As hope dies, all active effort ceases. When next we grow discouraged, let us whisper to ourselves that One who sees the end from the beginning still has hope in us.

"And now abideth faith and hope and love, but the greatest of these is love."

Wonderful love! Stronger than faith that cannot die; greater than hope which endures forever, is the love of God for you and me.

God is Love. This is the wonderful news that is telegraphed from heaven. Though all else may fail, though earth and sea and sky may disappear, yet still God's love for you and me endures forever.

As I realize God's faith in me, I look out upon those who, because their paths were rougher and their ways were darker, may have fallen deeper than I. I whisper to myself: "If God's faith in them abides forever, I dare not refuse to believe in their better life, nor withhold from them my helping hand."

God's abiding faith in the possible you and me strengthens our faith in the possibilities to which our children, or those committed to our care, may attain. God has faith in them, and you and I, oh, discouraged pastor, teacher, friend or parent, may surely have the same.

And now abideth faith and hope and love. Let us repeat it again and again until it becomes to us the blessed gospel. Let us whisper it in our midnight hour when we become discouraged. Let us tell it to other hearts bowed down when they have lost their way.

"And the greatest of these is love." Dare I withhold love or sympathy or any kindly thought from those whom God will love forever?

415 La Salle Ave., Chicago.

The child who can rouse in us anger, or impatience or excitement, feels himself stronger than we, and a child only respects strength.

We are so anxious to save physical life that, if we knew a child was in peril out in the street, the doors would not be large enough to let the audience out to its rescue; but the spiritual death of missions fails to stir their hearts.

This missionary rally is like yeast in the midst of our church life.

R. C. Harding.

Topeka, Kan.

Lesson Text John 6:22-40	The Sunday School Lesson	International Series 1908 Mar. 8

The True Bread*

H. L. Willett

It is one of the characteristics of the Fourth Gospel that it uses the miracles of Jesus only as the preludes to his teachings. In every instance the work of power is followed by some illuminating utterance which takes its motive from the miracle. It is as if the evangelist were saying that the works of healing which Jesus performed were not ends in themselves, indeed were of little significance apart from the teachings which made known their meaning. It is even so in the present instance. The feeding of the multitude was followed almost at once by the discourse which interpreted the work of love.

In Ancient Venice.

The doges of Venice in ancient days were accustomed to perform each year a ceremonial which was called the wedding of the city and the sea. They went forth in a barge of state upon the wide waters of the Adriatic, and amid solemn services they dropped a ring into the sea. It was a symbol of that hidden unity between the metropolis and its wide-lying, sparkling, murmuring, obedient servant. The city sent forth its commerce along those laughing waves and the sea brought back its offerings of gold and precious stones. Without the sea the city was helpless; without the city the sea was useless. But there were probably few who saw the deep significance of the annual wedding service. To them it was a mere spectacle. It is always hard to look behind symbols to their true significance. Even the Lord's supper meets the danger of being regarded as a mere form, essential to a right observance of the Lord's day, but without deeper meaning. Blessed is he who receives the secret behind the substance.

The Alarm of Jesus.

The multitude had partaken of the food and were not only satisfied with their feast, but delighted that one had arisen who could provide for them at what seemed a moment's notice. Such a man was worthy to be king, and the most useful king he would be, saving them from the toil upon which food must always wait. To them the feeding by the sea had been the end and object of that day in the life of the Lord. They saw no deeper meaning in the miracle. It was this dullness that disheartened Jesus, and their seizure upon the least significant side of his work with a passion to make him king which terrified him, both as a danger to himself and the disciples. He had urged them to depart from among the people, and had himself hurried into the mountain for privacy and prayer.

The Return of the Lord.

The next morning the people who had remained in the open fields and on the hillsides all the night missed the Lord and knew that he had not gone with the disciples in their boat. Their only conclusion was that he had made the journey on foot along the shore, crossing the Jordan by some convenient skiff, and had arrived at his home in Capernaum. They immediately set out to follow him, both by land and water, and arriving found him quietly pursuing his duties in the town. In astonishment they asked him how he had come, but he was not interested in satisfying their curiosity. He wished to come as quickly as possible to the lesson which yet waited for utterance. The feeding of the multitude without the discourse on the True Bread would have been like a torso without a head, a story without a sequel. The miracle, and the marvel of Jesus' return to Carpernaum without their knowledge, were the means he took to secure their attention to his words.

The Three Levels.

As Jesus viewed the matter there were three levels at which men might be found. One was that of interest in the truth he spoke. Happily for him there were those who listened because they were touched by the glory of the message he revealed. Of such were the disciples and a few choice spirits whose faith gladdened the heart of the Lord. Below this there was the level of curiosity. Many people followed him because of the healings he performed. They were anxious to watch the effects of his wonder-working words and touch. Every fresh display of his power was a joy to them, not because they were especially benefited, but because it was a new sensation to discover one who seemed to impart vitality to others by his very presence. No doubt the miracles were useful in attracting the attention of such people as this, although the appeal was distinctly less valuable and permanent than in those cases where the mind could be aroused and the conscience quickened. But lower still there was a third level of mere heavy, crass and sordid appetite, where even curiosity was dulled by the desire for fleshly satisfaction. Jesus counted this the most discouraging of attitudes toward his work. He delighted in those who listened to him because they yearned for his message. He could even forgive those who followed him curious to see the signs and wonders which he performed, though these he often rebuked with such words as "Except ye behold signs and wonders ye will not believe." But for the third and lowest type of mind there could be only a kind of high scorn. Such people promised nothing of strength to the kingdom he was proclaiming. He said to them, "You have followed me not because you loved the truth, not even through curiosity to see the signs which I perform, but from the lowest motive of physical desire to eat bread and be full."

Bread and Water of Life.

Not such was the food which Jesus could give. His only purpose in bestowing a brief supply upon the multitude was to awaken if possible their thought to higher things. The people were like the woman of Samaria. He had spoken to her of the Water of Life, and she, conscious only of a possible improvement in her domestic economy, had begged him for that living water which would save her the noonday journey to the well. Jesus could not give it to her, because it was too small a blessing when the water from the Wells of God waited for her refreshment. So to the multitude he said that the food he had given them was worthless, for the True Bread from God alone was worthy of their prayer and effort. Their request was for food which left them unsatisfied. The True Food satisfied their hunger and quenched their thirst. Only those who hungered and thirsted for righteousness could really be filled. Then they said, "How can we work for God as you do, and so find satisfaction?" He said to them that to believe on God and accept his program for life was to render such service as should satisfy and fill their lives with good.

Not Moses, but God.

"What sign," they said, "do you show to prove the truth of what you say? Moses proved his truthfulness and authority by furnishing food for our fathers in the desert." "No," said Jesus, "Moses did not give you that bread at all. It was God, who now offers you the True Bread." "Give us that bread," they answered. "It is I myself who am that True Bread," said Jesus. He then showed them that only by receiving his imparted life could they attain the satisfaction they sought. "But," he added sadly, "you will not believe. If you did, you would be among those whom the Father has given me, of whom I shall lose none, but will raise them up every one at the last day." Thus Jesus drew out the deep mystery of that miracle by the seaside, and showed them that he himself was the True Bread who came down from heaven, of whom if one should eat he would never die.

Daily Readings.

Monday, Christ's abiding presence; Matt. 28:11-20. **Tuesday,** from faith to faith; Rom. 1:16-23. **Wednesday,** supplying all our need; Phil. 4:10-19. **Thursday,** the great claims of Christ; John 8:46-59. **Friday,** superior to angels; Heb. 1:1-14. **Saturday,** Christ gives justification; Rom. 5:1-11. **Sunday,** Christ gives fellowship; 1 John 1:1-10.

Watch the minutes, and the hours and days will be safe.—Sumner.

The man that procrastinates struggles ever with ruin.—Hesiod.

The great rule of moral conduct is, next to God, to respect time.—Lavater.

Doing one's best at each moment is all there is of life.—Lilian Whiting.

"The passing moment is an edifice which the Omnipotent cannot rebuild."

The religion of a child depends on what its mother and father are, and not on what they say.

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*International Sunday school lesson for March 8, 1908, "Jesus the Bread of Life," John 6:22-40. Golden text, "Jesus said unto them, I am the bread of life," John 6:35. Memory verses, 32, 33.

Scripture John 15:1-16	The Prayer Meeting	Topic for Mar. 11
	Union with Christ	

It is difficult to define union with Christ—indeed, it is impossible. It is like the attempt to define life. We can describe the conditions under which life is possible, but having done that, we are at the beginning of our task. We can tell many things about union with Christ; our relation to our Lord is unique and incapable of exact definition. It is the beginning and end of the true life. The more intimate we are with Christ, the more abundant is our life. Separation from him is death. To the man out of touch with Christ the motives of the cross are foolishness. To the soul that is in fellowship with Christ these motives are the wisdom of the ages.

Fruitfulness.

We say to the young man who is in a hurry to get at his chosen work: "Prepare. A prepared man can do more in one year than the unprepared man in ten. Aimless effort wastes energy." The first preparation for Christian work is union with Christ. The real estate dealer knows that a church is a good financial investment. The statesman is aware that good order is promoted by faith in God. The educator realizes that the child has a right to its religious inheritance. But a church built by these men would be powerless. The church builder has reasons within himself for the support he gives to organized religion. The deepest needs of his soul have been met by Christ. He knows that others can be helped and he is constrained by love to do what he can for them.

Silas Jones

Pruning.

The vine dresser uses his knife for the welfare of his vineyard. He cuts away the useless. The discipline of life performs a similar service for the believer. It is easy to understand that actual sin is to be destroyed. We die to sin when we come to Christ. It is not always clearly seen that habits harmless in themselves become sin by interfering with growth. A church member says there is no harm in certain forms of amusement. He points out that they are not necessarily connected with any sinful practice. If, however, the people who engage in these amusements are not spiritual, if they are not growing in grace, if they cannot be depended upon in a moral crisis that calls for heroism, the seemingly innocent amusements have become sin. The disciple of Christ is a positive person. He does not stand by and watch to see which way the current of opinion will run. He lends his aid in digging a channel for it. The worldly man is not the judge of Christian conduct. Every habit that does not contribute to growth is to be cut off.

The Cross.

The cross cast its shadow over the entire earthly life of Christ. But he was never in doubt as to the wisdom of bearing it. There was pain of body with anguish of soul for him to endure. These were but the surface events of experience. Beneath all was God. He was calm because he lived in God. The joy he had in his Father was greater than the sorrow the world gave him. As we come into vital relation to Christ we shall be able to attain serenity in the presence of the darker aspects of life. The mood of the pessimist steals upon us unawares. There is much that gives the heart a chill: Brute fact at times seems to destroy sentiment. We must get at the reasons that are behind the facts of the world. This we do when we are united in Christ.

Scripture Eph. 5:15-21	Christian Endeavor	Topic for Mar. 8
	The Wise Use of Time	

FOR THE LEADER.

Few elements of a man's life are so important as his use of time. If you can lead this meeting into a wise and helpful discussion of this fundamental subject, you will be doing a splendid service to the members.

The leader can hardly take a better plan for his opening words than the simple telling of the ways he uses for saving time and employing it to the best advantage. If he cannot speak from his own experience as fully as he likes, let him gather up the experience of others by asking questions of the men and women of the church and community who make the wisest use of their time and pass on their advice to the society.

INCIDENTS AND ILLUSTRATIONS.

The Bible from which John Wesley used to read his text to crowds and mobs is still in existence. Upon the fly leaf, in Mr. Wesley's own writing, are the suggestive words, "Live To-day."

Napoleon said of the battle of Rivoli, which he won from 50,000 Austrians with 30,000 men, "The Austrians manoeuvered admirably and failed only because they are incapable of calculating the value of minutes." Many another battle has been lost for the same reason.

How to utilize the waste is one of the great problems of the manufacturing world. It is one of the great problems of human life as well. The ingenuity of man has made it possible to save even the particles of gold dust in the Philadelphia mint. It is vastly more important for a man to save "the raspings and parings of existence, those leavings of days and wee bits of hours," the right use of which determines the true value of a man's life work.

About two centuries ago, a great sundial was reared in All Souls' College, Oxford, England, the largest and noblest dial, it is said, in the whole kingdom. Over the long pointer were written, in letters of gold, the Latin words, referring to the hours, "Pereunt et imputantur." Literally the meaning is, "They perish, and are set down to our account"; or, as they have been rendered in terser phrase, "They are wasted and are added to our debt."—C. E. World.

A Recitation.

The day is done,
And I, alas! have wrought no good,
Performed no worthy task of thought or deed.
Albeit small my power, and great my need,
I have not done the little that I could.
With shame o'er forfeit hours I brood,—
The day is done.

One step behind,
One step through all eternity—
Thus much to lack of what I might have been,
Because the temptress of my life stole in,
And rapt a golden day away from me!
My highest height can never be,—
One step behind.

I cannot tell
What good I might have done this day
Of thought or deed that still, when I am gone,
Had long, long years gone singing on and on,
Like some sweet fountain by the dusty way,
Perhaps some word that God would say,—
I cannot tell!

O life of light,
That goest out, I know not where,
Beyond night's silent and mysterious shore,
To write thy record there for evermore,
Take on thy shining wings a hope, a prayer,—
That henceforth I unfaltering fare
Toward life and light.

For Daily Reading.

Monday, March 2, "Considering Our End," Deut. 32:28, 29; **Tuesday,** March 3, "Gaining Wisdom," Prov. 2:1-8; **Wednesday,** March 4, "Lengthening Life," Prov. 9:9-12; **Thursday,** March 5, "Numbering Our Days," Ps. 90:9, 12; **Friday,** March 6, "Diligent Christians," 2 Pet. 1:10-14; **Saturday,** Mar. 7, "Watchfulness," Matt. 24:42-51; **Sunday,** March 8, topic, "The Wise Use of Time," Eph. 5:15-21.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

Granville Snell has resigned his pulpit in Abilene, Tex.

George W. Knepper will soon pay back E. A. Cole at Washington, Pa., with a meeting.

Miss Eva Lemert of St. Louis, Mo., is conducting a Sunday school revival in Rochester, N. Y.

Jas. T. Lawson, Madison, Ind., says: "We are trying to double our March offering of last year."

The students of Atlantic Christian College have begun the publication of a college magazine, "The Radiant."

Robert Graham Frank, minister in Liberty, Mo., is preaching a series of sermons on "The Deity of Jesus."

J. T. McKissick and his people of Nashville, Tenn., plan the erection of a new church building to cost $1,000.

Grant E. Pike has accepted a call to Monongahela, Pa. This leaves Calvary Church, Pittsburg, without a pastor.

The training class at Mishawaka, Ind., has reached an enrollment of sixty. The outlook for J. D. Hull's work is brightening.

The congregation at Concord, Ill., recently surprised their minister, J. R. Campbell, by an old-fashioned surprise party.

Frank W. Allen, Paris, Mo., is making a vigorous campaign for the largest March offering in the history of that church.

A. J. Bradshaw, pastor of the Dawson Street church, Dallas, Tex., has the help of A. D. Rogers in a meeting which has begun with many signs of success.

F. L. Davis has resigned as minister in Wilmington, N. C., and will leave that field March 1st. He will be succeeded by Judge J. A. Erwin, Jacksonville, Fla.

The new Bible college erected by the Foreign Society at Jubbulpore, India, will be dedicated March 13th. The exercises will be in charge of the president, G. W. Brown.

J. F. Williams, formerly of Wilkinsburg, Pa., has accepted work at Belle Vernon, Pa., with a view of spending a portion of his time in the University of Chicago.

There have been recently sixteen additions to our church in Bilaspur, India, all of them being pupils from the girls' school of the Christian Woman's Board of Missions.

Evangelist S. J. Vance will need the services of a singing evangelist in a meeting to begin March 1st. Write him at Carthage, Mo., stating terms and giving references.

Ralph V. Calloway has been called to remain another year as pastor of the church in Atlanta, Ill. The church's appreciation of his work was made manifest by a good increase in salary.

M. B. Madden sends the good word that the missionaries of the churches of Christ Mission in Japan (F. C. M. S.) report seventy baptisms in the last quarter of 1907. This is the best quarterly report ever made in the history of our Japan mission. Five baptisms are already reported on the first quarter of 1908.

Hon. Harris R. Cooley of Cleveland, Ohio, will address the Disciples of New York city at a dinner in the Marseille hotel March 10th. Mr. Harris' theme will be "The Poor and Criminal of a Great City."

A. R. Adams, Milestone, Sask., Can., says: "Every church organized by us in Western Canada will be a missionary church, for we teach this with as much earnestness as we do faith, repentance and baptism."

A meeting is in progress in our church in Hazel Green, Kentucky, where the Christian Woman's Board of Missions has one of its mountain schools. Thirty-four conversions are reported to date from among the student body.

Isaac S. Bussing recently began his labors in St. Louis, Mich. A public reception was given for him by the church February 11th, when other ministers of the city were present, and a large company enjoyed an entertaining program.

M. D. Adams reports thirty-five baptisms at Bilaspur, India, since December last. This is a great report. For a long time the Foreign Society has been doing some patient sowing in India. We have now come upon the days of great harvest.

E. T. Edwards, for many years the successful minister of our church in Fort Smith, Ark., sails on Feb. 28th from Vancouver, B. C., for New Zealand, where he goes to undertake a year's evangelistic work under the auspices of the Christian Woman's Board of Missions.

W. D. Cunningham reports that his independent mission in Tokyo, Japan, is prospering. Twenty baptisms, one new station, and three evangelists employed all the year is the record of 1907. Mr. Cunningham lacks but $500 in the amount in hand for the purchase of the mission lot.

The National Benevolent Association has recently received several new annuities. The latest addition to the ranks are Mrs. P. E. Hawkins of Missouri, who has just given $500, and Mrs. Della J. Stoner of Indiana, who has given $1,000. This appeals to those whose sympathies are larger than their present ability to do. Write Jas. H. Mohorter, 903 Aubert Ave., St. Louis, about the plan.

Under the new minister in El Paso, Tex., the church is thriving well. There were eight additions last month and the Sunday school was increased by fifty. A large teacher training class taught by the pastor and Prof. J. W. Curd of the high school was recently organized. Three of the classes are organized fully for work, one a company of young married people under the wife of the pastor, J. B. Robison.

Mr. and Mrs. W. G. Menzies of Rath, India, who have charge of the Gerould Memorial station of the Christian Woman's Board of Missions, leave India on their furlough Feb. 26th. They will stop in Scotland to visit Mr. Menzies' parents and then proceed to the United States for the remainder of their vacation. Mr. Menzies is the living link of the auxiliary of the Hutchinson, Kas., church, E. W. Cole, minister.

By a report of the Magnolia Avenue church, Los Angeles, Cal., from its organization to February 9th, it is shown that 232 persons united with the congregation in the last year, making a present membership of 510. The amounts given by the church were $1,500 for missions, $3,892 for the building fund, and $4,584 for current expenses. In four years $52,000 has been raised. Jesse P. McKnight is the popular pastor who leads in the notable work of this great church.

THE CHICAGO CHURCHES.

Dr. Errett Gates addressed the meeting of the ministers this week on "The Return to Christ." It was a paper worthy of a larger hearing.

There was one addition in last Sunday's services of the Sheffield Avenue church. The C. W. B. M. had charge of a missionary service at night.

Victor F. Johnson is preaching to the best audiences in the history of the work at Maywood.

F. C. Cothran, pastor of the Armour Avenue church (colored) baptized three persons this week.

A good missionary rally was held in the Elgin church last Sunday. W. D. Endres is pastor.

(Continued on next page.)

BRAIN POWER

Increased by Proper Feeding.

A lady writer who not only has done good literary work, but reared a family, found in Grape-Nuts the ideal food for brain work and to develop healthy children. She writes:—

"I am an enthusiastic proclaimer of Grape-Nuts as a regular diet. I formerly had no appetite in the morning and for 8 years while nursing my four children had insufficient nourishment for them.

"Unable to eat breakfast, I felt faint later, and would go to the pantry and eat cold chops, sausage, cookies, doughnuts or anything I happened to find. Being a writer, at times my head felt heavy and my brain asleep.

"When I read of Grape-Nuts I began eating it every morning, also gave it to the children, including my 10-months-old baby, who soon grew fat as a little pig, good natured and contented.

"Within a week I had plenty of breast milk, and felt stronger within two weeks. I wrote evenings, and feeling the need of sustained brain power, began eating a small saucer of Grape-Nuts with milk instead of my usual indigestible hot pudding, pie or cake for dessert at night.

"Grape-Nuts did wonders for me and I learned to like it. I did not mind my housework or mother's cares, for I felt strong and full of 'go.' I grew plump, nerves strong, and when I wrote my brain was active and clear; indeed, the dull head pain never returned."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

O. F. Jordan of the Evanston church has a class of twenty children, whose study is similar to that of a class in catechism. The aim is to prepare them for the most intelligent beginnings of Christian service.

Evangelist John W. Marshall will return this week to Lowell, Ind., to resume a meeting postponed on account of an epidemic of diphtheria. Soon he will go to Western Canada to represent the Disciples in meetings among Baptist churches and in efforts to unite Baptist and Christian churches.

C. G. Kindred received one confession last Sunday in the Englewood church.

The Yeuell meetings last Sunday in the Jackson Boulevard church brought thirty-seven additions to the church. So far 107 persons have united with the church in the meeting.

Prof. W. D. McClintock will leave for the Philippines February 25th. The Hyde Park church will give a dinner in his honor on that date.

TO UNITE LAYMEN IN CHICAGO

At a meeting of the men of the Monroe Street church December 17th the following overture and proposal was unanimously carried:

The time is evidently come for men to accept their responsibility in the church of Jesus Christ, and organize their energies for effectively performing those tasks that men alone can do. Too long has the triumph of Christ been delayed by the apathy of the masculine element among his followers. Just now, however, we are witnessing many signs that men are becoming aware of their power as promoters of piety, righteousness and fellowship through the churches to which they belong. The organization of men's clubs in churches of all denominations is full of significance for the cause of Christ. The Disciples of Christ are well abreast of this movement, so far as the local churches are concerned, and the time seems ripe for us to follow the good example of some of our religious neighbors in organizing our local clubs into a federation which shall potently utilize our united strength in behalf of great causes lying beyond our local fields, and at the same time reflect back into the local organization the inspiration of the larger fellowship.

The suggestion of such a federation or brotherhood is especially impressive in view of the plans for a great men's meeting to be held in connection with the Illinois State Convention of Disciples next September. In the minds of many prominent laymen and pastors throughout the state, there exists the hope that the proposed mass meeting of men may issue in the establishment of an organization or brotherhood of men throughout the state. It is evident that such an organization would be an immense power for good.

The laymen of our Chicago churches will be glad, we believe, to facilitate this state-wide consummation by perfecting at once a city-wide organization of men. Such an organization would afford proper and adequate auspices for the promotion of interest in and attendance upon the mass meeting of men at the State Convention, and at the same time furnish an illustration and nucleus upon the basis of which the state-wide organization might be effected.

We, the men of the Monroe Street church, propose, therefore:

1. To organize ourselves into a club according to the plan submitted by the committee appointed for this purpose.

2. To request and urge all our churches in the city that have not organized men's clubs or classes to organize them at once.

3. To send the above message as an overture to the men of our other churches, requesting each local organization to appoint a committee of three dependable men who shall meet with like committees from the other local organizations in joint session to consider and report a plan for the federation of all the men's organizations among the Disciples in Chicago. This joint committee to meet at such time and place as may be agreed upon by the chairmen of the local committees appointed by the First church, the Evanston and the Monroe Street clubs.

BORROWING MONEY.

The Foreign Society now owes $43,500 at bank. This money it has been compelled to borrow since October 1st to meet the monthly payments to the missionaries. This amount is due in March. During the first four months of the missionary year the receipts amounted to only $11,514. This is a loss in regular receipts of $2,048.

The churches are requested to send their March offerings promptly Monday morning, March 2d. If it is not all collected, please forward what you have and send the balance later. The custom of some churches to hold money given for missions in the hands of the local church treasury for a definite time is not just to the donors nor to the work.

Send to F. M. Rains, Sec'y., Box 884, Cincinnati, Ohio, who will promptly return a proper receipt. Please be careful to give local name of church when different from postoffice, as Mt. Pleasant, Corinth, Sixth Street, etc. Friends are also requested to state definitely whether the money is from a church, a Sunday school, an Endeavor Society or an individual.

CONCERNING THE CONGRESS

Edgar D. Jones.

Bloomington, where the Congress comes this year, is a beautiful city of 35,000 population—a city of homes, of churches and of schools. Lying right beside Bloomington, separated by a single street, is Normal with its 5,000 inhabitants and great State University.

Bloomington is the county seat of McLean county, the second richest agricultural county in the United States. McLean county has a population of 7,200. To quote a sentence that has become a classic in these parts: "McLean county is the breastpin on the bosom of Illinois and Bloomington is the diamond setting in the pin."

There is a charm of old-fashioned hospitality about our folk not unlike that found in the South, which, once felt, is not soon forgotten. Our city boasts many southern families and many who settled here years ago came from Kentucky and Virginia.

The Disciples of Christ are strong in Bloomington. The First church now has a membership of over 1,500, the Second church has over 800 and the church at Normal 500. There is also the Third Christian church (colored) that is vigorous and growing fast.

James H. Gilliland, under whose ministry the present edifice of the First church was built and who organized and led in erecting the handsome Second church, of which he is still pastor, is the dean of Bloomington ministers. He has been here twenty years and wields a power and influence for good that cannot be reckoned in figures. Brother Gilliland will preside at the session on Wednesday evening, April 1st.

The First church building, where the sessions of the Congress will be held, is a comfortable and commodious brick structure, seating comfortably 1,200 people. The location is in the heart of the city, within one block of the Illinois Traction station, a block and a half of the two leading hotels and within two blocks of the courthouse square.

Bloomington's most distinguished citizen, the Hon. Adlai E. Stevenson, former Vice-President of the United States, will welcome the Congress to our city. Mr. Stevenson is a Kentuckian, having been born in Christian county, the birthplace also of Dr. Winthrop Hopson and President J. W. McGarvey. Mr. Stevenson may be depended upon to inject some rich humor into his remarks, for his fund of pat anecdotes seems inexhaustible. Mr. Stevenson and Judge Jeremiah Black were close friends.

It should be noted that the program this year gives generous place and opportunity for discussion of papers and addresses. Only one address, that on "Closer Relation Between Baptists and Disciples," is to be followed by a prepared review.

The Central Illinois Ministerial Institute holds a session on Monday, March 31st. Peter Ainslee of Baltimore will deliver the address for the evening session. Further announcement as to this will be made later.

Mr. Robert E. Williams, Box 305, Bloomington, is chairman of the Entertainment Committee, and all those who expect to be entertained, either in private homes or hotels, should write him at once. If you are coming, write him

(Continued on next page.)

AN OLD NURSE

Persuaded Doctor to Drink Postum.

An old, faithful nurse and an experienced doctor are a pretty strong combination in favor of Postum, instead of coffee.

The doctor said:—

"I began to drink Postum five years ago on the advice of an old nurse.

"During an unusually busy winter, between coffee, tea and overwork, I became a victim of insomnia. In a month after beginning Postum in place of coffee I could eat anything and sleep as soundly as a baby.

"In three months I had gained twenty pounds in weight. I now use Postum altogether instead of coffee, even at bedtime with a soda cracker or some other tasty biscuit.

"Having a little tendency to Diabetes, I use a small quantity of saccharine instead of sugar, to sweeten with. I may add that to-day tea or coffee are never present in our house and very many patients, on my advice, have adopted Postum as their regular beverage.

"In conclusion, I can assure anyone that as refreshing, nourishing and nerve-strengthening beverage, there is nothing equal to Postum." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

a postal card, and for fear you forget it, do so now.

Prof. Wallace Payne deserves much credit for the excellent program which he has prepared after large correspondence and no little outlay of strength and time.

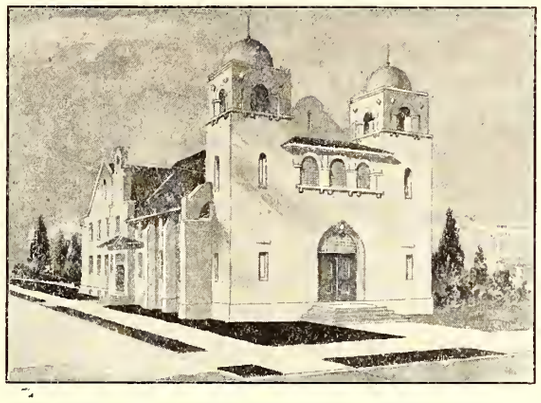
It will pay you to attend the Congress at Bloomington whether you are a minister, college professor, student, Sunday school teacher, lay worker or just a plain business man interested in the extension of the Master's kingdom.

There will be instructive and uplifting addresses, interesting discussions, sparkling repartee and a fine spirit of fellowship such as our National Conventions occasion. Come! First Church, Bloomington, Ill.

DENVER LETTER.

Colorado moves. At least one-half dozen church buildings have during two dozen moons been erected by the Disciples in population centers of the state. The last to occupy its home is the East Side church of Denver, of which the writer is pastor. The accompanying cut shows the completed structure, Spanish mission in style, and to cost $25,000, and located strategically at the corner of Thirtieth avenue and Williams street.

About eleven years ago Brother W. F. Richardson, then pastor of the Central Denver, stood before a little knot of people in a small room seven blocks from the present location and announced the hymn, "Onward, Christian Soldiers." They sang and organized a Sunday school. The venture was made by the young people of the Central church, led by S. D. Cook and others. Through varying fortunes a moderate number of workers stood by the work during the years. Leonard G. Thompson, now state corresponding secretary, was the first pastor. He was followed by Flournoy Payne, Bro. Holden, T. T. Thompson and your correspondent, who came to this field of opportunity twenty months since. Others held meetings for the mission, among them J. W. Maddox, W. L. Cline and John T. Stivers. The present work would not be possible without the financial support of James McKee and family of the McKee Live Stock Commission Company.



East Side Church, Denver, Colo.

On Sunday, Feb. 9th, the ministers of the Christian churches of the city joined with us in the afternoon in the service opening the basement for worship. Wm. B. Craig of the Central church, B. B. Tyler of South Broadway church, J. E. Pickett of Highlands and Willard McCarthy, pastor at Berkeley, spoke good words to us. Leonard G. Thompson was business manager of the day.

The Extension Society made us a loan of $1,500, making total liabilities foot up $2,000. We raised $2,274 during the day. This insures our ability to proceed with the superstructure within the coming year.

The future of Denver promises great things. We look forward with hope.

B. B. Tyler speaks during evenings of the present week. Six additions to date.

JESSE B. HASTON.

Feb. 12, 1908.

BREEDEN IN SAN DIEGO.

H. O. Breeden has just closed an evangelistic meeting with the Central Christian church of this city. He came to us Sunday, January 12th, and continued preaching every night, excepting Saturdays, and three times on Sundays, till the evening of February 9th. He returned to us for three services on yesterday, Sunday, February 16th, making thus in all twenty-six days of meeting.

There have been 111 persons who responded to the invitation, and practically all will be added to this congregation or to the University Heights Christian church, upon whose pastorate Volney Johnson of Midland, Tex., has entered.

As I write of my pleasure in this meeting, it is not the expression of one carried away on the tidal wave of feeling, for the great evangelist and organizer neither stirs the fountain of emotion nor thrusts his personality to the forefront. While he bears away with him in departure the affection of a multitude in and out of the church, there are few Breedenites with us. My judgment, therefore, is dispassionate.

I do not feel it unfair to the excellent evangelists I have known when I say that I believe Brother Breeden to be the best prepared evangelist I have ever met. I refer to his personal preparation. He has memorized the Scriptures in a most remarkable way. Moreover, he has carefully studied the scriptures. He has at his ready command the choicest quotations and illustrations from the best literature of our tongue. He knows the spirit of his own age. Moreover, he is blessed with a commanding presence and deep, musical voice, which he uses superbly.

Best of all, his sense of the dignity and power of his office saves him from all offense in manner or speech in the pulpit or parish. For no word or act is apology due. He is a man of faith, faith, too, in the gospel, to which he is ever loyal. He brings men to Christ on the high ground of conviction and his work will continue to bear fruit.

The result we count most gratifying,

(Continued on next page.)

Can You Use Food When You Get It?

Thousands of Stomachs Starving Where Mouths are Well Fed. Costs Nothing To Relieve This Condition

Eating is fast becoming too much a part of the daily routine, if not a mere tickling of the appetite—a thing to be gotten out of the way as quickly as possible. Little thought is given to "what kind of food," its effect upon the system, and whether it will be of use in building up the tissues of the body.

Your stomach will revolt, if it is not already doing so. It must shut up for repairs. What of the dizziness, and sometimes pain, which stops you after a hurried lunch? What of the general distress after a heavy dinner, a feeling of pressure against the heart, which calls a halt and makes the breathing difficult? Is it common for you to be oppressed with belching and sour eructations? Are you constipated and then do you laughingly toss a dime to the druggist for his most palatable relief? Beware of temporary cures that are but palliatives. Many antidotes for the common ills which our flesh is heir to seem at first to relieve, but in reality, if not injecting poison into the system, lay the foundation for a deeper-seated and more far-reaching disorder.

Three-fourths of all diseases originate with a breaking down of the digestion and nine-tenths of all digestive troubles originate with one or more of the symptoms named above.

Beware, then, of Indigestion and Dyspepsia. If you find yourself aching, listless, lacking in ambition when you should be on the alert,

Do not doctor the stomach.

It needs a rest from food and drugs.

Do not flush out the bowels.

It takes more than forcing food through the passageway to make blood and tissue and nerve.

Do not starve your stomach.

Food is a thing to be worked for all there is in it, and your stomach will do the work if you will help it in Nature's way.

Stuart's Dyspepsia Tablets contain nothing but the natural elements which enter into the healthy stomach and intestines to perform the function of digestion. Governmental tests and the investigations and sworn oaths of expert chemists attest this fact. Stuart's Dyspepsia Tablets go to the source of the trouble and positively restore the glands and fluids of the mucous membrane to their proper condition. They promptly relieve the distress of all troubles originating in the stomach or bowels (with the one exception of cancer).

Stuart's Dyspepsia Tablets are recommended by physicians and all reliable pharmacists. If you are a sufferer from indigestion or dyspepsia, try a fifty-cent package today. At all druggists', or if you prefer send us your name and address and we will gladly send you a trial package by mail free. F. A. Stuart Co., 150 Stuart Bdg., Marshall, Mich.

in view of the serious interruption from continuous rain. Nearly half of the number were baptisms. The expenses of the meetings were about $160 a week, including some heavy local expense, yet this was easily and cheerfully contributed, and a fine balance is in the treasury. We also spent $400 on an addition to the church house, and yesterday Dr. Breeden pledged the new members and the unpledged old members to the payment of $1,500 a year to the current expenses of the church.

In every respect this has been an ideal meeting, leaving minister and church in happy and hopeful relation. I have the conviction that Brother Breeden should do for hundreds of our strong city churches what he has done for us.

W. E. CRABTREE.

San Diego, Cal.

MISSOURI CHRISTIAN LECTURESHIP.

LIBERTY, MO., APRIL 13-15, 1908.

Program.

Monday Evening — 8:00, devotional; 8:15, address, "A Sunrise Movement for a Sunrise People," J. H. Garrison, St. Louis.

Tuesday Morning — 9:30, devotional; 9:45, "The Virgin Birth of Christ" (book review); first paper, W. J. Lhamon, Columbia; second paper, D. A. Wickizer, Kirksville; general discussion.

Tuesday Afternoon — 2:00, devotional; 2:15, announcement of committees; 2:20, "The Secrets of Effective Preaching;" first paper, W. A. Fite, Fulton; second paper, N. M. Ragland, Springfield; general discussion.

Tuesday Evening — 8:00, devotional; 8:15, address, "The World's Greatest Name," Dr. Daniel McGurk, Kansas City.

Wednesday Morning—9:30, devotional; 9:45, "Our Church Polity;" first paper, T. P. Haley, Kansas City; second paper, W. F. Turner, Joplin; general discussion.

Wednesday Afternoon—2:00, devotional; 2:15, reports of committees; 2:30, "Are the Disciples to be Legal or Spiritual?" first paper, Burris A. Jenkins, Kansas City; second paper, Chas. A. Lockhart, Canton; general discussion.

Wednesday Evening—8:00, devotional; 8:15, address, "The Central Idea of the Christian Religion," Dr. Daniel McGurk, Kansas City.

THE BLESSEDNESS OF GIVING

Hugh Wayt.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed (Ps. 37:3). Cast thy bread upon the waters: for thou shalt find it after many days (Eccl. 11:1). Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine (Prov. 3:9, 10). There is that scattereth, and yet increaseth; and there is that withholdeth more than is meat, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be also watered himself (Prov. 11: 24, 25). Bring ye all the tithes into the storehouse, that they may be meat in my house; and prove me now herewith, saith the Lord of hosts, if I will not open you the window of heaven, and pour you out a blessing, that there shall not be room enough to receive it (Mal. 3:10). There is progress in the revelation of the perfect plan of salvation. Moses was the mediator of a good covenant. Christ is the mediator of a better covenant (Heb. 8:6). If they received such blessings for giving one-tenth under the Mosaic code, and revelation is progressive, will we not receive greater blessing for giving under the Christian dispensation? The New Testament Scriptures so teach. Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom (Luke 6:38). I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive" (Acts 20:35). Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity. For God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound to every good work (II Cor. 9:7).

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Small Boy (anxiously, in his first swim): "Oh, pa, I've swallowed some water. Will they mind?"—Punch.

"I'm so sorry," said Mrs. Parvenu, bidding good-night to her guests after the reception, "that the storm kept all our best people away."—The Tattler.

"Don't give up the ship!" exclaimed Lawrence.

We can now realize how he felt.

Evidently there were souvenir hunters in those days.—Louisville Courier-Journal.

"Maccaroons and ice cream! You ought to eat something more substantial for luncheon, Grace."

"I guess I ought. Waiter, add some mixed pickles to that order."—Pittsburg Leader.

The Poet—What did you do with that piece of manuscript on my table? His Wife—I used it to light the fire with. The Poet—Wretched woman, did you know that paper contained a sonnet? His Wife—Yes, dear; I read the sonnet.

Mrs. Hayrix (reading)—This paper says th' doctors hev discovered another new disease. Hiram Hayrix—Huh! I wish th' pesky criters would stop lookin' for new diseases long enuff tew hunt up a cure fer th' rhumatiz, by grass!

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From Our Growing Churches

TELEGRAMS

Beatrice, Neb., Feb. 25.—Scoville meetings largest meetings Scoville ever held in an individual church in their own church building in the history of the brotherhood. Twenty-two last night at the reception, 726 professions in 25 days, almost 30 per day. Should have gone on indefinitely. City stirred and will vote the saloons out in spring. Scoville party is true blue. C. W. B. M. now approaching 225 members, the largest in the brotherhood. J. E. Davis.

Collinwood, Cleveland, Ohio, Feb. 24.—Our meeting is two weeks old. Crowded house. Many turned away. Great mass meeting for men yesterday. Noonday meetings in Lake Shore shops by request of officials and laborers. Una Dell Berry is at her best. Her work could not be surpassed. Ninety-three additions. Buckley is a great worker and has entire support of his people. We continue. T. Alfred Fleming.

ILLINOIS.

Rantoul—We have had twelve confessions so far in our meeting. Louis O. Lehman is doing the preaching and the people are well pleased with his work. He has a large "teacher training class." We continue one week longer.—Charles E. McVay, song evangelist.

Armington—I will go to Sioux Falls, S. D., April 1st, to assist Rev. R. Tibbs Marey in a meeting at that place.—C. B. Hanger, singing evangelist, Armington, Ill.

London Mills—We are in the beginning of a good meeting here. Full house, intense interest. No singer, but a splendid helper in person of Walter Zimmerman, who preaches here. There is also a small group of earnest workers in the church. Kentland, Ind., next.—Wm. A. Ward, evangelist.

Bushnell—J. Wade Seniff, singing evangelist, and myself are in an interesting meeting here; will run until Feb. 2. This is a very hard field, four churches and ten saloons in the city. The Christian church has been without a minister for several years. The district board are helping in this meeting. Twenty-eight additions, with the church much strengthened, is the visible results, with a part of the salary raised to employ a minister. The board is to co-operate in this.—Lew D. Hill, evangelist, Blandinsville, Ill.

IOWA.

Cedar Rapids—A splendid meeting is in progress here at the Second church. Two terrible snow storms hurt the meeting much in the first two weeks. Fourteen added to date, with seven confessions. It is only ten months since Bro. Scovill held his great meeting here, so a large in-gathering was hardly possible. Bro. F. E. Smith is the splendid pastor and has a fine hold on the people. His ministry will tell in a great, strong church in a few years. My next meeting is Cedar Falls, Ia.—J. R. Golden, evangelist.

Des Moines—Ministers' meeting: Central (Idleman), 9 confessions, 2 by letter; University (Medbury), 1 confession; Capitol Hill (Van Horn), 1 by letter; Grant Park (Horne), 1 confession; Highland Park (Eppard), 2 confessions; Chesterfield (Finkle), 1 confession.

KANSAS.

Kensington—The meeting here closed with 111 additions, 90 confessions, all adults except five. J. S. Beem is the minister; during the last year there have been 200 added to the church.—Edward Clutter, evangelist.

Wichita—There were eleven additions to the Central at regular services yesterday.—E. W. Allen.

NEBRASKA.

Benkelman—I have an open date for April. Address Charles E. McVay, song evangelist.

NEW YORK.

Syracuse—Meeting at Rowland Street still continues. There have been twenty-nine added to the church in the past four weeks. Will continue several evenings yet. Congregation happy over the victory.—C. R. Stauffer, pastor.

Whatever may be the surprises of the future, however different that other life to which we hasten may be from this, the ideal for that life can be no other than the ideal for this, namely—likeness in character to Jesus.

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HELPING TO PREPARE FOR THE MARCH OFFERING.

The Missouri Christian Bible School Association acceded to the request of the Foreign Christian Missionary Society that I spend a month in conducting rallies in preparation for the great offering which is soon to be made for world-wide evangelization.

Beginning in Chicago, January 12th, we closed the series at Carbondale, Ill., Feb. 10th. For half the first week President McLean was in command of the forces, but at Davenport, Iowa, we parted company, he and his group of missionaries to go with their thrilling message through Iowa, Nebraska, Kansas and the Southwest, while our party turned toward Illinois. Our party consisted of Dr. Royal J. Dye of Bolenge, Africa; Miss Josepha Franklin of Damoh, India, and the writer. With no purpose to compare groups of workers, but in humble testimony of true ability and power, it will be proper for me to say that these two messengers of the cross are not excelled in personal consecration, in richness of experience in the gospel proclamation, nor in power to graphically portray before the churches the condition of the heathen world and the power of the gospel of Christ to transform sinful lives and fill the despairing with hope and joy. Their messages were received with delight everywhere we went.

Rallies were held at the following places: Chicago and Freeport, Ill.; Davenport and Burlington, Iowa; Macomb, Peoria, Eureka, Streator, Farmer City, Champaign, Danville, Decatur, Springfield, Jacksonville, Pittsfield, Litchfield, Paris, Charleston, Salem, DuQuoin and Carbondale, Ill., in the order named. We spoke in a number of churches on Sunday. We made every rally on time but two. These detentions were caused by a late train and a changed schedule; but by extending the time we made up full time for these late beginnings.

We were received graciously everywhere. If any individual at any time was slow to understand the meaning and purpose of the meetings, the day would not close without seeing such in tears of sympathy and exclamations of delight. I desire to thank the ministers and others of the churches where these rallies were held for their kindness to us and for their many timely acts in helping us forward on our way. I know I voice the sentiments of my traveling companions in these words. The Illinois brethren are a noble brotherhood. Many ministers and members of other congregations than those in which we met attended and helped on the program, and in many ways contributed to the interest. I hereby offer special thanks to all who thus helped in the work.

The crowds who came to the meetings, the rapt attention to the messages delivered, the letters and words of encouragement from every side, the number of missionary books purchased, the promises to enlist all the churches of given counties, etc., etc., give promise of the greatest uplift for Foreign Missions this year our people have ever felt. God grant that it may be so.

Our group broke up at St. Louis on the night of February 10th, with feelings of sadness, for after thirty days of such high service with those whose lives are given to the heroism of the cros one turns away from such companionship with a heavy heart.

I am back at my own job again, and with a keener zest than ever before, gird myself to serve in my place.

J. H. HARDIN.

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Studio Caretaker (to Miss Vera, who is "going in strong for art" and has hired a skeleton for her anatomy studies): "Massy! Miss—are we really as thin as that inside?"—Punch.

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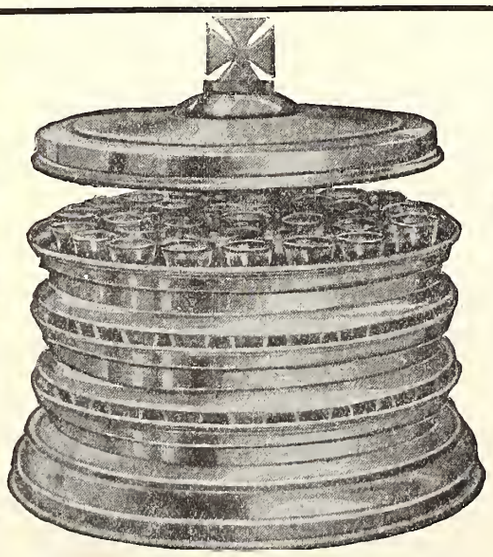
"Finnigan," he said to an argumentative assistant, "I'll have nawthin' out of you but silence—and mighty little of that."—Youth's Companion.



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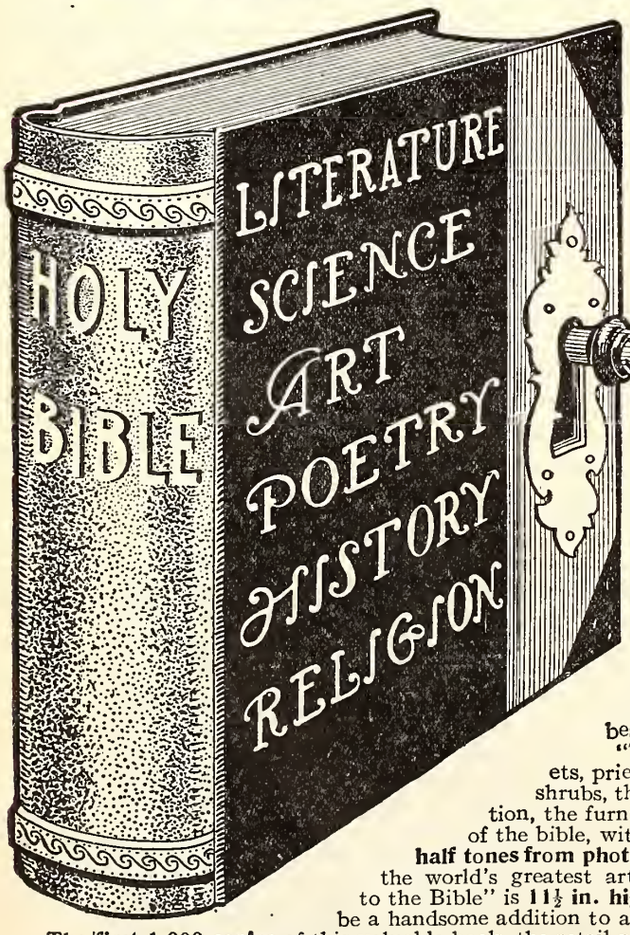

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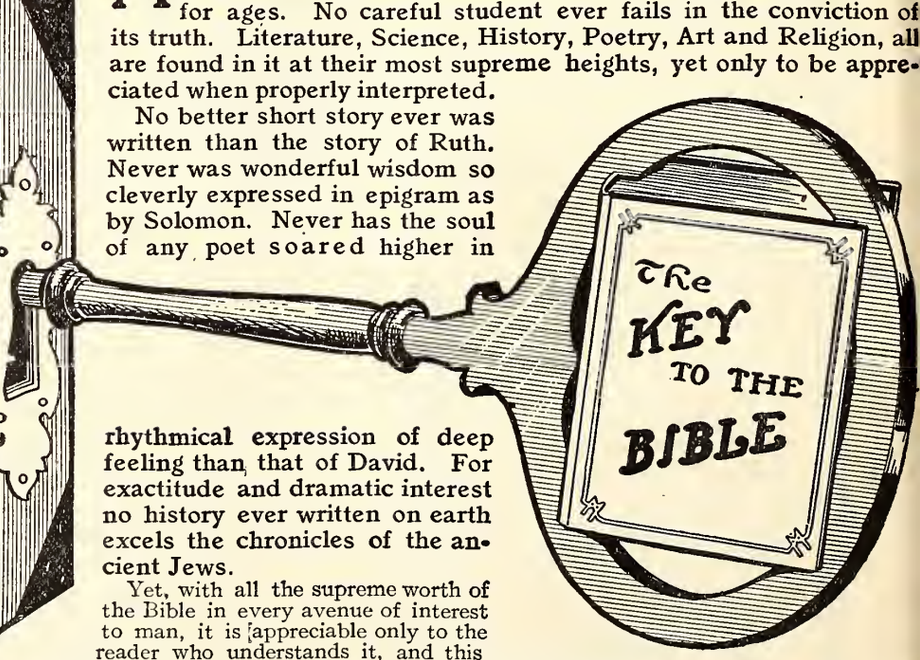

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OL. XXV MARCH 5, 1908 NO. 10

THE CHRISTIAN CENTURY

God of The Open Air

Thou who has set Thy dwelling fair
With flowers beneath, above with starry lights,
And set Thy altars everywhere—
On mountain heights,
In woodland valleys dim with many a dream,
In valleys bright with springs,
And in the curving capes of every stream—
Thou who has taken to Thyself the wings
Of morning, to abide
Upon the secret places of the sea,
And on far islands, where the tide
Visits the beauty of untrodden shores,
Waiting for worshipers to come to Thee
In Thy great out-of-doors!
To Thee I turn, to Thee I make my prayer,
God of the Open Air!

—*Henry Van Dyke.*

CHICAGO
The CHRISTIAN CENTURY COMPANY
Station M

The Christian Century

A CLEAN FAMILY NEWSPAPER OF THE CHRISTIAN CHURCH
(Disciples of Christ.)

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First Christian Church, Bloomington, Ill. Monday and Tuesday, March 30 and 31, 1908.

PROGRAM.

Monday afternoon, March 30—2:15—Devotional service, Ralph V. Callaway, Atlanta. 2:30—General Topic: "Evangelism." (1) In the Individual Church, H. F. Burns, Peoria. (2) The Union, Meeting, W. G. McColley, Normal. (3) Following the Meeting, Parker Stockdale, Chicago. 3:30—General Discussion. 4:30—Business.

Monday Evening—7:30—Praise Service, B. H. Sealock, Lexington. 8:00—Address, Peter Ainslie, Baltimore, Md.

Tuesday Morning, March 31—8:15—Devotional Service, C. E. French, Ashland. 8:30—History of Illinois Disciples, T. T. Holton, Bloomington. 9:00—Paper: The Minister's Relation to the Community, N. S. Haynes, Decatur. 9:30—Business. Final adjournment.

The shortness of the program is accounted for by the fact that the institute is held in connection with the congress, which convenes immediately afterward.

F. M. Rogers,
Secretary.

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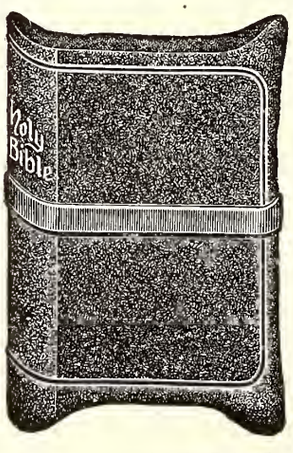

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The Christian Century

Vol XXV. CHICAGO, ILL., MARCH 5, 1908. No. 10.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

WHENCE THIS LOSS?

The annual religious statistics prepared by Dr. H. K. Carroll present a set of very interesting figures, and especially for the thoughtful among the Disciples of Christ. Among Protestant bodies we hold fifth place, the same as for some years past, being preceded by the Methodists, Baptists, Presbyterians and Lutherans. The total number of ministers for each of these denominations is, in round numbers, 42,000 for the Methodist, 38,000 for the Baptists, 12,000 for the Presbyterians, 8,000 for the Lutherans, and 5,923 for the Disciples. The number of churches in these denominations is as follows, avoiding odd numbers: Methodists 61,000, Baptists 55,000, Presbyterians 16,000, Lutherans 13,000 and Disciples 11,307. From these figures it will be seen that the ratio of ministers to churches is as follows: The Methodists have two ministers for every three churches, the Baptists eight to eleven, the Presbyterians three to four, the Lutherans eight to thirteen, while the Disciples stand at the foot of the list, with one minister to each two churches.

And when one examines the entire list of smaller denominations, the Disciples still maintain their place at the foot of the list, with the smallest number of ministers in proportion to churches.

It has been apparent to those who have thought of the problem of our work during the past two years that this is one of its weakest points. The supply of ministers of every grade, counting those who are prepared, and all others, is actually a little less than one-half as many as the churches. Allowing for all those cases in which one minister supplies two or more churches, and this in itself is a sign of weakness in any religious body, the Disciples have to face the fact that a considerable portion of their churches have no ministerial leadership of any sort. And this cannot fail to have a very marked effect upon the life and usefulness of the churches.

But a second consideration is even more disquieting. In going over the gains of the various denominations for the past year one discovers that the Methodists have added 1,900 churches, the Baptists nearly 700, the Presbyterians 550, the Disciples 107, and the Lutherans 135. As compared with this the gains in ministers have been as follows: The Methodists 381, the Baptists 259, the Lutherans 168, and for the Presbyterians, who have sounded loud and long the note of danger because the supply of ministerial students in their colleges was falling off, there have been but 18. But the record for the Disciples is beyond measure astonishing, for they have actually suffered a decrease of ministers to the number of 480.

It is not easy to set down all the reasons for this falling away of preachers among the Disciples. It is, of course, taken for granted, that there will be a certain loss from death, and that some men will leave the work of the Gospel for secular occupations. But the first of these causes will hardly increase the losses among the Disciples beyond the proportion of the entire list of religious bodies. Have then the numbers of men who have left the ministry been so much greater in our case than in the others? If so, is it possible to find a reason for this condition in the informal manner in which the ministry is chosen among us, the frequent lack of preparation with which its work is begun, and the corresponding ease with which it may be abandoned for some other work? Those denominations which set higher value on ministerial education and the careful preparation of a man for the sacred task appear to suffer least from losses of this nature. We believe that the Disciples have never taken quite seriously this matter of the preparation of their ministry, and the results cannot fail to manifest themselves.

But back of this actual loss of men who were formerly devoting themselves to the ministry of the Word, there is a further reason for the decrease noted. The Disciples give no adequate attention to the recruiting of young men for the ministry. All the denominations are aware that this is a time when young men, if left without instruction in the greatness and importance of this holy calling, will be likely to choose some of the other vocations which are so attractive and rewarding in our age. It is all very well to say that a young man should not go into the work of the ministry unless he is so drawn to it that he cannot resist its appeal. This is certainly true after once that appeal has come to him. But who of the parents and ministers of this generation of the Disciples is making that appeal to him?

It is not largely an accident if a young man takes thought for this high work? Is it not a matter of surprise, of unconcern, or even of disapproval if such an ambition springs up in the heart of a youth in an average congregation? Instead of the minister watching his young men with anxiety to find a half dozen whom he may talk with, inspire, instruct, and start off to college, the idea that one of his boys has thoughts of the ministry is too often a matter of indifference or, worse yet, of mild amusement. That this is not true of some of our ministers is proven by the fact that their works speak for them in the gates. But it is actually true of many, and too likely to be true of most.

The results of this condition are apparent even now, and the evil will increase till the remedy is applied. Where there is a lack of proper ministerial material, there must be many pastorless churches, and a consequent rivalry among the rest for the best. Desirable men are not unemployed, and a pastorless church has to rob some other church or continue leaderless. The stronger half of the churches succeed in the struggle, and the rest exist without direction, and as a result without effectiveness and influence.

Counting all duplications, where one minister preaches for two or more churches, there still remains a very large list of totally unprovided congregations. These too frequently have but a name to live, and are dead. All honor to the faithful men and women who, with sacrifices and anxious care, keep the flame burning on such altars. But their pastorless condition ought not to be necessary, and would not if the brotherhood awoke to its responsibilities. Such churches as have no ministers are rarely in the line of co-operating Disciples, alert to the call of missions, of benevolence and of education. In the last issue it will be found that our problem of enlisting the non-co-operative churches in missionary work is the problem of providing them with preachers who are worthy of the name.

The decrease of ministers in a brotherhood that prides itself on its rapid growth, is one of the most alarming tokens ever brought to our attention. Our successful evangelism will profit us nothing if the churches thus formed and swelled in membership are left without training in the essential of the Christian life, and become the willing victims of ignorant local leadership, selfish isolation, petty factional rivalries, low journalism and legalism. The supreme need of the Disciples is a trained, adequate and consecrated ministry.

HYMNS YOU OUGHT TO KNOW.

MY GUIDE.

By Horatius Bonar.

(Dr. Horatius Bonar, whose ministry at Kelso and at Edinburgh, Scotland, extended over the greater part of the last century, is to-day best remembered for his many fine hymns. The one below was published first in 1857 his book entitled "Hymns of Faith and Hope.")

Thy way, not mine, O Lord,
However dark it be!
Lead me by thine own hand;
Choose out the path for me.
I dare not choose my lot:
I would not, if I might;
Choose thou for me, my God,
So shall I walk aright.

The kingdom that I seek
Is thine; so let the way
That leads to it be thine,
Else I must surely stray.
Take thou my cup, and it
With joy or sorrow fill,
As best to thee may seem;
Choose thou my good and ill.

Choose thou for me my friends,
My sickness or my health;
Choose thou my cares for me,
My poverty or wealth.
Not mine, not mine the choice,
In things or great or small;
Be thou my guide, my strength,
My wisdom, and my all.

The Preacher's Literary Work

Edgar D. Jones

Three score years ago, the settled preacher was still called "the parson," a term very directly derived from the word person. That is to say, he was the best-known personage in the community. He was considered the most learned man for miles around. Very often he was the final arbiter for storeroom and postoffice discussions. He was thought to burn much midnight oil and "to speak Greek as naturally as pigs squeak." Sixty years have wrought a marked change in the preacher's place in the community. His office, like modern church architecture, is not so high as it once was, but is very wonderfully spread out. He is no longer "the parson," but "the pastor," which signifies not that he knows so much, but that he is expected to do a vast variety of things. However, one vestige of the halo the preacher used to wear abides as yet. He is still supposed to be literary. People now, as in the past, expect him to be familiar with the master minds of all ages and to write and speak with precision and power. Upon a moment's reflection, this is not surprising. The preacher's constant use of books as tools, the fact that he must possess a respectable library, in which he spends (or ought to spend) a considerable part of his time, fix definitely this feature of his work in the public mind.

Indeed, in the making of literature, the preacher has had a part, which though not large, is conspicuous. What English literary Hall of Fame would be complete if Jonathan Swift and John Bunyan were not numbered among its immortals. In our day, what authors are better known than "Ian McLaren (Dr. John Watson), "Ralph Connor" (Chas. W. Gordon), or Dr. Henry Van Dyke?

However, this paper's purpose is not to consider the minister as a professional man of letters. It is the chief business of the preacher to preach. In the very beginning, let this statement receive the emphasis which it deserves. Nothing should be permitted to interfere with the great commission which every minister of the gospel has received. All else is subsidiary and contributory to this supreme purpose. Few ministers will disagree with Austin Phelps who says, "A studious man in a dressing gown and slippers, sitting in the midst of a choice library which is adorned with works of art and costly relics of antiquity, yet from which not a thought goes out to the intellectual or moral improvement of mankind, is a model of refined and fascinating self-hood. Under certain conditions it may do more evil than the life of a libertine." Dr. Arnold was so sensible of the peril of literary selfishness that he held firmly to the opinion that literary pursuits should never be a profession of themselves. They should be an appendage always to some business or profession, which should keep a man's mind healthy by interesting him in the questions of real life and in his own times." Certainly, the preacher, of all men should heed such an admonition as this quotation contains. But as an adjunct to his chief business, as an aid to carrying out his great commission, it is doubtful if there is a more valuable one than the literary work which the preacher may and should do.

In the first place, it is difficult to overestimate the value of an attractive and persuasive style. Buffon even went so far as to say "the style is the man." Error seems sometimes to have wings and truth leaden feet, solely because the former is proclaimed in beautiful and striking periods, the latter in halting and slip-shod speech. Renan's fanciful "Life of Jesus" owed its popularity almost entirely to its faultless style and literary charm. Mr. Ingersoll's audiences usually taxed the seating capacity of the halls or theaters where he lectured, not because he had very much of value to say but because he had a wonderfully supple and elegant style in which to say it. It is easy to affirm that truth needs no such aid to get a hearing, but the fact remains that it frequently has. Who was it that popularized the study of geology? Hugh Miller, through his descriptive power and fresh virile English. Who gave scientific thought such a popular interest? Huxley, Tyndall and Agassiz, through their volumes written with such fascination of literary style. What made the Oxford tracts so popular and influential? Competent critics say their admirable literary quality. The late Joseph Parker in attempting to account for the power of Frederick William Robertson of Brighton, who by some is held to have been the greatest preacher since Paul, says that his lucidity of style must be taken into consideration. "He," declares Parker, "seemed to know all God's heart. When people went to him with puzzles and mysteries of a religious kind, he sat down like a little child by the roadside and said, "I will tell you how that is," as if he wondered why they did not already know and his sentences are lights, his pages luminous." How did Robertson get his style. This question is answered in a letter which he wrote to a friend the last year of his life.

"I am reading now a little book on chemistry. I have read little else for a fortnight, but then I could bear an examination on every law and principle it lays down. I read hard or not at all, never skimming, never turning aside to merely inviting books, and Plato, Aristotle, Butler, Thucydides, Sterne, Jonathan Edwards have passed like the iron atoms of the blood into my mental constitution." Plato, Aristotle, Butler, Thucydides, Sterne, Jonathan Edwards. Verily, there is no royal road to a literary style that is at once lucid, sufficiently full and forceful. A fault of these modern times, amounting almost to a curse, is superficial reading together with the habit of reading ephemeral works to the exclusion of the strong, tried and great books. Austin Phelps used to say to his class in homiletics, "Young gentlemen, stern self-discipline should adjust the proportion of your reading. It is well to read such an author as Carlyle; but by what right do you neglect for his sake such writers as Bacon and Milton? What axiom of economy leads a preacher to buy Hood's poems when he is too poor to own a copy of Shakespeare, or to purchase the works of Thomas Moore when he cannot afford to own Wordsworth?" What manner of rebuke, I wonder, would Prof. Phelps administer to us who are not infrequently given to excluding from our reading not only the great books which he names first, but even the ones which he holds to be of secondary importance. Why, for instance, spend money for George Ade's "Fables in Slang" when one does not boast a copy of "Aesop's Fables," or why "be up" on the "House of Mirth" or "The House of a Thousand Candles" and in dense ignorance of the "Prince of the House of David?"

It is not my purpose to dwell long on the vexed and much debated question as to the preacher's choice of books, but this I know both from observation and experience—the average young preacher does considerable blundering when it comes to buying books. The desire to make a showing, leads him to pile in a lot of lumber on his shelves which by and by he gladly gives away to get it out of his sight. What a boon it would be if our colleges would bring annually to each institution a capable "book sound" minister to deliver, say a half-dozen addresses on "The Preacher's Library."

Bloomington, Ill.

RECENT SERMON SUBJECTS.

Robert Graham Frank, Liberty, Mo.—"Filling the Earth with the Knowledge of the Glory of God."

Jesse P. McKnight, Magnolia Avenue Church, Los Angeles, Cal.—"The Temptation of Jesus."

Joseph A. Serena, Central Church, Syracuse, N. Y.—"The Gospel in Europe."

George H. Combs, Independence Blvd. Church, Kansas City, Mo.—"The Gospel of Play."

Earl M. Todd, Manchester, N. H.—A series on "The Coming Church." 1. The Church and the Kingdom. 2, Simplicity. 3, Spirituality. 4, Catholicity. 5, Unity. 6, Freedom. 7, Democracy. 8, The Program of Christianity. 9, Are You Keeping Step with God?

NOT A SOLOIST.

The late Theodore Thomas was rehearsing the Chicago Orchestra on the stage of the Auditorium Theater. He was disturbed by the whistling of Albert Burridge, the well-known scene painter, who was at work in the loft above the stage. A few minutes later Mr. Thomas's librarian appeared on the "bridge" where Mr. Burridge, merrily whistling, was at work.

"Mr. Thomas' compliments," said the librarian, "and he requests me to state that if Mr. Burridge wishes to whistle he will be glad to discontinue his rehearsal."

To which Mr. Burridge replied, suavely: "Mr. Burridge's compliments to Mr. Thomas; and please inform Mr. Thomas that, if Mr. Burridge cannot whistle with the orchestra, he won't whistle at all."—From "Success Magazine."

Choice of Two Evils.

"What would you do," asked the excited politician, "if a paper should call you a liar and a thief?"

"Well," said the lawyer, "if I were you I'd toss up to see whether I'd reform or thrash the editor."—Pick-Me-Up.

In the conduct of life, habits count for more than maxims, because habit is a living maxim, become flesh and instinct.—Amiel.

Holding and Helping the Young People

Baxter Waters

How to reach and hold and help the young people; how to save or protect them from the deadly temptations and pitfalls of sin, how to develop their lives into spiritual character, how to discipline them for genuine Christian service; how to train them for brave soldierhood; this is an ever present problem of the church and of the pastor.

It is my good fortune to be associated with a live, growing, enthusiastic band of young people. They are the sunshine, the strength and hope of the church. They come into the pastor's life like a surging tide of enthusiasm. Let me suggest in the first place, that this is not a problem for the pastor alone; it is the business of the church to care for the young. The church stands sponsor for the welfare of those received into her charge. While we have no godfathers in the ecclesiastical sense, yet in reality we must have in every church men and women of strong fatherly and motherly instincts who will by personal oversight and unfailing love foster the youth and shepherd the young. It matters not what official position they may fill, whether an elder or a pastor or superintendent or teacher, or whether some father or just a plain friend, it is through his personal influence and brotherly kindness and sensible dealings that he will hold and help or turn one from the error of his way.

Then the young people themselves can do much, perhaps most. They can help one another; they can disseminate the spirit of friendliness among themselves and make the House of God a friendly home for God's children.

Keep them blessedly busy.

Young people love activity. Heroic, hard work appeals to them, and the modern church, with its various departments of work, can give all something to do. It calls for teachers, personal workers, friendly visitors, missionary leaders, talents for music, art and literature. Often outside interests such as missions, hospitals, jail meetings will enlarge and intensify service. Send them on missions to visit the sick, feed the poor, visit the wayward, the neglected and the lost. This is the work of Christ's disciples and I have never known a church to overdo this kind of work. Keep the vision of the cross clear and lift its banner high.

In trying to help young people do not overlook the intellectual life. A reading guild or study circle is of incalculable value. The Bible or Missions, or the Bethany Reading Course, or some great poet as Shakespeare or Tennyson or Browning, may be taken up with profit.

Fasten their faith to Jesus Christ.

This must be the dominant note. In social life, in study circle, in sermon, in public meetings, the one thing is to get a more thorough and larger acquaintance with the Master. He must gain dominion over and grip every life that holds out to the evil.

A young Englishman came among us and I spoke to him about becoming a Christian. He said he had left the old country determined to lead a new life, and each week he started out only to end in failure. I reminded him of the secret of the Great Apostle: "I can do all things through Christ who strengthened me." He took Christ and found faith and strength, and he is now learning of him whose yoke is easy and delighting to serve him. That is the supreme thing; fasten them to Christ.

In dealing most helpfully with young people I suggest three necessary elements. The first is Patience. There must be an infinite amount of it; it must be exercised in season and out of season.

Young people are impulsive and enthusiastic. Their work in the church, or elsewhere, is often irregular, hurried or overzealous, but give them time. A rebuke or rebuff withers. We must wait. If they fail, give them another chance; if they forget, stir their pure minds once more; if they forsake you, remember older men treated the Lord Jesus in like manner.

Then, again, young people are full of life, love of sport, fun and pleasure; they may run to excess and, deplorable as it is, be led into worldliness, frivolity and sinfulness, and they may now and then forget the church. But to deal harshly and impatiently with them only means alienation and permanent divorcement. We must go in the true Shepherd spirit and lead them back.

A fellow pastor wrote me some time ago: "I have become convinced that the one word the preacher needs to learn is Patience. So much dullness, so much blindness, so much frivolity, and we must not speak the cross, the censorious word. We must just wait, as Jesus did."

The Strength of Praise.

Praise completes patience, and "let patience have her perfect work." The teacher, the pastor, the leaders who win must be praisers. I wonder if we realize the tremendous power of praise—there is nothing equal to it. Condemn never, criticize rarely, commend always. And how many opportunities for praise does the pastor find? He must not wait for perfection, until everything is just in order, but begin a cheerful word of praise to the boy or girl who has faced a snow storm, a compliment to the young organist or soloist, encouragement to those making their first bungling talks in Endeavor, honest recognition of a good meeting, good attendance in Sunday school or the capital collection from that class, honorable mention of a faithful committee, etc., etc. Such words are life and sunshine.

I once heard a pastor read a list of good deeds he had observed in his parish during the preceding week. It went up like an offering of sweet incense. "A praising pastor finds in commendation the best mortar for the temple he is erecting."

Another and a chief element which enters into holding and helping the young people is prayer. Pray for them. Enter into the holy of holies before them. Young people are susceptible to the influence of such leadership. The prayer made in my behalf by the great man of God at my baptism is a sacred memory and has followed me like the angel of his presence. And I have cherished from childhood up the prayers of my father. Keep ever before the young people, the sweetness, the beauty, the joy and the privilege of prayer; lead them one by one, group by group, into this blessed experience that they may live in open communion with him every day. Press upon them to pray for the church, for the pastor, for the conversion of souls, for the coming of God's kingdom among men, for our missionaries at home and over the world; and when they become imbued with this spirit and practice they will pass from the stage of being helped into the full mature manhood of the Son of God who came not to be served, or ministered unto, but to minister and to give his life a ransom for many.

Duluth, Minn.

A Letter from Thomas Campbell

The recent death of Mrs. Julia Bakewell, for many years a member of the First Church in this city, makes timely the publication of a message once written to her by the revered Thomas Campbell. She was for some time a member of his household, and upon her departure with her husband for their new home in Illinois, Mr. Campbell wrote the following words in her journal as a permanent word of inspiration to her:

* * *

Bethany, Aug. 12, 1845.

Mrs. Julia Bakewell:

Beloved Sister in Christ—Understanding that it is your husband's intention to remove his family a considerable distance from the vicinity of Bethany, after which it is not likely I shall ever have the privilege of seeing you again in this world, I therefore avail myself of the present opportunity you have offered me of writing in your album, to record for your consideration a few leading important truths of our holy religion; the realizing belief and devout practical meditation of which are essential to the actual enjoyment of them. The first of these which I shall mention is the dreadful, helpless, ruined condition in which sin has placed the whole human family. Second, the love of God to us in this awful condition, to effect our deliverance from it. Third, the means divinely appointed for our actual enjoyment of this blissful deliverance.

Now, as to the first of these three topics, we are divinely informed, it has corrupted and destroyed the whole human family; that all flesh have corrupted their way; that there is none righteous, no, not one; that the whole world naturally lies in wickedness, under the god of this world, the prince of the power of the air, the spirit that now works in the children of disobedience, among whom we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others.

For the fleshly mind is enmity against God, and is, therefore, not subject to the law of God, neither, indeed, can be; so that they who are under its influence can not please God, but are enemies in their minds by wicked works—haters of God—hateful and hating one another; so that the first born man murdered the second. Alas! alas! into what a hateful and ruinous condition has sin brought us?

Topic Second.—But, blessed be God, he so loved us in this perishing condition,

that he gave his only begotten Son to suffer the punishment due to our sins; that whosoever believes in him might not perish, but have eternal life. Herein is love! most astonishing love! that when we were in this most unlovely, even hateful condition, God so loved us as to send his only begotten, infinitely beloved Son into our guilty world, thus to seek and to save us who were lost; to be the propitiation for our sins, that we might live through him. But even all this would not have sufficed, would not have reached our depraved, perishing condition, dead in sins, alienated from the life of God through our native ignorance and enmity. No! We must be regenerated, must be quickened, created anew, made alive in Christ. Now, it is the Spirit that regenerates, that quickens, that gives spiritual life, that makes the new creature; and if any one be in Christ, he must be such. Now, all this is the peculiar work of the Holy Spirit, for it is he that enlightens, convinces and converts us by the gospel. For he is the Spirit of faith, without whom no man can sincerely confess Christ as his Lord; it is indeed through his special influence, by the word of truth, that we are convinced and converted, justified and sanctified. He is the Spirit of power, and of love, and of sound mind, the Spirit of holiness; so that all Christian virtues and good works are ascribed to the Holy Spirit, as the fruits of his divine influence. Wherefore, if any man have not the spirit of Christ, he is not one of us. Now seeing that God so loved us, dead in sins, as to give his only begotten and well-beloved Son to die for our sins, that we might be justified by his blood, and his Holy Spirit to quicken, enlighten, convince, and convert us, that we might be actually justified and sanctified through faith and obedience; what, then, should prevent our blissful assurance of pardon and acceptance when we call upon God for this most desirable purpose? Will he refuse sin-pardoning mercy and sanctifying grace to the believing applicants whom he so loved dead in sins, as above described? Surely no; for if he so loved us as above noted, in our most loathsome and offensive condition, will he, or can he withhold the food he has so most graciously promised and provided for our deliverance from the wretched state, when we come as suppliants to his throne of grace to obtain it? Unbelief itself could hardly admit such a conclusion. For if he so loved us, dead in sins, as to give his only begotten Son to die for our sins, how will he not with him also freely give us all things that pertain to life and godliness? Wherefore, having such an insuperable, transporting evidence of the love of God to poor, guilty, polluted, perishing humanity, let us always approach the throne of mercy, through our great High Priest, in full assurance of faith, that we may obtain mercy to help us in every time of need.

Topic Third.—The means divinely appointed for the blissful purpose of our actual enjoyment of the great salvation which the love of God has most graciously provided for us, at the expense of the awful humiliation, sufferings, and death of his only begotten and infinitely beloved Son, are the belief and obedience of the gospel and law of Christ. Consequently, the first thing incumbent upon us, after baptism, is the daily and diligent perusal of, and meditation upon, the word of God, with prayers for this all-important purpose; for by the former we are made wise to salvation, and by the latter, that is, by the assistance of the Holy Spirit of promise, we are enabled to reduce it to practice; without whose assistance we can do nothing that is holy, just, and good; for he is the Spirit of holiness. Wherefore, it is only as many as are led by the Spirit of God that are the children of God. And if children, then heirs of God, and joint heirs with Christ. Therefore our heavenly Father gives his Holy Spirit to them that ask him. Having, then, free access to the Word and Spirit of God, the former to teach us everything that we ought to believe and do, the latter to apprehend, realize and practice it, what more do we want for our present and eternal enjoyment of the great salvation, but the divinely prescribed use of the Bible, and the throne of grace?

These things being evidently so, let us exercise ourselves unto godliness night and day, in the divine use of the word of God, and prayers for the blissful purpose of understanding, practicing and enjoying its divine contents.

Wishing you and your beloved consort all happiness here and hereafter, I remain, beloved sister in Christ, your sincere friend and humble servant in the Gospel, Thomas Campbell.

Can Christians Enact Good Laws

Wm. E. Barton, D. D.

It is very easy to pass resolutions, and they sometimes count; but if one hundred men who sign a petition or vote in a meeting for a resolution would write individual letters, the result would be from ten to one hundred times as effective. Members of the legislature rarely receive letters from their constituents except when favors are desired. If a law is pending, and a member of the legislature is paying very little attention to it (and that in general is the case) and he receives a letter from a constituent saying, "I am interested in Senate Bill 586; will you kindly let me know whether it seems to you a good bill?" the member at once informs himself about the bill. Some one is interested in it, some one in his district. One such letter has weight. Ten such letters to one man have great weight. A hundred such letters have sometimes passed laws that otherwise would have failed.

The number of the bill given above as a sample was chosen with reason. There now is pending before the legislature of Illinois a bill so numbered. It has passed the Senate, and now, much amended, is before the House on third reading. It will need to go back to second reading, have the amendments killed, be passed, and referred back to the Senate. A good majority of each house will favor doing this, for the bill is a good bill. But notwithstanding the majority in favor of it, it will fail unless Christian people unite to support it.

Therefore the reason for this article is to ask that each man or woman reading this article, and residing in Illinois, at once write to each of the three representatives from his district, and say, in any words that he or she thinks wise, that the writer would be glad to know how his representative stands regarding Senate Bill 586. That is a good thing to do, even if you are not sure whether you favor the bill; for it will encourage your representatives to study the bill more carefully.

Senate Bill 586 is a bill seeking to extend the parole system so that it shall apply to misdemeanors, first offenses and cases of drunkenness, and to do it before the offenders go to jail. It is a system that has been tried in Judge Cleland's court, but has been stopped because it is declared that the present laws do not permit it. It has saved scores of tempted men from disgrace and doom; it has saved thousands of dollars to the country and state, and scores of thousands in wages of men who have been compelled to work and support their families while they were held under suspended sentence.

The liquor men are the only strong opponents of the bill. They declare that the system will of necessity compel men to promise to let liquor alone, and that that is an infringement of personal liberty. That is why the bill was amended to death, or nearly to death. It is not yet hopeless. If Christian men and women will rally, and from now till May 5 at which time the legislature re-convenes, will write to their representatives, the bill will not fail. Christians of Illinois, write to all three of your representatives and ask them how they stand on Senate Bill 586. If you cannot write to three, write to one, but write at once. Ask for a copy of the bill, if you want to make up your own mind about it.

Is it worth while for the Christians to see that right laws are enacted? They can secure good laws if they try unitedly. Try this, and report to the editor.

Character Counts in Work

John Trainor

Character is an essential to business success, and a man is certain to fail without it.

A well known statesman, discussing the part character plays in the doing of work that counts, says: "An intelligent architect would not think of erecting a handsome building without putting it on a firm foundation. A sculptor carving a block of marble often rejects it when nearly finished because he finds it contains a flaw. For the same reason the far sighted business man refuses to build his career on any but a right foundation."

Unfaithful Worker Loses Place.

Character is the only right foundation. It is the ideal which determines what we put into our work. The ideal is commonly called ambition. The kind of ambition determines the quality of a man's work.

"There are some men who hold positions here more because of their integrity than for their ability," said the manager of a big store. "I never keep a man in our employ, however great his ability, if I find loose places in his character. Some months ago a man who had been working for me more than a year

(Continued on page 155.)

Lesson Text John 9:1-12	The Sunday School Lesson	International Series 1908 Mar. 15

Jesus and the Blind Man*

H. L. Willett

One of the most prevalent maladies in eastern lands is blindness. The unprotected face is exposed to the hot rays of the sun and the neglect of cleanliness which is characteristic of all people from the cradle to the grave breeds disease which is most likely to attack the eyes. In Egypt this is aggravated by the numberless flies which superstition forbids the afflicted to drive away. And while in Palestine the conditions are less serious, yet blindness is so common as to attract little attention. In most cases such an affliction is easily within reach of medical science if only proper attention were given to it. But neglect, uncleanness and superstition combine to increase rather than diminish the victims of blindness from year to year. No ministry of a missionary character is more notable than the medical work which is directed at the removal of this widespread plague, and simple surgical operations combined with instruction in the proper care of the body should make the disease almost as rare in the east as in the west.

The Cause of the Affliction.

Not a few of those whom Jesus healed were sufferers from this plague. One of them, perhaps the most notable case of all, is the central figure in this story. On one of his visits to Jerusalem Jesus saw a blind man sitting at the place where offerings could be begged from passers-by. The Master and the disciples were attracted to the case by some fact which is not mentioned, but the disciples at once raised a question which was perhaps one of mere idle curiosity. But it had at least some significance in Jesus' mind. It was the current belief that all disease was the result of sin. It is so to-day in the east. Much of the indifference to the maladies which curse humanity under the Syrian sun is due to the fatalism which regards all affliction as the scourge of God, and any attempt to mitigate it is in some sense irreverent.

A Speculation.

The disciples asked Jesus therefore whose sin it was that brought upon this man his misfortune. Was it his own sin, or that of his parents? Of course it might easily have been the latter, for as both science and the Bible teach, the sins of the parents are not infrequently visited upon the children in physical defects or mental limitations. But how could a man be born blind as the result of his own sin? Were the disciples speaking thoughtlessly or had they heard some suggestion of that theory of re-incarnation which was an early speculation of the Greeks, and is to-day formally held by theosophists and some other sects? It is little likely that the question was asked with special deliberation or awareness. The disciples used many inquiries which were rather calculated to draw from Jesus observations on life than to give utterance to their own serious questionings.

The Higher Truth.

But Jesus used the occasion to teach one of his highest truths. He rejected both of their conjectures regarding the cause of the blind man's trouble. It was no part of our Lord's purpose, at least on this occasion, to discuss the origin of evil. He had no desire to throw light on a problem which has perplexed all the generations. At least he was not minded to discuss the question with the disciples in their present mood. But he carried their inquiry to a higher level, that of the present practical significance of the blind man's position. It was a chance to do good, and this was enough. The works of God, the power to uplift and bless, the divine compassion upon suffering gave him opportunity for its exhibition in this man's case. As in other instances Jesus turned from the speculative side of the question to its practical aspect. There was no time to lose in the manifestation of the works of God. The day of his opportunity was brief. He must use every hour in giving to the world a larger knowledge of the Father's good will. As the bringer of such a revelation he was the Light of the world.

The Healing.

So he turned to the man and anointed his eyes with the moistened clay which he mixed from the soil of the roadside, and told him to go and wash in the open pool below the city, perhaps the very one where the lame man, unable to enter the water, had been healed by him a few months before. The method which Jesus took to heal the blind man's eyes was natural and simple. Applications of this character are not unknown in medical practice to-day. At all events, the man obeyed the instructions of Jesus and returned rejoicing in the new found gift of sight. Jesus had made that blessing contingent upon obedience to his word. The man must himself co-operate and this required faith in the words of the Lord. In the truest sense he was saved by faith in Christ, and obedience to his commands.

The Controversy.

An event of this kind could not fail to attract attention. The man was a familiar figure on the streets of Jerusalem. The people who saw him in his new condition wondered if it could be the same man, and some division of opinion was expressed. But when he assured his friends and neighbors that it was indeed he, he made no effort to conceal the cause of his blessing, but told them that Jesus had given him directions and he had obeyed. The discovery of this fact led instantly to a fresh controversy, in which Jesus was involved. It was the Sabbath day on which the blind man was healed. The scribes and Pharisees, learning of what had happened, inquired of the man and his parents, and so intimidated the latter that they declined to answer any questions, but referred the matter to their son. He, however, boldly asserted that Jesus had healed him and that he must be a prophet, for no one could perform such works without a prophet's power. The conversation between the authorities, the parents and the blind man now restored to sight is one of the most interesting in the fourth gospel which records so many conversations.

The Convincing Answer.

The scribes and Pharisees complained that the Sabbath law had been broken, although it was manifest that a gracious deed had been performed. The parents of the man with cowardly timidity refused to implicate themselves in any sympathy with the Master. But the man himself revealed a splendor of faith and heroism that must have filled the heart of Jesus with delight. Defying the authorities who cast him out of the synagogue for his confession of Jesus, he insisted that no one who had performed such a work could be other than a holy man, and to all charges made against his friend and healer he returned the significant and convincing answer "Whether he is a false prophet I do not know, nor by what power he worked the cure, but one thing I know, whereas I was blind now I see." This is the final answer that faith makes to doubt. The proof of Christianity lies not in a theory of the Bible or the atonement or the person of Christ, but in the saving work of the Lord in the life of the believer. This is a test which meets every occasion and answers every challenge. It is the response of experience to the inquiry both of questioning faith and of hostile doubt. No other response need ever be made by the man who can truly say, "One thing I know, that whereas I was blind now I see."

Daily Readings.

Mon. Christ cures blind eyes, Psalm 146:1-10. **Tues.** Christ cures blind souls, Isaiah 35:1-10. **Wed.**, Christ is life and light, I John 1:1-10. **Thurs.**, Christ is light and life, John 1:1-9. **Fri.**, Light through the Word, Psalm 119:129-140. **Sat.**, Light of Heaven, Rev. 22:1-7. **Sun.**, "Open thou thine eyes," Psalm 119:18-27.

Extremism.

"Some men," said Uncle Eben, "is so skayht o' hidin' dere light under a bushel dat dey goes to de opposite extreme an' burns de candle at both ends."—Washington Star.

"As soon as a man begins to love his work, then will he also begin to make progress."

The Fillmore Music House, of Cincinnati, are announcing a new Sunday school song book by Wm. J. Kirkpatrick and J. H. Fillmore. These two names are a guarantee of something good. They have named their book "Joy and Praise for the Sunday School." Among the many new songs in the book is a new "Glory Song" by Fred A. Fillmore that certainly looks good. You can get specimen pages free which contain the new glory song. See their ad in another column.

*International Sunday School Lesson for March 15, 1908: Jesus Heals a Man Born Blind, John 9:1-12. Golden Text: "I am the Light of the World," John 9:5. Memory Verses, 10, 11.

Scripture Jas. 5:1-4 I Tim. 5:18	The Prayer Meeting	Topic for Mar. 18

Prayer for the World's Workers

Lincoln's remark that the Lord must love the common people or else he would not have made so many of them furnishes a good basis for the discussion of the topic for this week. The world's workers are many. If every one of them is to be treated as a person, the interest of the church in the whole body of workers should be intense. There should be no guessing as to their condition and their needs, their opinions and the way to reach them. It is the business of the church to stand for human rights as these have been revealed in Christ. Institutions are of value when they build character and protect the rights of man. Any organization that requires for its maintenance the destruction of life and the corruption of public sentiment should meet uncompromising hostility from the followers of Christ. Useful organizations whose methods result in injustice to even a few people are objects for the reformer's attention. Any church that puts its own existence and power above human rights is misrepresenting Christ and ought not to be shielded from attack through false reverence for that which bears the name of Christ. Only those who do the will of Christ have a right to wear his name.

Silas Jones

There is still need of teaching the dignity of labor. The world discards reluctantly the heathen notion that common toil is degrading. The Greek philosopher believed that a democracy had to rest on a basis of slave labor. He thought culture was impossible for the man that toiled with his hands. This opinion is foreign to Christian feeling. Unrequited labor may degrade. The bad workman ruins his character. But no sort of work that society has a right to demand of men will degrade the workers if it is done under proper conditions and with conscientiousness. It cannot be that we have to live by sacrificing the souls of some of our brothers. Occupations that cannot be made into means of culture for those engaged in them must be unnecessary in a Christian nation. By culture we do not mean learning, ability to speak with elegance and force, but rather refinement of soul which consists in love of man and God.

The workers of the world are asking that their rights be respected. They ask for laws that will insure to them just returns for their labor. They ask for protection against accidents. In a word, they demand recognition as men and women. They have a right to the sympathy of every disciple of Jesus. They may justly censure the church when it is indifferent to their rights. But they also need Christ. Some of them may be so intent upon getting material advantages that they overlook the things of the spirit. No economic scheme can satisfy the whole man. There will always be need of patience, love, hope, faith. These cannot exist in their full strength without religion. Take away faith, and we shall soon begin to say that might makes right, that may get who can. We should therefore be false friends of the workers if we left them to fight their battles without Christ. It may be a foolish and wicked procedure to offer up our prayers for the hungry while we do nothing to feed them; it is just as foolish to expect men to live by bread alone. The highest authority on man's needs says he cannot live without God. To the warmth of food and clothing must be added the warmth of divine love.

Scripture I Tim. 6:17-19	Christian Endeavor	Topic for Mar. 15

Wise Use of Money

FOR THE LEADER.

The meeting should be given some practical bent, and none is better than a consideration of the Tenth Legion, that organization which aims to make conscientious men in regard to the use of their money. Let some member of the Tenth Legion, if you have one in your society or can obtain the presence of one, tell about the purpose of the organization and testify how much good is to be gained from the wise and right plan of giving which it inculcates. If you cannot obtain the presence of a Tenth Legionary, you can obtain from Secretary Shaw full information concerning the Legion. The best way to bring the matter to a head is to pass around the ballots, which are for sale by the United Society, perforated for different ways of giving and for different kinds of promises—to keep regular accounts of income and outgo, to give proportionately, to give a tenth and join the Tenth Legion, and so on.

INCIDENTS AND ILLUSTRATIONS.

The will of Samuel P. Harbison, head of the Harbison-Walker Co., of Pittsburg, contained this paragraph: "I have no provision in my will for any charitable bequests, as I have, during my life, administered largely on my own estate, and have from year to year given to the Lord's work and other charities as though it were my last. This course I expect to pursue so long as I may live. In leaving my estate to my family, it is my hope that they may act on the same principle, remembering that the 'King's business requires haste,' and that what we do for him ought to be done quickly, so that, should he come in my time or in your time, we be not found with his money in our hands that ought to be out doing service in his cause."

The late Dr. Arthur Mitchell used to say to business men, "Some of you drive a missionary down town every morning with your carriage and team." More than once this quaint way of putting it led the owner of an expensive turnout to set up a missionary also.

A quaint Western governor said, "People generally consider that they have made their money by their industry and economy, and if the Lord gets any of it he ought to be thankful."

QUOTATIONS FOR COMMENT.

Money is a good servant, but a dangerous master.—Bonhours.

Be noble—that is more than wealth;
Do right—that's more than place;
Then in the spirit there is health
And gladness in thy face;
Then thou art with thyself at one,
And, no man hating, fearest none.
—George Macdonald.

It's good to have money, and the things that money can buy, but it's good, to check up once in a while, and make sure you haven't lost the things that money won't buy.—George Horace Lorimer.

What a young man earns in the daytime goes into his pocket, but what he spends in the evening goes into his character.—Dr. Cuyler.

Strictly speaking, money is neither good nor ill. It is a force, like water, or wind, or electricity, and in itself is therefore without moral quality. It is a force, made good or bad by its use.—Newell Dwight Hillis.

We honor men like Agassiz, who are so busy with worthier aims that they "haven't time to make money." We unanimously rank them among the greatest Americans and write their names in the Hall of Fame.—George M. Ward, D. D.

TOPICS FOR BRIEF TALKS AND ESSAYS.

When Money is Worth While.

"The Almighty Dollar"—fhe Fallacy of the Phrase.

Can You Afford to be Rich?

FOR DAILY READING.

Monday, March 9, Having money for education, Prov. 8:10, 11, 32-35. **Tuesday,** March 10, Holding money for God, 1 Chron. 29:10-15. **Wednesday,** March 11, Not hoarding it, Matt. 6:19, 20. **Thursday,** March 12, Giving to the poor, 1 John 3:13-18. **Friday,** March 13, Trusting in riches, Prov. 11:24-28. **Saturday,** March 14, Spending on appetite, Job 20:15-17. **Sunday,** March 15—Topic—The wise use of money, 1 Tim. 6:17-19.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

M. L. Anderson has closed his work at Deerfield, Mich.

D. A. Wickizer of Kirksville, Mo., has been holding a meeting with home forces.

Charles G. Stout and Jesse Walton have closed a good meeting at Burlington, Mo.

H. C. Gresham is the new minister in Seneca, Mo., where he began work last Sunday.

W. A. Shullenberger, of Grant City, Mo., has taken up his new duties at Trenton.

Richard Martin begins a meeting at Ellis, Kan., March 1, where S. B. Russell ministers.

Duncan McFarland, of Le Roy, Kan., has been extended a call by the church at La Harpe.

Prof. J. L. Garvin of Christian University, Enid, preached at Tulsa, Okla., Sunday evening, Feb. 9.

E. G. Merrill has resigned at the East Side Church, Moberly, Mo., and will soon move to Braymer.

Joseph A. Serena recently contributed a sermonette to the columns of the Daily Journal, Syracuse, N. Y.

R. Tibbs Maxey and C. B. Hanger, singing evangelist, will hold a meeting at Sioux Falls, S. D., in April.

J. M. Hoffman has been called as minister by the Carondelet church, St. Louis, Mo., and will take charge at once.

W. J. Shelburne, Nashville, Tenn., says: "I am morally certain we will make Old Vine Street a Living Link."

Two of our wide-awake business men in Texas, expect to support a missionary each through the Foreign Society next year.

The church at Bethany, W. Va., will raise $600 to support Charles P. Hedges, a late graduate of Bethany College, on the foreign field.

A unique service was held in the Clifton Church, Louisville, Ky., last Sunday in celebration of the fifth anniversary of the pastorate of T. S. Tinsley.

E. L. Frazier is working industrially to secure an offering from every member of the church in Kirklin, Ind. He is likely to succeed this year, as he did last.

The church at Pittsburg, Kansas, is planning to buy a $6,000 lot for a new building, but the church has decided to become a Living Link in the Foreign Society at once.

David H. Shields, of Salina, Kan., is holding a meeting at Plainville, Kan., where Clifton Rash is the preacher. These pastors will exchange pulpits during the meeting.

A. R. Spicer made a beginning of his labors in Dixon, Ill., last Sunday. He succeeds H. H. Peters, Centennial secretary of Eureka College, who was notably successful in that field.

J. B. Holmes, Beaumont, Texas, says: "Beaumont's March offering last year was twice that of a year before; this year it will be three times last year's. In 1909 we hope to be a Living Link."

F. L. Moffett reports that the foreign rally in the South Street Church, Springfield, Mo., was a great success, with good audiences to hear the messages of Stephen J. Cory, F. E. Hagin and Royal J. Dye.

W. O. S. Cliffe is located in Sidney, Ill., and preaches half time for the church there. A good church within reach of that point may secure his services for the rest of his time by addressing him.

The church in Bellingham, Wash., of which N. H Brooks is pastor, has a publicity department with F. E. Hays as secretary. The pastor is preaching a series of sermons dealing with Roman Catholicism and the Reformation.

Among the Disciples of Kansas who are busy in the cause of the anti-liquor forces, David H. Shields of Salina, is prominent. But frequent addresses and lectures do not cause his church work to lag, for additions are frequent and interest is high.

V. W. Blair and his congregation in Greenfield, Ind., held a meeting last month in which C. H. Winders of Irvington, was the preacher. Although the weather and much sickness were great hindrances, the special services were of great benefit to the church.

The churches in Macon county, Illinois, under the direction of O. W. Lawrence, Decatur, Ill., and J. W. Walters of Niantic, have determined to make that county a Living Link in the Foreign Society. This is a wise and helpful step, and we commend the brethren upon their larger view and plans.

Edgar D. Jones, Bloomington, Ill., writes under date of February 24: "Our meeting closed last night—432 added in all; mostly men and boys; a fine lot of new converts. After the mid-week service and next Sunday's it is likely we will increase this number to 500. Religious interest in Bloomington at this time is very much in evidence. W. A. Sunday did us lots of good. His results are exceptionally good."

As we go to press the sad news comes in a letter from J. A. Barnett of Galesburg, Ill., of the death of one of our faithful ministers of the state. Bro. Barnet says: "Bro. Nelson G. Brown, late pastor of the church here, died Friday morning, after eleven months' suffering with sarcoma (of the stomach). The funeral services were held at the church here to-day, March 2, and the body will be laid at rest in Earlsville, Ia., his old home. Bro. Brown entered the ministry in 1891. He took his Master's degree at Drake University in 1898. He has since held pastorates at Ottumwa, Ia., Burlington and Fairfield, Ia. He came to Galesburg in 1904. His work here has been quite successful. He was forced to resign from the work here last summer on account of his failing health. Memorial services were held in his honor yesterday morning, at the morning worship hour. His death was a triumph of faith. He has suffered ceaselessly for nearly a year, but has never murmured. Bro. Albert Swartz of New Boston, preaches the funeral sermon.

The men of the Central Church, Dayton, Ohio, serve free lunch for single men from ten to one o'clock every day. I. J. Cahill, the minister, says: "Last Sunday afternoon, the pastor and two elders attended a socialist's meeting, where the speaker dwelt with length and vociferation on the failure of churches and preachers to manifest sympathy for the unfortunate. The pastor spoke for five minutes at the close, offering no defense of the church or the ministry and announced that our men would serve lunches to the unemployed. The deafening applause which followed showed that this mere statement was the most forceful argument that could have been given. By their fruits ye shall know them."

THE CHICAGO CHURCHES.

The Chicago Heights church raised $75 for foreign missions last Sunday.

Dr. Errett Gates preached in a union

(Continued on next page.)

HOT BISCUIT

Kind of Breakfast Passing Away.

The old-time hot biscuit played a prominent role in the breakfast bill of fare, along with fried potatoes, ham and eggs, and coffee.

The whiter and lighter the biscuit the more pleased the cook, which was usually Mother, who did the best she could, with her understanding of the matter.

But most people have learned in recent years, that white flour lacks the nourishing elements of the entire wheat berry, and many cases of imperfect nutrition follow its use.

In Grape-Nuts, all the food elements of wheat and barley are used, and this largely accounts for results similar to those given in the following letter:

"I wish to tell of the health and strength-giving properties of Grape-Nuts. I am 45 years old and had for years been afflicted with indigestion and other stomach troubles, brought on by eating hot biscuit, white bread and improperly cooked cereals.

"Noticing an advertisement stating the benefits derived from eating Grape-Nuts, I was skeptical because I had tried so many so-called 'health foods.' I thought it would be useless to try Grape-Nuts.

"But during the last six months I have been eating it, my stomach has been the best for years, my mind clear, my nerves quiet and a feeling of buoyancy prevades my whole being.

"This I attribute to Grape-Nuts as I have left off using medicines. I now firmly believe in the brain-clearing, nerve-steadying and muscle-building properties of Grape-Nuts.

"I am healthier than I have been for years, weigh 180 lbs., which is more than ever before."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages.

meeting last Sunday afternoon in West Pullman.

W. F. Shaw received one confession in regular services of the Sheffield Avenue church this week.

F. C. Cothran baptized six new members of the Armour Avenue (colored) church last Sunday.

C. G. Kindred and Mr. Carl Bushnell spoke at a Men's Club meeting in the Monroe Street Church last Monday night.

O. F. Jordan will lead the Evanston church in a meeting to begin April 5. There was one confession in his church last Sunday.

The Metropolitan church has received several new members recently. A. T. Campbell reports that the finances of the congregation are in excellent condition.

G. A. Campbell is lecturing this week at Bethany College, Bethany, W. Va. He recently visited Valparaiso, Ind., to speak to the students of the normal college.

George B. Stewart received thirteen confessions in regular services of the Church at Morocco, Ind., February 23. He will hold a meeting soon for the church.

The meeting in the Jackson Boulevard church ended with about 120 additions to the church. Evangelist Herbert Yeuell has gone to Frankfort, Ind., for a meeting.

C. G. Kindred reports that $840 was given by his congregation toward the amount necessary for the support of the several living link missions sustained by the Englewood church.

Judge McKenzie Cleland of the Municipal court will speak at a men's dinner given next Saturday night by the First Church. His theme will be "The Correction of the Criminal."

The quarterly convention of the Chicago Union of the C. W. B. M. will be held in the Austin church Thursday of this week. At night the young people will reorganize the Christian Endeavor union of the Disciples.

THE CARE OF A WAGON.

The useful life of a wagon or dray employed in heavy hauling depends very largely on the care of its wheels and axles.

Hosts of farmers and teamsters, who ought to know better, think that "grease is just grease anyway" and so cut the boxes out of their wagon wheels by using some inferior lubricant which runs off and leaves the spindle dry, or forms a stiff, almost gritty substance in the wheel which is just as bad.

A proper axle grease for use on every type of heavy wagon should have just the right "body"—that is, it ought to be neither so thin as to run, nor so heavy as to stiffen.

It should have, too, a long-lasting quality if it is to be economical.

Perhaps no preparation for the purpose is quite as good as Mica Axle Grease. Certainly no other axle lubricant on the market possesses what we have termed "proper qualities" as truly as "Mica" does. A very little of it goes a long way and saves the teamster much loss and trouble.

One valuable quality of Mica Axle Grease is the anti-friction property which it possesses, aside from its lubricating power. It contains powdered mica, which coats the wagon axle with a smooth glass-like surface on which wheels turn easily and with the minimum of wear.

W. F. Rothenburger and the Irving Park church will begin a short meeting next Sunday with home forces. This church, having freed itself of debt, will endeavor to raise a fund of $1,000 this year, one-half of which will go for missions and half for special local enterprises.

LET THE OFFERING CONTINUE.

The annual offering for Foreign Missions was begun last Sunday, March 1. It was only begun, however. It ought to continue until the last church calling itself Christian has been enlisted. If we can report 5,000 contributing churches at the close of this missionary year, it will usher in a new era in our missionary history. We must widen the basis of supplies.

Bad weather may have prevented some churches from responding last Sunday. Then try it again next Lord's day, and protracted meetings may have interfered in some churches. Next Sunday will be a good time to enlist the new converts in the world-wide enterprise of Foreign Missions.

Keep the aims of the missionary year before the churches: 50 new missionaries, 5,000 contributing churches, $350,000 in receipts, and 3,000 converts in the mission fields. We are able to do all these things and more. The Lord of the harvest expects us to enlarge the work in every direction. It is confidentially believed that within fifty years the gospel will be spread over the whole earth. Shall we not do our part?

We are cheered with good reports from every quarter. Many churches will give that have never before responded. Many churches will give far beyond all former standards. The campaign of enlisting new churches was never before so active and determined. The interest in Living Links is beyond anything we have ever known. The Rallies have been more largely attended this year than in years past. Altogether we are encouraged to hope for a decided advance.

The salvation of the churches themselves is involved. They can not hope to grow and prosper out of line with God's eternal purposes. Let the whole column move forward as one man. Onward, and upward is the battle cry!

Please send the offering promptly. Be careful to give the local name of the church when different from the name of the postoffice.

F. M. Rains,
S. J. Corey,
Secretaries.

Cincinnati, Ohio.

STICKING TO THE DISAGREEABLE JOB.

It is the man who can stick to the disagreeable job, do it with energy and vim, the man who can force himself to do good work when he does not feel like doing it—in other words, the man who is master of himself, who has a great purpose, and who holds himself to his aim, whether it is agreeable or disagreeable, whether he feels like it or does not feel like it—that wins.

It is easy to do what is agreeable, to keep at the thing we like and are enthusiastic about; but it takes real grit to try to put our whole soul into that which is distasteful and against which our nature protests, but which we are compelled to do for the sake of others who would suffer if we did not do it.

To go every morning with a stout heart and an elastic step, with courage and enthusiasm, to work which we are not fitted for and were not intended to do, work against which our very natures protest, just because it is our duty, and to keep this up, year in and year out, require heroic qualities.—O. S. Marden in "Success Magazine."

HE COULD BE TRUSTED.

A train from the North pulled into the station at Charlottesville, Virginia. An elderly man thrust his head out of a window of a day coach and summoned a little colored boy. The following colloquy ensued:

"Little boy, have you a mother?"

"Yassuh."

"Are you faithful to your studies?"

"Yassuh."

"Do you go to Sunday school?"

"Yassuh."

"Do you say your prayers every night?"

"Yassuh."

"Can I trust you to do an errand for me?"

"Yassuh."

"Well, here's five cents to get me a couple of apples."—From "Success Magazine."

OLD SURGEON

Found Coffee Caused Hands to Tremble.

The surgeon's duties require clear judgment and a steady hand. A slip or an unnecessary incision may do irreparabel damage to the patient.

When he found that coffee drinking caused his hands to tremble, an Illinois surgeon conscientiously gave it up and this is his story.

"For years I was a coffee drinker until my nervous system was nearly broken down, my hands trembled so I could hardly write, and insomnia tortured me at night.

"Besides, how could I safely perform operations with unsteady hands, using knives and instruments of precision? When I saw plainly the bad effects of coffee, I decided to stop it, and three years ago I prepared some Postum, of which I had received a sample.

"The first cupful surprised me. It was mild, soothing, delicious. At this time I gave some Postum to a friend who was in a similar condition to mine, from the use of coffee.

"A few days after, I met him and he was full of praise for Postum declaring he would never return to coffee but stick to Postum. We then ordered a full supply and within a short time my nervousness and consequent trembling, as well as insomnia disappeared, blood circulation became normal, no dizziness nor heat flashes.

"My friend became a Postum enthusiast, his whole family using it exclusively.

"It would be the fault of the one who brewed the Postum, if it did not taste good when served.

"The best food may be spoiled if not properly made. Postum should be boiled according to directions on the package. Then it is all right, anyone can rely on it. It ought to become the national drink." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages.

Eat Charcoal

Bad Breath, Gas on Stomach, and Blood Impurities Stopped by Wonderful Action of Charcoal Lozenges

Trial Package Sent Free To Prove It

To blow a whiff of your bad breath in the face of a stranger or a friend, is a mighty disagreeable thing—to both of you. It humiliates you, and disgusts the one who is standing before you or talking with you face to face.

Onion-eaters, smokers, garlic-users, owners of bilious breath and furry tongues, victims of indigestion and those who are not teetotalers will be surprised how quickly they can get rid of their offensive breath by taking just a few of Stuart's Charcoal Lozenges.

Charcoal is the greatest gas absorber known, absorbing 100 times its own volume in gas.

Gas on the stomach comes from indigestion as a rule. But no matter which it comes from, if there is any there, charcoal in the form of Stuart's Charcoal Lozenges will absorb every bit of it. And besides that these charcoal wonder-workers will absorb any unnatural odors which you may have in your mouth, or in your stomach, and instead of having a "powerful" breath which you are ashamed of, you will have a pure, sweet breath, free from all odor.

That foul, bilious breath you have on arising in the morning can be stopped at once by Stuart's Charcoal Lozenges.

Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you have drunk or eaten. Charcoal is a purifier as well as an absorber. It leaves the stomach and intestines pure and unpolluted by fermenting food, which causes more than half the ills of mankind.

Charcoal is now by far the best, most easy and mild laxative known. A whole boxful will do no harm; in fact the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal, and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder-workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

IN MEMORIAM.

BARTON.

Walter J. Barton died at the home of his parents in Danville, Ill., Jan. 19, at the age of twenty-five. He obeyed his Savior when twelve years old and was a shining light in church and Sunday school. His Christian mother, father and sister find comfort and consolation in thinking of him in that Bright World strong in the vigor of immortal youth. He was a brother fair as the day; a son devoted, self-sacrificing, who has left a fragrant memory. To this community his was an example that will be an incentive to nobler ideals and higher life. The remains were laid to rest in beautiful Spring Hill cemetery with fervent hope in Him who shall fashion us unto His own glorious likeness.

L. F. Lascell.

SHIPLEY.

Mrs. Clarinda Shipley, aged 67 years, departed this life at Wellsville, O., Oct. 15, 1907. She was the daughter of David Campbell, who was a full cousin of Alexander Campbell, for whose daughter Clarinda, wife of Dr. Richardson, she was named. For 49 years she was a devoted member of the Christian church and full of good works. She was buried at Holiday's Cave, W. Va., where most of her life was spent.

E. P. Wise.

A name that stands for character, that is synonymous with integrity, is the best advertisement in the world.

CHARACTER COUNTS.

(Continued from page 150.)

wished to know why his work had not been recognized by promotion. I told him he had shown ability, but his work fell short because it was only when my eyes were upon him he tried to do his best. I gave him another six months to overcome this serious defect and then having found no improvement discharged him, giving him this word of friendly advice:

"'Look here, young man. If you wish to succeed, learn to know yourself. Get acquainted with your shortcomings and put your best ability into your work. The pleasure that comes in doing honest, conscientious work ought to give you more satisfaction than any salary I can pay you. If you lacked ability I should deal less harshly with you. It is your ability which shows me you are unwilling to put your talents to their best use.'"

A man's character is more important than his work. Work as an isolated factor has little meaning and small value. It is a means to an end and becomes a vital force as it relates itself to man.

A great deal is said about the chicanery of the modern successful business man. But there are plenty who are succeeding because they respect themselves, love their work, and use only fair methods.

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clares that "the small success I have won was obtained by simple methods. I commenced my career on a farm with poor soil and worse tools. It was the pride I took in doing my work well that made me a good farmer in spite of obstacles. When I came to the city and began my career as messenger and all the way up the climb I followed the same path.

"I saw boys about me who had more ability and better opportunities, but I banked myself on character. I tried to do every day's work as well as I could, irrespective of whether the boss was watching me or not. When there was a promotion I was usually the man pushed in, not because I had any special ability, but the management realized I wished to treat them square.

"Since I have become president I have plenty of opportunity to study the men and women working under me. There are men in our employ who outstrip me in ability. They are failing to produce their best fruits because they are unwilling to make their talents and opportunities count."

Character Counts in Music and Art.

When Massenet was asked recently what was the chief requisite for a great composer he answered: "Character—to know life at its best and to love it. A composer must have talent, an understanding of music and musical history, but his ideals make his works live after he is dead."

There can be no real failure where a man puts character into his work and no real success where a man lacks it.—Chicago Tribune.

Had Found That Out.

Dignified Waiter—"Yes, sir; I can guarantee our roast beef to-day. A man needn't ask for anything better."

Regular Customer—"I guess that's right. It would be a waste of time here—he wouldn't get it."

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From Our Growing Churches

TELEGRAMS

Wichita, Kan., March 1.

Editor Christian Century:—Central Church becomes a Living Link, supporting Dr. Jaggard in Bolenge, Africa.

E. W. Allen, Pastor.

ILLINOIS.

Rantoul. — Our meeting closed here with 17 accessions. Louis O. Lehman, the minister, did the preaching. Charles E. McVay of Benkelman, Neb., led the music. Bro. McVay gave a song recital at the close of the meeting.

Sydney.—This is a good church with all live folks in it, no "dead ones." Nineteen baptized recently; work moves along nicely, the band of young people are earnest; the old are firm and steadfast. The writer preached to Pythian assembly, composed of the Knights and Pythian ladies, Sunday morning, Feb. 23, 1908, on the text, "How Many Loaves Have Ye? Go and See."—W. O. S. Cliffe, Pastor and General Evangelist.

IOWA.

Des Moines.—Ministers' meeting Feb. 24, 1908. Central (Idleman) 6 confessions, by letter. University (Medbury) 2 by letter. Capital Hill (Van Horn) 3 confessions. Grant Park (Horn) 2 by letter.—Jno. McD. Horne, Secretary.

Cedar Rapids.—Bro. John R. Golden has just closed a most excellent meeting here for us. We have been greatly helped by his plain, simple gospel teaching. He is true to the faith and preaches with great power. The weather interfered with us greatly. There were 18 added and the life and faith of the church has been mightily helped. I can say with all sincerity that I fully endorse his type of evangelism. No one need hesitate to call him for a meeting. Within less than a year of our Scoville meeting we could hardly expect large numbers to be obedient.—F. E. Smith, Second Church.

KANSAS.

Kansas City.—There were four additions to the Northside Church last Sunday.—James S. Myers.

OHIO.

Uhrichsville.—Charles Darsie recently closed a meeting with 25 additions—home forces. 15 of the additions were heads of families. The church has expressed its appreciation of four years of faithful and earnest service by a substantial increase in his salary. The church has honored itself as much as its pastor in thus equipping him with a larger income to sustain a still better service in the years to come.

Warren—The three weeks meeting at the Central Christian church. J. E. Lynn, pastor and John L. Brandt, evangelist closed with a total of 86 added. Among the number was a Jew—a clothing merchant of the city, who in his youth was partially educated for a Rabbi.

Paulding—Closed a twenty days' meeting here last night with twenty-one additions, sixteen baptisms, five otherwise. C. M. Hughes sang for us the first two weeks.—Mr. and Mrs. W. D. Turmbull.

OKLAHOMA.

Shawnee—Our meeting with Fife and son came to a close last Sunday evening, there having been 85 accessions to the church. Thirty were by letter and statement, 43 by confession and 6 from other churches. This was a good meeting and could we have continued there no doubt would have been a larger ingathering. We are ready now, with our new building, for greater things. We have a great opportunity and I am sure will take advantage of it.—Frank L. Van Voorhis.

El Reno—Harold E. Monser, assisted by C. M. Bliss, recently closed a very successful effort at El Reno, Okla. This was the second meeting for Bro. Monser within two years. This is the home of Prof. Bliss, who has been the choir director for three years. Yet the chorus was always large and enthusiastic, while the attendance was uniformly encouraging. There were 59 additions; 40 of these were adults; 24 were by confession and baptism, 30 by statement and letter, 1 by restoration and 4 from other churches. The financial and intellectual ability of these additions could easily establish our plea in any place. The work at El Reno prospers and we are compelled to build.—O. L. Smith.

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WASHINGTON, D. C.

Reports at Preacher's meeting: Whitney Avenue (Walter F. Smith), 2 by statement and 2 confessions; 9th Street (Geo. A. Miller), 1 confession. Walter F. Smith has just closed a short meeting for W. S. Hoye, at Downsville, Md., resulting in 9 by confession and baptism and 3 reclaimed. Claude C. Jones held a meeting for Chas. E. Smith, at Altoona, Pa., resulting in 17 confessions and 12 additions by letter or statement. J. E. Stuart is planning to begin a meeting at 15th Street Church March 29, with home forces.

Claude C. Jones, Secy.

DR. DYE AT CARROLLTON.

Last Sunday was a great day in the Carrollton, Mo., church. Dr. Royal J. Dye thrilled the hearts of a large audience with the story of Christian Missions in Darkest Africa. It is a wonderful story, and it is related in a wonderful manner by a most wonderful man.

Dr. Dye came to us a stranger, but won the friendship and love of many earnest hearts during his brief visit. We are hoping to increase our offering for Foreign Missions, and we know that it will be much larger than it could have been without the visit of this consecrated messenger of the Cross.

R. H. Sawyer.

WISCONSIN ITEMS.

Two of the charter members of the Grand Rapids church have fallen asleep since I came here last July: Thos. Rydings died Dec. 4th, and Mrs. M. E. Stevens, Feb. 18th. Both were good people and will be missed.

The southwest district of Wisconsin is to hold a convention at Richland Center, March 16-18, to re-organize in order that they may put an evangelist in that field. We hope to see every congregation represented by two or more delegates.

The Richland Center church reports 9 baptisms since Jan. 1st.

J. P. Wright, minister at Readstown, reports 9 baptisms at a country place called Pleasant Ridge and the reviving of the organization there.

Julius Stone is soon to locate at La-Crosse under the direction of the A. C. M. S. to take up the Scandinavian work there.

Rib Lake just closed a short meeting resulting in 2 confessions. Footville is now in a meeting, and Milwaukee begins March 1st.

H. F. Barstow.
Grand Rapids, Feb. 28, 1908.

SECOND CHRISTIAN CHURCH, VINCENNES, IND.

Six years ago the writer held a tent meeting in the northern part of the city of Vincennes. The meeting resulted in 78 accessions to the church. In the year that followed a chapel was built in which services were held from time to time. A Sunday School was organized and maintained for five years. A prayer meeting was also held in the church every Thursday evening. Every year a short meeting was held in the chapel. All this time, however, there was no independent church organization. Last fall it was decided to organize a separate church. Some fifty names were secured for char-

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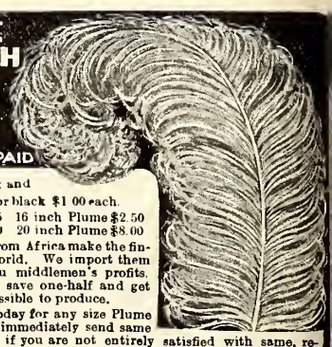

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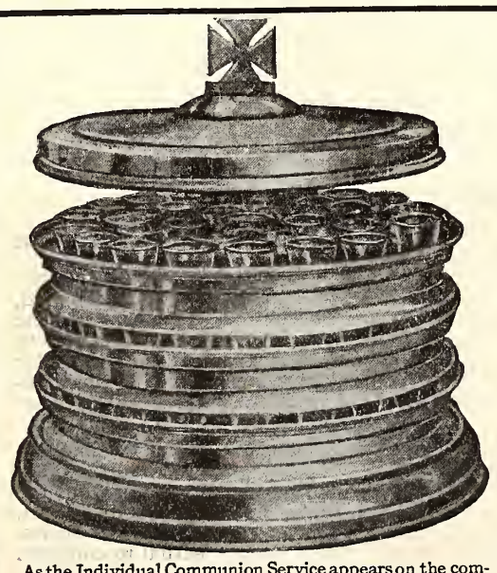

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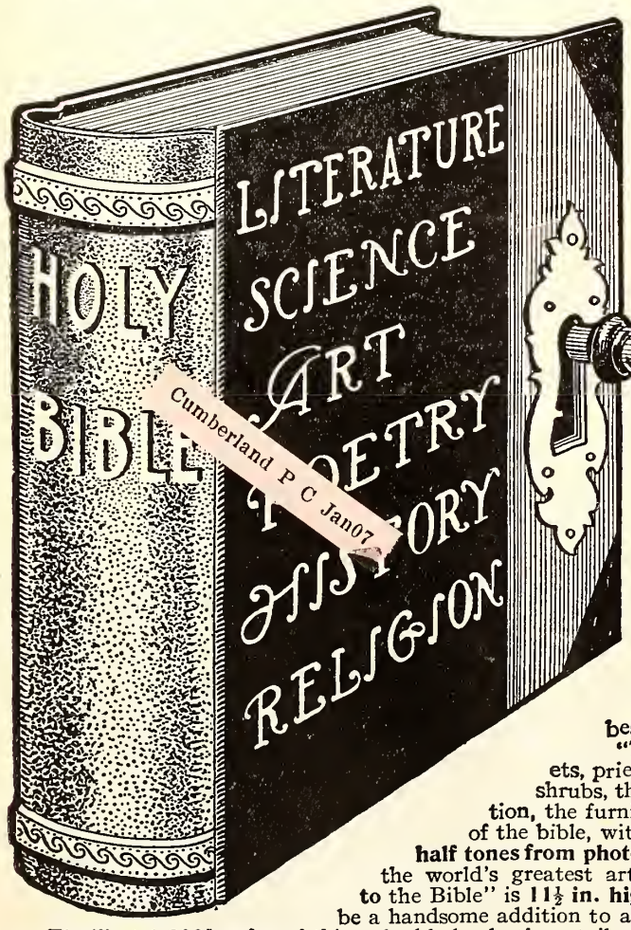

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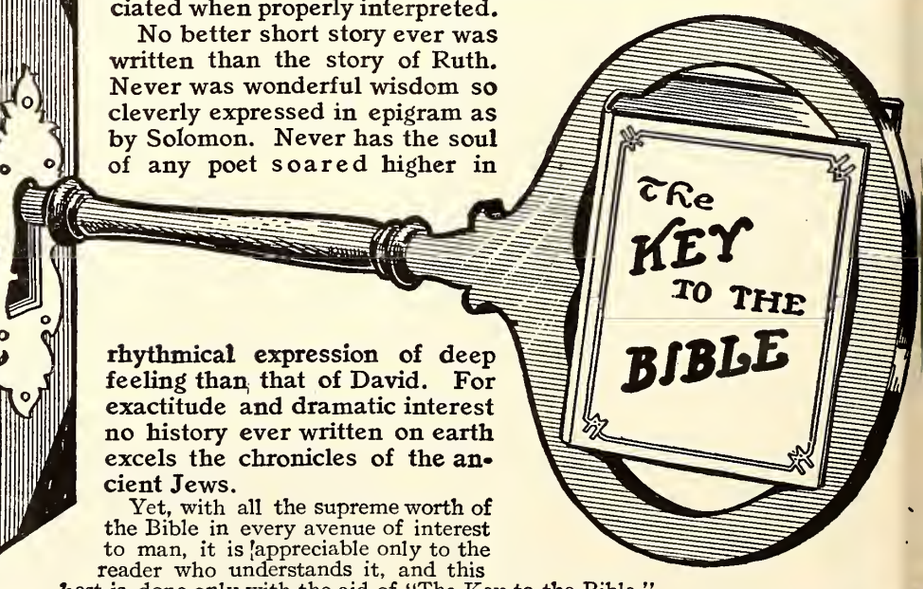

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He made my flesh a curse, my life a bane,
Till in my wretchedness the Lord drew near,
Saying, "Why art thou lying, desperate, here?
Soul, dost thou bear my image all in vain"?
Then—suddenly endued with might—I cried,
"O Pain, I am thy master"! Since that hour
He ministers to me, increasing trust,
Confidence in things which shall abide,
And love's own patience which shall bring me power
To lift my stricken brother from the dust.

—*S. S. TIMES*

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Angola, Ind.—"Offering yesterday $600. Will be increased."—Vernon Stauffer.

Lawrenceville, Ill.—"The church continues to support Mrs. F. E. Hagin of Tokyo, Japan. $618.00 and more coming."—S. J. Corey.

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Never Went That Far.—There are nervous women; there are hypernervous women. But women so nervous that the continual rustle of a silk skirt makes them nervous—no, there are no women so nervous as that!—Fliegende Blaetter.

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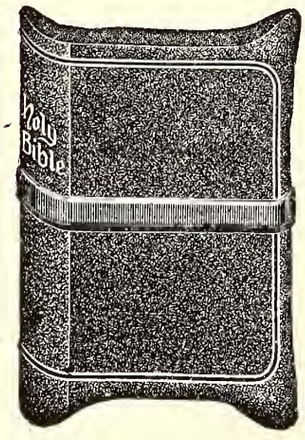

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The Christian Century

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EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

THE PROGRESS OF UNION.

So rapid of late has been the course of events leading in the direction of a union of the Baptists and Disciples that it is difficult to keep pace with it. One incident treads upon another's heels. The news from northwestern Canada is of the most cheering character. There the forecasts made at Norfolk by Dr. Stackhouse of the Baptist Missionary Board and our own evangelists who had wrought in that field have been more than brought to fruition. The organization of a union church in which Baptists and Disciples unite because they see it is futile to maintain separate congregations, is a profoundly gratifying event. The wisdom and discretion of those intrusted with the denominational interests on both sides, Secretary W. J. Wright for the Disciples and Dr. Stackhouse for the Baptists, has been of a high order, and we believe that none but the most inveterate and incorrigible sectarians among either the Baptists or Disciples could censure the efforts or condemn their outcome. We hope to learn that this policy of union is being followed up throughout the great northwest, and that the forces of the two immersionist bodies are joining not merely to propagate that one idea but to carry forward the common work of evangelization and to bring nearer realization universal Christian union.

If the temper of the Baptist brotherhood is to be estimated by a reading of the thermometer of the recent Baptist Congress in Baltimore the signs of promise are very hopeful. For no words of our own have ever been more hearty and emphatic in favor of the union of the two bodies than those which were uttered in the Oriole City. It is of course true that a church congress is likely to express the most advanced views in any denomination. It is in such gatherings that the men who do things and have the prophetic as well as practical spirit meet and speak. This had been true of our own congresses and of those of other people, and the Baptists are no exception to the rule. We are aware that there are many Baptists who are far from advocating any union with the Disciples, just as there are not a few Disciples who would insist that the only union possible on the part of the Disciples is that of absorption of Baptists and all others. But we believe this belated and impossible view is steadily waning, and that the promise is fair that the two bodies will soon see eye to eye and unite hand in hand.

This faith is quickened by the reports which reach us from a number of localities where the Baptists and Disciples are conferring regarding union, and are inquiring as to the best means of reaching satisfactory agreements on the questions which at first glance would appear to be divisive. It is remarkable to how small a group these questions reduce themselves and how rarely they include those matters which once were favorite grounds of controversy and hostility. For the most part the desirability of union is conceded by both. Doctrinal questions seem to play almost no part in the discussion. It is usually over matters of a business character that concessions have to be made, the question of church property, a mutually satisfactory arrangement regarding the frequency of observing the Lord's Supper, and the question of names.

We have been greatly interested to see how readily even this last apparently difficult matter, the one of name, yields to the spirit of brotherly good will. This is helped on by the very admirable Baptist custom of naming their churches by biblical titles, such as Calvary, Immanuel, Bethlehem, Bethany, Carmel, etc. Where such a name has become familiar in the community as a part of the title of a Baptist church it seems an excellent idea to retain it and then add either "Union Church" or "Christian Church" or "Church of Christ" or merely the word "Church." If our Baptist friends insist that the terms "Christian" and "Church of Christ" are as truly denominational words with us as the word "Baptist" with them, then we ought to be willing at once to concede to them their elimination from the title of the united church. Indeed, as we have often pointed out, the word "church" itself is a sufficient guarantee that the organization is a Christian congregation, for none but Christians could ever unite to form a church.

A most interesting development of the spirit of unity has become manifest in this city, where after mutual conference the ministerial associations of Baptists and Disciples have arranged for united sessions once a month. It is understood on both sides that this is but a beginning of more cordial relations, and there is fair hope that within a year the two bodies may become so far united that they may cease to exist as separate groups. Such action in a city like Chicago, where the Baptists have a ministerial association of more than sixty members and the Disciples about a third of this number, cannot fail to react in a most helpful way upon the relations of the two denominations in local church work. The Baptists have some churches which because of location or for other reasons are struggling with the problem of existence. In such communities the two bodies ought to be one. Continued separation spells not only weakness but loss of resources through rivalry. It is amazing how the problem of the local church takes on wider proportions when the prospect of co-operation opens before it.

We are glad to see in the latest number of the Baptist "Watchman" of Boston an admirable article on "Baptists and Disciples" by Gilbert N. Harney in which he attempts in a judicious and fraternal spirit to interpret to the Baptists the present attitude and ideals of the Disciples of Christ. We believe such articles in other Baptist journals, and similar statements from Baptist sources in our own press, would do much to hasten the realization of union between the two bodies. We do not look for formal action of a denominational character. We shall welcome the report of the committees chosen by Baptists and Disciples to study the problem of a more intimate union, but the true solution will be found in the local fields where the waste of the present situation is apparent and the arguments for unity are many and emphatic.

The Christian Century hopes to publish in the near future some articles of the character suggested above from Baptist sources, and also to furnish news of Baptist enterprises which are of interest to the Disciples. We wish we might chronicle the frequent exchange of pulpits between the Baptists and Disciples as another step in the right direction. If our churches continue to feel the need of a prepared and adequate ministry, and facts to which we alluded last week seem to have this significance, it may be that some of our congregations will have to turn to the Baptists to supply them with pastors. If such choices were wisely made we should heartily favor the plan. We are not sure that the Baptists have any ministers to spare, but certainly the Disciples are in need of a much larger supply and could not go to a better source for the needed assistance.

We do not wish to imply that our interest in the union of the Baptists and Disciples supercedes or obscures our interest in the much larger problem of the reunion of protestantism as a step towards the reunion of Christendom. We should hail any efforts made in the direction of uniting, for example, with the Congregationalists, upon a common platform approved by churches of both bodies, and we look to see this time arrive. But meanwhile, there is an immanent and pressing duty in the direction of closer relations with immersionists such as the Baptists, from whom we differ at the higher levels of both denominations by only a hair's breadth. We would not interpret such an act as widening the breach between ourselves and any other Christian body, nor as an act intended to notify the non-immersionist denominations that the united Baptists and Disciples are preparing for a fresh warfare over the interpretation of baptism. We only insist that in our advocacy of Christian union we must be practical enough to take some decided steps toward its realization, and that on the way to that goal it is our duty to join forces with the first Christians we meet, and we believe that the Disciples generally will concede that these are the Baptists.

God educates men by casting them on their own resources.—Newell Dwight Hillis.

The Preacher's Literary Work—II

Edgar D. Jones

In a cultivation of an attractive literary style, the preacher should not neglect the poets. Poetry and religion are close akin. As Edwin Markham puts it "Theology in its origin, descended as a song and the beginning of revealed religion came as a poetic vision of the creature man." Imagination, that noble quality that transfigured Beecher and put Spurgeon on his pulpit throne, is developed by a study of the poets. The preacher has great need of vision power and the poets see sometimes, not as in a mirror, darkly, but almost face to face. The occasional use of quotable verse is to be highly commended.

The use of poetical quotation in the religious oration is very old. In the farewell speeches attributed to Moses and chronicled in Deuteronomy are perhaps early examples of such. Our Lord's use in his public utterance of the psalms and rapt passages from the prophets is worthy of note. Doubtless on the Day of Pentecost, the Apostle Peter had no thought of rhetorical aid, when he quoted from the Hebrew book of poetry, but in so doing, he received it nevertheless. In the fragment preserved for us in Acts 17 of Paul's great speech in Athens, we have a single line quoted from the poet Arotus, which not only contributes to the strength of that sermon but shows also the consummate skill of Paul as an orator.

Sometime ago, I listened to an excellent sermon on "God's Love for Man." In one part of his discourse, the preacher instanced the wonderful beauties and resources of nature as provided by God for man's sustenance and pleasure. At considerable length he dwelt on the glories of meadow, grove and stream, the earth and every common sight, which he affirmed are but an expression of God's love for mankind. I enjoyed the sermon, but as I listened to this division of it, fell to thinking the message would have been stronger and more attractive, if just here the preacher had omitted his over elaborate comment and simply quoted Pope's splendid lines:

"Ask for what end the heavenly bodies shine,
Earth for whose use? Pride answers, "'Tis for mine."
For me kind nature wakes her genial power,
Suckles each herb and spreads out every flower,
Annual for me, the grape, the rose renew,
The juice nectareous and the balmy dew,
For me the mine a thousand treasures brings,
For me, health gushes from a thousand springs,
Seas roll to waft me, suns to light me rise,
My footstool earth, my canopy the skies."

What this quotation could have done in contributing strength and beauty to the sermon referred to, similar passages of virile verse can do for other sermons. Indeed, there is not another single rhetorical aid to the sermon more potent than this one, when used with discernment and in proper proportion.

Having called attention to the value of a literary style and having noted some helps to its cultivation, I come now to the third and last division of my paper: "The Preacher as a Maker of Literature Himself." Not of course, as a professional but one who along with pulpit and pastoral duties takes time to write, "thoughts that breathe and words that burn," a preacher still but preaching now with tongue and pen alike and thus multiplying his power and influence for good. Carefully written articles for the religious press are always at a premium. The columns of the best journals of the land are open to the writer with a message and a style. People may not be exactly hungering to be fed on richly devotional articles and things helpful to faith, but there is a very obvious need that such feasts be placed before them arranged ever appetizingly; Such writing does not hinder the minister in the performance of his duties but promotes fluency and perspicuity to his pulpit style. In some respects the most conspicious and certainly the most beloved of well known American ministers is dear old Doctor Theodore L. Cuyler, so long pastor of the LaFayette Avenue Presbyterian Church, Brooklyn, N. Y. Dr. Cuyler began while yet a student in college to contributing to the public press. More than six hundred articles of his appeared in the New York "Independent." Above eighteen hundred found their way into the pages of the New York "Evangelist." In Dr. Cuyler's "Recollections of a Long Life," he devotes a chapter to "Authorship" from which I take this interesting paragraph. "I once gave to my friend, Mr. Arthur B. Cook, the eminent stenographer, some statistics of the number of my articles and the various journals in which they had appeared in this and other countries; he made an estimate of the extent of their publication and then said to me, 'It would be within bounds to say that your four thousand articles have been printed in at least two hundred million copies.' The production of these articles involved no small amount of labor, but has brought its own reward. To enter a multitude of homes week after week, to converse with the inmates about many of the most vital questions in morals and religion, to speak words of guidance to the perplexed, of comfort to the troubled, and of exhortation to the saints and to the sinful—all these involve a solemn responsibility, that this life work with the pen has not been without fruit. I gratefully acknowledge when a group of railway employes, at a station in England, gathered around me to tender their thanks for spiritual help afforded them by my articles, I felt repaid for hours of extra labor spent in preaching through the press." How much better for the preacher to spend some of his extra time in such writing than in dissipating it over a half dozen things not one of them so well worth while.

Consider if you please the good our own F. D. Powers has done with his pen, which is that of a ready writer. Think of the rich results that follow whenever A. McLean has set himself to this same task. Just now F. D. Power in the "Christian Evangelist," S. S. Lapin in the "Christian Standard" and George A. Campbell in the "Christian Century" are producing departments that are of a distinctly fine flavor and creditable in every way to the highest ideals of religious journalism.

The inquiry, "Who reads a Disciple book?" is scarcely fair. People do read books written by Disciples but the number of such books that are widely read beyond the borders of our brotherhood is pitifully small.

Our past literature is unique. Particularly noteworthy is it when the conditions under which the authors wrote is recalled. They wrote mid the noise of battle and smoke of controversy. When they took up the pen, they kept the sword of the spirit unsheathed for action. Like war correspondents, they took advantage of a lull in the firing to make notes. Yet it was this period that witnessed Mr. Campbell's monumental literary labors consisting of fifty-two published volumes besides hundreds of newspaper and magazine articles.

Our present literature is encouraging. The devotional aspect in it is looming large. There is not now a crying need for a work on "Baptism—Action, Subject and Design." Unless like Aylesworth the author goes that far and farther, that deep and deeper and thereby uplifts the spiritual meaning. What we need now is a devotional literature sufficient in bulk and virility to match the literary legacy of controversy and polemics left us by the Campbell's and their compeers. "The Christ in Modern Literature" by George H. Combs, is an earnest of what we may expect from our preachers as essayists; Harold Bell Wright's "That Printer of Udell's" as fictionists and F. D. Power's "Life of Pendleton" as biographers.

But it is to our future literature that we look with hope and anticipation for writers whose productions will rank with those of Dr. Theodore Cuyler and Charles Frederick Goss of the Presbyterians, Charles M. Sheldon, of the Congregationalists, A. C. Dixon, of the Baptists, or Bishop Vincent, of the Methodists, and scores of others whose books are eagerly read and widely known.

It is high time, however, to summarize the contents of this paper and bring it to a close. A literary style that is attractive and persuasive is an invaluable asset for every preacher to have. He should be willing to pay the price of attaining unto it.

It is acquired, however, only by faithful reading of the great and time tested books and by painstaking and frequent writing on the part of the minister. Even then, it is not always acquired, but never without such labor.

Writing for the religious press and making books is like the quality of mercy, twice blest. It blesses the writer and the one who reads that which is written.

It may not be out of place in concluding to "tell you that which you yourselves do know," viz.: the great source of nearly all that is reckoned in literature as worth while is the Bible. Peculiarly, it must always be the preacher's text book. Henry Ward Beecher in his early ministry read such virile authors as Robert South, Barrow, Butler and Edwards, but in referring once to the influences of his early career, that shaped his later one, he said:

"I owe more to Acts of the Apostles than to all other books put together. I was sent into the wilderness of Indiana to preach among the poor and ignorant, and I lived in my saddle. My library was my saddle bags. I went from camp meeting to camp meeting and from log hut to log hut. I took my New Testament and from it I got that which has been the very secret of my success that I have had in the Christian ministry."

Verily, "Every scripture is inspired of

(Continued on page 166.)

The Madonna in Art

Peter Ainslie

Close to the very highest achievement in art are some of the paintings of Mary and the infant Jesus. These pictures first appeared in the fifth century and they came to be called the Madonna and the Child, madonna being an Italian word equivalent to madam. In the mediaeval period, it became one of the most popular subjects with painters, due to Mary becoming the object of worship and being regarded as a symbol of glorified womanhood and motherhood.

The worship of the Madonna was established by the Council of Ephesus in 431, when Nestorius was condemned for denying that Mary was the mother of God, the Council of Nicaea in 325 having decided that Christ was the same with the Father and therefore very God. Forthwith the anti-scriptural and post-apostolic doctrine of Mary worship, which later the Protestants called Mariolatry, spread rapidly and on the complete establishment of the Roman Catholic Church, it increased in its hold on that body of believers with every succeeding century until in the fourteenth century the doctrine of the Immaculate Conception was proclaimed by Duns Scotus and, on December 8, 1854, Pope Pius IX, on the advice of six hundred bishops, only four dissenting, announced it as the doctrine of the Roman Catholic Church in these words: "That the most blessed Virgin Mary, in the first moment of conception, by the special grace and privilege of Almighty God, in virtue of the merits of Christ, was preserved immaculate from all stain of original sin." Beginning in the fifth century, it took nearly fifteen hundred years to establish this doctrine in the Roman Catholic Church, it being strongly opposed by such men as Bernard of Clairvaux, Anselm, Aquinas and others of equal fame and piety.

Candles and incense were burned before the picture of the Madonna and she was the theme for sermons, while poets and artists vied with each other in giving her honor in verse and on canvas. Preachers influenced both the poets and the artists, so that theological dogmas were more prominent in art than the simple beauty of nature, which art sets itself to reproduce. It was an age of dense superstition. It was said that some of the pictures of the Madonna were painted by angels, some artists claimed that their pictures were taken from original paintings of the Madonna by Luke, the author of the third Gospel, and her name was used to conjure in the practicing of all kinds of magical charms. Organizations were formed to give her special honor and sometimes more reverence was given to Mary than to Christ, some of the best paintings of Mary, by Murillo especially, omitting the Child entirely, although the worship accorded her was not like that to Him, in that her power was dependent upon the relationship of motherhood, which she bore to Him.

The Byzantine artists were the first to make the Madonna a subject for their genius and later it passed from Constantinople to Rome. For eight hundred years, or until the thirteenth century, the favorite style was the simple portrait of half-length with the mother holding the Child and I hope that I am not assuming the role of an art critic when I say this reached its highest development under the brush of Courtois, of the seventeenth century and the Bohemian painter Gabriel Max of the nineteenth century.

Following the thirteenth century or under the influence of the Italian renaissance, artists painted the Madonna enthroned, implying exalted motherhood, beginning especially with Cimabue, who represented her as sitting in an armed chair, overlaid with gold, and holding the Child on her lap. Sometimes these pictures were surrounded by angels, cherubs and saints. It has been said that this style did not appeal to Raphael, but his picture, with this conception of the Madonna, sold in 1885 to the English Government for $360,000. One of the most famous of these pictures was painted by Bellini, when he had passed eighty years of age.

The crowning of the Madonna had its origin in the North, she being first so painted by German and Belgian artists, although the crowned Madonna in mosaics had been worked out several centuries before.

Giving to the Madonna a throne and a crown centuries before, opened the way to glorifying her by giving her a place in the sky, standing or sitting upon the clouds, enveloping the whole figure in an aureola and later only a nimbus covered the head. All the painters took up their brushes at this task. One of Fra Angelico's greatest paintings marked the first era in this style of the Madonna, whom he represented standing at full length in a rob of black with a star upon her head, while she held the Child close to her bosom, both her head and His being crowned with nimbuses and the whole background in golden light, but this style of art reached its climax under the skill of Raphael in his "Sistine Madonna," in which it appears that one is looking through an open window into the heavens and, in the distance is the Madonna on the clouds, holding the Child in her arms, with Sixtus on one side and Barbara on the other, while two cherubs at the bottom of the picture are looking up. This was painted about 1518 and it is now in the Dresden Gallery.

The influence of the Reformation changed the entire field of Christian art and the pictures of the Madonna henceforth were more true to nature. The open Bible gave the simplicity of the holy family and pastoral Madonnas became numerous. Perhaps the best known are three great paintings of Raphael: The Beautiful Gardener, in the Louvre, Paris, where the Child is looking up to His mother; the Madonna in the Meadow, in the Belvedere, Vienna, where the Child is interested in the cross which John has given Him; and the Madonna of the Goldfinch, in the Uffizi, Florence, where the Child is thoughtfully stroking the goldfinch. Leonardo da Vinci has left us a great picture entitled "The Madonna and the Rocks," showing a cavern in the background and a river in the distance, while the Madonna, crowned with waving hair, sits peacefully with the Child at her feet and John the Baptist a little to the left holding the cross.

From the pastoral scenes, the German artists led the way to the Madonna in the home, beginning the latter part of the fifteenth century and receiving great impetus from the open Bible, which was the work of the Reformation. Gorgeous backgrounds and costly clothing were abandoned and the scenes of poverty characterized the pictures, which were more true to the real conditions. Among the first of these artists was Schongauer, who painted the Madonna seated with the Child in her arms and holding in her hands a bunch of grapes, while Joseph is in the background with a bundle of hay feeding the cattle.

The whole history of Christian art, particularly that referring to the Madonna, furnishes a commentary on the morals of the Christian dispensation. It is a fact that ornamentation has always indicated degeneration. This was so in architecture, as is seen in the simplicity of the Doric column, which was produced during the highest age of Grecian morals, and which was succeeded by the more elaborate Ionic and that by the most elaborate Corinthian column, when Grecian degeneration was at its lowest. This principle was so in painting. The simplicity of the early centuries was expressed in the half-length pictures of the Madonna without ornamentation. The enthroned and glorified Madonnas came naturally with the degeneration of the mediaeval period. With the Reformation, Christian art begun to swing back to its early simplicity with all the skill that it had accumulated through the centuries of its achievements. Raphael, who painted all styles of the Madonna, surpassed even himself when his accomplished brush gave its lines and final touches to the most natural conceptions of Mary and the infant Jesus, as was so with the other great masters.

Costly pictures do not make homes, but sometimes the simplest and most inexpensive pictures, such as the bust pictures in half-tone of the Madonna, without nimbuses upon the head of either Mary or Jesus, will furnish a lesson in love and gentleness that will linger for generations.

The position of the Child in the pictures of the Madonna furnishes an interesting study. At first the Madonna was presenting Him to the beholder and His hands are in the act of benediction, as is illustrated by Bellini, Botticelli and others. Later the Madonna was pictured as giving Him adoration, as though to show that Mary was the first worshiper of Christ, as is seen in the pictures by Lippi, Francia and others. This position grew out of a disposition to aid the worshipers in prayer; but, with the influence of the Reformation, the natural was substituted for the artificial. Correggio painted the Madonna with her arms around the Child and His arms playfully around her neck. With the exception of having too elegantly dressed the Madonna, Titian's painting must be considered among the best. The Child is lying in her lap with one hand lifted and she is looking down upon Him with her left hand upon her breast. Although Bodenhausen puts the Madonna upon the clouds, and to that extent departs from the more natural position, yet his painting in popularity will rarely be excelled. The young mother, with flowing hair, holds the Child to her bosom and it bears such a touch of human love as cannot be told in words. Raphael and others illustrated this natural love of the mother and the

Child and so combined the Scriptures and nature in the highest art.

All the great painters with their splendid skill have swept through most of these styles, and some of them have given a number of pictures of all the styles, until there is no end to the number of Madonnas. There was Raphael and Bartolommeo, with a friendship like that of David and Jonathan and there was Fra Angelico, Van Eyck, Leonardo da Vinci, Bellini, Correggio, Holbein, Durer, Titian, Botticelli, Perugino, Lippi, Luini, Dolci, Murillo and Rembrandt, who perhaps excelled in being more true to the Scriptures, while Michael Angelo, Luca and Andrea were working the same subject in marble—these and hosts of others with brush and chisel have left us their thoughts on canvas and in stone as clearly as Shakespeare, Milton, Dante and Tennyson have left their thoughts in verse. Baltimore, Md.

THEY ARE ONE.

The Baptists and Disciples in Portage La Prairie, Manitoba, Canada, have united, the union having been consummated, the new organization effected, officers elected and installed on Sunday, Jan. 12, 1908.

W. J. Wright and Rev. W. T. Stackhouse, Supt. of Baptist Missions, were active in the work of union, which began with evangelistic meetings for the congregations with view of uniting them.

The two congregations had come to see that they were practically one in faith and practice, and that neither had to surrender conscience or scripture in order to unite. The Baptists under the splendid leadership of their pastor, Rev. M. A. MacLean and the Baptist missionary leaders of Western Canada headed by the imperial Dr. Stackhouse, were perfectly willing to surrender the name "Baptist" as applied both to individuals and congregation.

The Disciples gave up their beautiful, new house of worship. It was worth as much as the Baptist property but not quite so large or so well located. This sacrifice on their part appeared necessary in order to a real sympathetic, loving union.

The Baptist pastor became pastor of the united congregation. No one sacrificed in order to unite on that point, for the people were of one heart, one soul, regarding him, the able, eloquent, consecrated shepherd of souls.

Without a dissenting voice it was agreed that the Baptist property should be the future home of the congregation. The name "Baptist Church" in the deed was to be changed to "Church of Christ;" the same change of name to be made on the big granite block which had upon it the words "The Baptist Church." On the church bulletin board the name for the present is to appear as "Church of Christ (Baptist and Disciples)," it being agreed that the words in parenthesis shall shortly disappear, permitting only the catholic name which is above all others for the church to remain.

Thus was constituted one of the strongest congregations in Western Canada. It has numbers, culture, ability and consecrated wealth. Both former congregations were self-supporting, and had splendid properties and gave largely to missions.

The union will save, let us say $2,000 per year. This, as well as the price of the church which is to be sold, will be put into mission work in that vast Northwest.

The union movement between Baptists and Disciples in Western Canada is but a few months old, but already congregations have united in about ten places, each being known as a Church of Christ (Baptists and Disciples). The prayers and labors of both peoples are for speedy and complete union. The understanding between them is perfect. No more rival congregations are being organized by them in the new towns, but union churches are being organized wherever both peoples are represented.

Too long has the King's treasure been wasted in sinful rivalry; too long the hosts of dark prevailed while the hosts of light contended among themselves; too long the Church pulled apart while the world, the flesh and the devil pulled together; too long has one been content to chase a thousand whereas TWO COULD PUT TO FLIGHT TEN THOUSAND; too long has the world awaited "That Light whose dawning maketh all things new," the Light intended to "Lighten every man coming into the world." Wm. J. Wright.

A STIRRING LETTER FROM BOLENGI, AFRICA.

There were forty-eight baptized the 5th of January, 1908. It was a happy day here at Bolengi. The baptisms were in the morning at 8:30 so as to give all the privilege of partaking of the Lord's Supper at the regular service. We were on the heights all during the day. Then following the Sunday came the going out of the evangelists and teachers. This time there were forty-three but three of these went out without the pay of the church. This makes forty sent out in the employ of the church. The future is bright in spite of the hindrances in our way placed there by the State. And by the way, we here at Bolengi have never heard a word as to the outcome of, or anything concerning Dr. Dye's visit to Brussels in the interest of the new mission site at Longa. If this can not be obtained, we shall have to adopt the plan of using this as a base and reach the country by itineration. Mr. Hensey and Dr. Widdowson are starting to-morrow on a trip up the Bosira river to be gone about three weeks. They are going to points where we have never been before. All are well here, though last week I had my third fever since coming out. Too much work and too little sleep seem to be the cause.

R. A. Eldred, Bolengi, Africa.
January 12th, 1908.

PREACHERS' LITERARY WORK.

(Continued from page 164.)

God and profitable for teaching, for reproof, for correction, for instruction, which is in righteousness that the man of God may be complete, furnished completely unto every good work."

Finally,—I have not as yet noted the most serious difficulty in the way of literary achievement on the part of the twentieth century preacher. I make it for special emphasis the last paragraph of this paper.

Time! Time! Time! Time! Time to think. Time to read. Time to digest what he reads. Time to write. But he who has the desire burning within his heart will like that choice spirit, either "find a way or make it."

Bloomington, Illinois.

LINCOLN CHURCHES.

Great things are being done by the Christian churches of Lincoln, Neb. Henry Louis Herod of Indianapolis has just concluded a very successful meeting with the colored church of this city. He preached a great series of sermons. The church was firmly established and a young colored man attending Cotner, is to be employed as minister. There is a fine outlook for this church.

While in the city Bro. Herod addressed the Y. M. C. A.'s Sunday afternoon meeting at the Oliver Theatre. There were 1,100 men present, and Bro. Herod's address was received with great appreciation and frequent enthusiastic applause. The subject of Bro. Herod's address was "The Gospel the Solution of the Race Problem." It was a masterful address and competent critics say it is the greatest address on that subject that Lincoln ever heard. In Bro. Herod the Christian church has one of the most brilliant colored men in America.

Chas. R. Scoville has again visited Lincoln. This time it was to dedicate the new church building of our people at Havelock, a suburb of Lincoln. We have a new $10,000 property there. Four thousand dollars was raised dedication day, this being $2,000 more than was asked for. The giving was simply phenomenal. Bro. Scoville is a master hand at dedications. In addition to the money raised Bro. Scoville gave the invitation for three evenings with a response of over fifty. The writer followed Bro. Scoville, conducting the meeting through the week and the meetings resulted in about 90 additions to the church. This gives us a church in Havelock with 250 members. The organization is only three years old. Bro. Wilkinson and his good wife are the workers in this field.

The other three churches of Lincoln are each planning a new building. The first church under the efficient leadership of H. H. Harmon has adopted plans for a $40,000 building and about half of that amount is already subscribed. Work on the building will begin at once.

The University church to which the writer ministers is working hard to build a handsome structure costing a similar amount, and several thousand dollars are already in sight.

The East Side church, of which Bro. Doward is pastor, is also launching the building project. They plan a $20,000 edifice and hope to break ground soon.

In addition to these undertakings the churches are not lagging in other things. The University church raised about $700 in cash and pledges on last Lord's Day for the support of Mrs. R. J. Dye in Africa. The First church is still a living link and more, and the offerings from the other churches are increasing beautifully.

We feel that God is with us and that we are being led by him into larger and larger things. H. O. Pritchard.

Whoa-da, Demon Rum!

Demon Rum, he's a-runnin' fast,
Whoa-da, Demon Rum!
He's like to stop, but he doesn't dast,
Whoa-da, Demon Rum!
Whoa-da, Demon, while I gets my pail,
Whoa-da, Demon, have yo' any mixed ale?
Whoa-da, Demon, till I up an' salts your tail—
Whoa-da, Demon Rum!

Lesson Text Review	The Sunday School Lesson	International Series 1908 Mar. 22

Twelve Weeks in the Fourth Gospel*

H. L. Willett

The quarter's lessons have occupied nine of the twenty-one chapters of the Gospel of John. The logical middle of the Gospel is not reached until the twelfth chapter, where Jesus turns from the unbelieving world of the Jews to the inner circle of the disciples for the purpose of strengthening and directing their faith. The entire Gospel is devoted to the story of the struggle between faith and unbelief in the people whom Jesus touched with his ministry. All other matters are subordinated to this purpose. The question of chronological succession of events is largely lost to sight in the development of this theme. Incidents are placed where they have a bearing upon this subject and not necessarily where they belong in the public life of the Lord. Other leading ideas of the Gospel, such as its interpretation of the inner life of Jesus and its revelation of his incarnate divinity, receive such consideration as each incident in its turn suggests. But essentially the Fourth Gospel is the narrative of the struggle between faith and unbelief.

The Word Made Flesh.

1. In the prologue the theme is stated in a passage of power and grandeur hardly equalled elsewhere in the Scripture. But the center of that passage is not any doctrine of the logos nor of the pre-existence of Jesus nor yet of his nature. It is the simple and majestic disclosure of the fact that the Word, the utterance of the life of God, became flesh and for a little while dwelt as in a tent among us, and now we wistfully look back to the time when he was here, full of grace and truth, manifesting himself so that we beheld his glory. But even more truly does the world possess Jesus to-day than in the days of his flesh, for the centuries have made him known to us as his diciples never knew him.

2. The first witness for Jesus in the development of faith in the world was the herald who announced his coming. John the Baptist made no claim for himself but only for the One who was to come. He sought not great things for himself but for the Lord, and pointed all his listeners to one who should not merely baptize them in water but in the Holy Spirit, which could alone make them true children of God. "He must increse, but I must decrease," was John's characteristic statement, one which points the way of that true nobility which is always humble and unselfish.

The First Friends of Jesus.

3. The development of belief in the hearts of those who met him was Jesus' first and continuous work. He needed to discover and train a company of disciples, and in their hearts the highest faith needed to become resident. Immediately upon his return from his temptation he took up this task, and its first results were found in the little company of a half-dozen disciples who went with him northward into Galilee. These men were not only attracted by Jesus' invitation, but in at least two instances they were brought to him by their companions, affording the greatest of lessons upon the power of personal influence.

4. The fourth lesson, while probably misplaced as to its order in the life of Christ, is essential to our knowledge of his manifestation of the divine purpose in the world. With a passion approaching violence Jesus drove from the temple the selfish dealers who were defiling its courts with their traffic, and thus forever condemned the use of the house of God for merely secular and unworthy purposes.

The Ruler and the Samaritan.

5. In the interview with the Jewish ruler Nicodemus, Jesus attempts to lift a faith which was sincere but too low into a genuine trust in himself. Nicodemus and his friends accepted Christ as a remarkable man, but were not prepared to go all the way in acknowledging his character and mission. Jesus pointed out the limitations of this faith, and expressed his astonishment that a teacher in Israel could not see the greater truth regarding the kingdom of God. That it was partially a successful effort is proved by the rulers' later interest in the life and work of the Lord, even though he did not become, so far as we know, a confessed disciple.

6. The story of the Samaritan woman is a similar effort on the part of Jesus to lift to a higher level a small desire. The woman requested the water of which Jesus spoke, but he could not give her the smaller blessing when the greater one waited for her acceptance. It is that greater blessing which includes all others that is his permanent and priceless gift.

Capernaum and Jerusalem.

7. In the seventh lesson a Jewish nobleman is blessed by the healing of his son, and though Jesus disliked to perform miracles to gratify curiosity, he gladly helped this father whose rank and wealth availed nothing in that hour of peril. Even such faith as was evoked by this act of kindness was a satisfaction to Jesus.

8. The lame man at the Pool of Bethesda furnished an opportunity to Jesus to show again his compassion which overran all bounds of time or place. Even the Sabbath day was not too holy for an act of mercy. The angry clamors of the Jews at this breach of Sabbatic law showed how they placed rules above character and made of the day of rest a master to be dreaded.

The Bread of Life.

9. The ninth study dealing with the five thousand at the Sea of Galilee has as its greatest lesson the proof that Jesus was training his disciples to understand the need of human sympathy and the fruitlessness of a ministry which did not involve help to one's fellowmen. In later years they must have looked back and understood better what he meant when he said, "Give ye them to eat."

10. The miracle of feeding the people was followed appropriately by the discourse in Capernaum upon the Bread of Life, in which Jesus reproved the unbelief of the Jews and showed that he was himself the True Bread, the object of the highest faith.

Faith, Unfaith and Cowardice.

11. The last lesson of the quarter is perhaps the finest of all the disclosures made in the Fourth Gospel regarding the different effects produced upon human life by the work of Jesus. The man to whom the Lord restored sight became his disciple without questioning and beyond all possibility of moving from this loyalty to Christ. His parents were only moved to cowardice by the danger of taking sides in the controversy; while the Jews were stiffened in their opposition to the Lord by the very act which had made the blind man whole. Faith, unfaith and cowardice have here their full expression.

It only remained for the evangelist to point out conclusively the outward effects of Jesus' ministry in the division between those who believed and those who rejected him. When that had been accomplished he turned to the story of the inner circle, and the closing chapters of the book are unmatched in their lofty revelation of the heart of Jesus as revealed by his intimacy with the man he loved and was sending forth to be his witnesses.

*International Sunday School Lesson for March 22, 1908. Review Lesson. Golden Text, "In Him was life, and the life was the light of men," John 1:4.

A PRAYER.

By George Dawson.

Almighty God, the darkness and the light are both alike to Thee. Not so to us; we stumble in the dark, we tremble and are afraid. We pray Thee to be with us in the dark; not in the dark of the night only, but in the darkness of the day. Clouds of doubt pass over our souls; clouds of sin hide Thee from our eyes. We gaze upon life's wonders till we can see no more; we watch Thy glories till we are blinded with excess of light. Sorrow's tears dim our weak eyes, till at last we are but as children crying in the dark. Even then would we stretch out the hand of feeble faith; touch us with Thy right hand, and where we cannot see, we will gladly go. Blind we can sit by the wayside and cry, dark we will turn to the East whence must come the light. In the night, in the dark, in doubt, in sin, in storm, guide us by Thy right hand. And when we pass through the valley of the shadow of death let Thy rod and Thy staff comfort us. Be Thou, O God, our Light! Make us to know Thee, the Light of the world! Always and everywhere lead us by Thy right hand, and afterward receive us to glory. Amen.

Mamma: "And what did you say when Mr. Titewood gave you a penny?"

Tommy: "I was as polite as I could be, and didn't say nothin'."—Cleveland Leader.

Scripture Matt. 18:1-11	The Prayer Meeting	Topic for Mar. 25

Hurts Too Deep to Heal

Silas Jones

"And Jehovah of hosts revealed himself in mine ears, surely this iniquity shall not be forgiven you till ye die, saith the Lord, Jehovah of hosts." The Jerusalem of Isaiah's day had forgotten her ideals. In the hour of defeat and shame, she turned from her God and engaged in unseemly carousals. For a people so obtuse morally and spiritually there was only one fate and that was death. They were not willing to hold some things dearer than life itself and therefore life was forfeited.

The injuries men inflict one upon another tell of faith obscured or unawakened. Faith in the universe as moral, in God as perfect in holiness and love, in man as capable of being made worthy to stand in the presence of God, discards the baser motives and places humanity above all the wealth and pleasures the world can offer. The men of faith will choose obscurity, poverty, reproaches in preference to reputation, riches, and the praise of men if these latter must be secured at the cost of another's character. This is easy enough in theory. In practice it is extremely difficult. Selfishness assumes many forms. It parades as the champion of liberty, as a lover of truth rather than a blind follower of tradition, as a defender of the faith against the encroachments of infidelity, as anything but what it really is. And thus we sin against love and light. We work to the hurt of others whom we ought to help. The defenders of the saloon raise the cry of personal liberty. Back of that cry are appetite and greed. There is no anxiety for the welfare of the soul.

Every community has its destroyers of youth. They have an agreeableness of manner that makes room for them. They are often tolerated in respectable society on account of their wit or their wealth. It is their business to poison faith and love. Very little of moral heroism has ever come to their notice, but their stories of moral turpitude are many and varied. These, however, are not the most dangerous enemies of moral health. They can be understood by any man of good sense and sound sentiment and they can be met in the open. Worse than these is the pessimist who comes in the name of Christ. He talks of what men ought to be but he finds no one walking in the straightened way. He speaks not like a Jeremiah who sees a better day, but as one who stands amid the spiritual wreck of the universe. There is poison in the teaching of this man. It arouses no enthusiasm for virtue. The pessimistic preacher may show that sin abounds, he cannot create a conviction that grace doth more abundantly abound.

The remedy for the hurts of the soul is incarnate goodness. One acquainted with the heroism and faith of John G. Paton will hear with contempt the insinuations of the doubter. Precepts are good if we have seen them operative in some life. Otherwise, their significance is but dimly perceived. The lives of the saints illustrate and confirm the Christian faith. They point to the Master himself. From him we get wisdom and courage to resist the counsel of despair. That we may receive from Him, it may be necessary that our whole plan of life be changed, that we begin anew. The refusal to humble ourselves and become as children in the presence of the Master would be to hurt our souls beyond recovery.

Scripture Eccl. 4:9,10 Prov. 27:6,9	Christian Endeavor	Topic for Mar. 22

The Wise Use of Influence

For the Leader.

This is the last of three very practical topics—the wise use of time, money, and influence. Let the leader try to make it the most helpful of the series.

Begin with some hymn expressing the power of influence, like "Scorn Not the Slightest Word or Deed." Call on the Endeavorers to name others, and sing two verses of two more at the opening.

Speak a few words about the power of influence. If you can give a few examples from your own life, it will be most effective. Tell of some sentence you have heard spoken that has influenced you profoundly. Tell of some act you have seen done which also has influenced you. Tell of some person who has influenced you, and why. Ask the members, as they speak, to give similar instances.

Offer a brief prayer, asking for God's blessing upon the meeting, and especially that every Endeavorer may seek throughout the hour to do everything he can to make his influence count for good.

Incidents and Illustrations.

Mr. Bostock, the animal tamer, tells us that the most remarkable man he ever knew in his dealings with animals was the keeper of his tiger cage, who seemed to have hypnotic power over these wild animals. One day Mr. Bostock was passing the cage and saw this man lying in a drunken sleep in the midst of the tigers, who were lying around as if protecting him. Mr. Bostock had never seen the man under the influence of liquor before. No one dared to attempt to drag the man out, and so they were obliged to leave him there until he became sober. But from that day he never had any more influence over the tigers. They even showed fight when he came around, and others among the workmen had more influence over them than he.

When Minot's Ledge lighthouse was to be built, every block was fitted in a pasture on the shore. In the process a large amount of the material was cut from the blocks, and fine walls and good roads were made from it, so the wild pasture has been transformed into valuable building lots. So let your influence bless home, school, and church, young people, while you are building character for eternity.

When Dr. Temple of London was enthroned as archbishop of Canterbury—the primate in the Church of England—he laid out for himself a programme. He said that it would be his aim, God helping him, so to live that the Christians whom he met might become better Christians and those whom he met who were not Christians might become Christians. He dedicated himself to the witness of character, to the perfecting of mind and body and spirit, so that his very life itself should constantly witness for his Master.

Dr. Henry Clay Trumbull said that, looking back upon his work in all the years, he could see more direct results of good through his individual efforts with individuals than through all his spoken words to thousands upon thousands of persons in religious assemblies, or all his written words on the pages of periodicals or books.

A Recitation.

Let the following poem from the Advance be committed to memory and recited in the meeting:

A living coal! And with its glow
It touched another coal, when lo!
The dark form into radiance grew,
And light and cheer beamed forth anew.

A loving heart! And with its love
It touched another heart, which strove
With adverse waves on troubled sea,
When ores were plying heavily,
And lo! through rifted clouds Hope smiled,
And Love the weariness beguiled.

That living coal be mine to glow,
That loving heart be mine to show,
While earth has sorrowing hearts that wait
The opening of Redemption's gate.

* * *

For Daily Reading.

Monday, March 16, instructing others, Job 4:14; **Tuesday,** March 17, saving others, Dan. 12:1-3; **Wednesday,** March 18, the Spirit's anointing, 1 John 2:20-24; **Thursday,** March 19, testifying, Ps. 119: 13, 41-46; **Friday,** March 20, home influences, 2 Tim. 1:1-5; **Saturday,** March 21, Paul's influence, Acts 28:30, 31; **Sunday,** March 22, topic, The Wise Use of Influence, Eccl. 4:9, 10, Prov. 27:6, 9, 10, 17, 19.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

M. C. Frick has resigned as minister in Scottdale, Pa.

J. W. Carpenter addressed the students of Bethany College recently.

Frank J. Stinson is leading the brethren in Eldorado, Kan., in a vigorous work.

W. H. Patterson is the new minister in Blanchard, Pa. He is holding a meeting which has begun well.

F. M. Biddle has left the Central church, New Castle, Pa., to preach for the brethren in Wellsburg, W. Va.

Evangelist S. J. Vance, Carthage, Mo., has time for a meeting in May. Where the church prefers he can raise his salary.

Carey E. Morgan will help P. J. Rice and the Portland avenue church, Minneapolis, Minn., in a meeting to begin April 21.

E. T. Edmonds has gone to New Zealand for special work in that field. His address will be Kensington, Dunedin, New Zealand.

Mr. and Mrs. Finis Idleman, Des Moines, Iowa, are receiving the congratulations of friends because of the arrival of a daughter.

C. M. Chilton, St. Joseph, Mo., will be a speaker at the Illinois Ministerial Institute meeting preceding the congress in Bloomington, Ill.

The church in Lawrence, Kan., is seeking the help of the brethren in the erection of a modern and adequate church house to cost $30,000.

L. H. Stine read a paper before the ministers of Indianapolis March 2 on "Modern Revelations." Many commended the address very highly.

J. H. Stuckey, 1909 Storch avenue, Kansas City, Kan., has time for meetings. He will come for expenses and free will offerings and will help by lecturing.

Alva W. Taylor, pastor in Eureka, Ill., and his wife are happy because of the arrival recently of a wee new son. The Christian Century joins in congratulations.

The congregation in Irvington, Ind., is doing well. C. H. Winders is the successful pastor. Especially in the Sunday school there is a very satisfactory growth.

H. A. Denton spoke last Sunday to a mass meeting for men in the Central church of Indianapolis. A federation of the men's clubs among Disciples of the city was formed.

Three Sunday evening services of the church in Table Grove, Ill., where Fred S. Nichols is pastor, were conducted by laymen in the interest of the missionary enterprise of the church.

A great revival meeting in Perry, Iowa, has ended with more than sixty-five additions to the church. R. H. Ingraham, the pastor, had the help of State Bible School Evangelist C. L. Organ. A fine chorus of 100 voices and crowded houses were special features of the services.

Clay Trusty is pastor of the Seventh church, Indianapolis, Ind. His church has a men's organization, military in character, known as the "King's Guards." This club numbers nearly 100 men.

Jesse P. McKnight, the pastor, writes us: "Magnolia avenue church, Los Angeles, Cal., becomes Living Link in foreign missions by a great offering to-day. This church has just celebrated its fourth anniversary and has been greatly blessed in its work."

The Central Indiana Christian Ministerial Institute is in session this week in the Third church, Indianapolis. An extraordinarily good program is being enjoyed by men in attendance. T. W. Grafton, L. E. Brown and V. W. Blair are the officers of the institute.

O. C. Bolman has given up his labors in Mason City, Ill., to accept a call to Havana, Ill. He leaves a good record in Mason City. There were 115 additions under his preaching, work in many results was doubled, and the missionary offerings increased nearly 50 per cent. Bro. Bolman succeeds L. O. Lehman in the Havana church.

H. O. Pritchard of the University church, Lincoln, Neb., recently read a paper before the ministers of the city on "The Social Problems of the Modern Pulpit." Some things said in the paper and published in the daily press attracted the attention of labor organizations and Mr. Pritchard has been invited to speak to laboring men in a meeting of the Central Labor Union.

The trustees of the National Christian Hospital and Sanitarium Association held a special called meeting at Freeport, Ill., Tuesday, March 3. F. W. Emerson was elected corresponding secretary of the organization and editor of the new journal that the association will issue soon. The Training School for Nurses will have its commencement in May. There will be five graduates.

Under the ministry of O. E. Tomes the work of the Englewood church, Indianapolis, Ind., is prosperous to an unusual degree. During last year there were sixty additions to the church, and $2,613 was raised for all purposes, $264.35 of which was for missionary causes. Appreciation of the labors of the minister caused the congregation to grant him a substantial increase in his salary for this year.

The church in Eureka, Ill., will furnish the funds for opening a new mission station in Africa, which will be a memorial of Miss Ella Ewing. Dr. Royal J. Dye of Bolenge, Africa, was with the church March 1. Great audiences heard his masterly telling of the story of the Bolenge church and joined with enthusiasm in giving for the new station. A. W. Taylor reports that $1,108 was raised on Sunday and this amount will be increased. Does this make a record of missionary giving among Disciples in proportion to the membership of the church?

Self-government — with tenderness— here you have the condition of all authority over children.

THE CHICAGO CHURCHES.

Excellent audiences attend the meetings of the South Chicago church, conducted by A. J. Saunders. The missionary offering March 1 was about $15.

The Sheffield avenue church has raised its apportionment for foreign missions.

O. F. Jordan has been given an indefinite call as pastor of the Evanston church.

Prof. Coulter of the University of Chicago addressed the ministers' meeting on Monday on "Organic Evolution." It was an illuminating presentation of the subject. Last week the members of the association listened with much interest to a paper by H. H. Peters of Dixon, Ill., on "Social Democracy."

Dr. Greene, pastor of the Evanston Baptist church, visited the meeting of the ministers this week as a representative of the Baptist ministers' conference, bearing greetings and the personal invitation to join in the gatherings of the conference. The first union meeting of this character will be held April 5.

Special services of the Logan Square mission, under the direction of Simon Rohrer and Miss Sundell, drew a large audience March 1. An offering was taken for foreign missions. The amount now in hand for this offering is $20.

W. S. Lockhart writes us that the amount given by the Chicago Heights church for foreign missions has been increased to $100. This from one of the "babies" of the Englewood church.

* * *

C. W. B. M. Convention.

The quarterly convention of the Chicago union of the C. W. B. M. was entertained last Thursday by the Austin church. Although the weather was exceedingly unfavorable, over one hundred attended the sessions morning and afternoon. Mrs. Mary Agnew presided in the

(Continued on next page.)

THE DOCTOR'S GIFT.

Food Worth its Weight in Gold.

We usually expect the doctor to put us on some kind of pennance and give us bitter medicines.

A Penn. doctor brought a patient something entirely different and the results are truly interesting.

"Two years ago," writes this patient, "I was a frequent victim of acute indigestion and biliousness, being allowed to eat very few things. One day our family doctor brought me a small package, saying he had found something for me to eat, at last.

"He said it was a food called Grape-Nuts and even as its golden color might suggest, it was worth its weight in gold. I was sick and tired, trying one thing after another to no avail, but at last consented to try this new food.

"Well! it surpassed my doctor's fondest anticipation and every day since then I have blessed the good doctor and the inventor of Grape-Nuts.

"I noticed improvement at once and in a month's time my former spells of indigestion had disappeared. In two months I felt like a new man. My brain was much clearer and keener, my body took on the vitality of youth, and this condition has continued."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

morning, but on account of illness she was compelled to leave the afternoon meeting and Mrs. H. H. Hudson was the presiding officer. Mrs. Richardson and Mrs. R. W. Delaney and Mrs. Russell conducted devotional exercises. Mrs. G. W. Hall and Mrs. J. P. Robinson sang. Addresses were made by Mrs. F. S. McElherne, Miss Emma Mavis, Mrs. L. R. Priest, Mrs. Grace E. Ellmore and Rev. C. G. Kindred. The hospitality of the ladies of the Austin church added much to the success and pleasure of the occasion.

Following the day sessions of the C. W. B. M. a rally of Christian Endeavor societies was held in the evening. W. F. Shaw of the Sheffield avenue church was the principal speaker.

CLEVELAND LETTER.

At the last meeting of the Cleveland ministers most inspiring reports were given regarding the growth of the Cleveland churches during the past few months. This fact was clearly developed that large results can be obtained in large cities without the employment of the large meeting process. The writer has no word of criticism for the big evangelist and the big central meeting but it has seemed to us that for our city we have accomplished the desired results in the more desirable way.

The churches report additions as follows, since January 1st, 1908: Euclid Avenue, 25; Birch Street, 3; Highland Avenue, 16; Dunham Avenue, 58; Aetna Street, 77; Crawford Road, 21; Miles Avenue, 98; Collinwood, 141; West Madison, 6; Franklin Circle, 30; Lakewood, 61; Glenville, 13. Several of these churches report very substantial additions just preceding Jan. 1st. Euclid Avenue, 20; Glenville, 34; Birch Street, 28; Lakewood, 9. The totals are as follows: Since Jan. 1st, 1908—549. Since the fall 640 with some unreported.

If we had held some union revival service with this final result we would have occupied several columns of religious publications with half-tones and reports of the big meeting. As it is we have results and we believe they will be permanent. About half of our churches here had series of meetings held by pastor evangelists, in only one instance by an all-the-time evangelist.

Bro. Royal J. Dye, of Bolengi, Africa, is bringing great inspiration to his hearers at the Euclid Avenue church. His missionary story is apostolic. We are anticipating the visit of Dr. H. L. Willett to Cleveland in May. He will deliver a series of addresses in the Euclid Avenue church.

Crawford Road will dedicate its new building Sunday, April 6th. The address will be given by Bro. Z. T. Sweeney.

Euclid Avenue will not be ready to dedicate for some weeks yet.

F. D. B.

PEORIA MEETING.

To do its evangelistic work so as (1) to do no violence to the spiritual nature of the persons joining the church; and (2) to gain results that are permanent and truly spiritual, rather than simply numerical, has been the aim of the Peoria Church. The church held a meeting of this kind last year, and another this year, and every one has been greatly pleased with the results. In both meetings Rev. J. R. Ewers, pastor of the First Church, Youngstown, Ohio, did the preaching. Each meeting lasted but twelve days. Mr. Ewers is a close personal friend of Mr. Burns, who is pastor at Peoria. The two men worked together quietly seeking to realize the ideal of the church is this work. The church employed as a soloist in each meeting, Miss Ida Mae Hanna, of Cincinnati, Ohio. Miss Hanna possesses a rich well trained voice, and sings with rare simplicity and sweetness. Her selections are peculiarly adapted to this sort of work. It is the Gospel in song; and she never uses a weakly sentimental selection. The people were all highly pleased with her work. The meeting last year followed immediately a union meeting led by "Gypsy" Smith, and brought a larger number of people into the church than the one this year, but this year's meeting was no less successful. Mr. Ewers possesses remarkable power as a preacher. His audiences grew daily. Night after night the same people came anxious not to miss a single sermon. The sermons were strong Gospel appeals and left a feeling of deep earnestness in the church. A high standard of Christian life was raised and people were made to feel their need of a truer consecration, and deeper spirituality. Should this spirit continue in the church and there must be accessions to the church at every service. It was a great meeting, and of the right sort.

THE MEETING AT ROWLAND STREET, SYRACUSE.

When C. R. Stauffer resigned his work at Rock Falls, Ill., to come east many of his ministerial friends tried to dissuade him, pointing out the difficulties of labor in the conservative east. But he came in his strength and faith determined to do his best. Came, not to a large well equipped church but to a struggling city mission, with its discouragements and drawbacks. The last missionary year showed a decrease in membership and everything at low tide. But he threw himself into the work with heart and soul, determined to make it go. As one expressed it, he was a fit. Adjustment was followed by growth, new members were added and the Sunday School built up, until to-day the chapel wont hold the pupils, and classes are taken to residences nearby.

Four weeks ago a meeting was begun, Bro. Stauffer preaching and Bro. Kenan of Central leading the singing, a real "home force" meeting. Every night except Saturday for four weeks it continued, and when it closed last Sunday thirty-six had been added to the church. There were 15 males and 21 females reached, twenty-four of the thirty-six being adults. Four entire families came into the church among this number.

When the fact is known that the church will only seat 110 persons, the real significance of the victory is manifest. By judicious use of printing many homes were reached which will tell in results in the future. Bro. Stauffer has a hold upon the entire neighborhood, and when a more adequate building is supplied the results will far exceed these.

The Empire state wants men of strong faith, large vision and a willingness to sacrifice, and the efforts of Bro. Stauffer here could be duplicated in a score of great cities of this state.

"Johnny, do you believe in Santa Claus?" "No, I did before the one we had at our house slipped and fell downstairs. I couldn't believe in anybody that talked the way he did."

SOUTHERN INDIANA MINISTERIAL INSTITUTE.

The First Annual Ministerial Institute of Southern Indiana held at Bedford on Feb. 25, 26 and 27, proved to be a most helpful and interesting meeting. The hospitality of the Bedford Church was all that it could be. Brother Putnam, the pastor, greatly ingratiated himself into the hearts of the visitors. The papers and addresses were of a very high order. Every man that was given a place on the program was on hand to do his part. There was not a single exception. The Institute manifested a diversity of thought. At times this diversity of thought led to some very warm and interesting discussions. But when the discussions were over it was felt by nearly all that the papers and discussions were greatly needed to enable us to see things more clearly. The fellowship was most delightful. It is in this fellowship that we are drawn together. Through it the cords of love bind us together more closely.

The paper by L. H. Stine on "The Basis of Brotherhood in Christ," was followed by very much discussion. The second paper, "Evangelistic Preaching" by Brother T. H. Adams, was along lines that met the approval of nearly all present. The paper by Brother T. J. Clark, on "The Place of the Holy Spirit In Our Preaching," was a very thoughtfully prepared paper. The paper on "The Preachers' Relation to Social Reform,"

(Continued on next page.)

LIGHT BREAKS IN.

Thoughtful Farmer Learns About Coffee.

Many people exist in a more or less hazy condition and it often takes years before they realize that coffee is the cause of the cloudiness, and that there is a simple way to let the light break in.

A worthy farmer had such an experience and tells about it, in a letter. He says:

"For about forty years, I have had indigestion and stomach trouble in various forms. During the last 25 years I would not more than get over one spell of bilious colic until another would be on me.

"The best doctors I could get and all the medicines I could buy, only gave me temporary relief.

"Change of climate was tried without results. I could not sleep nights, had rheumatism and my heart would palpitate at times so that it seemed it would jump out of my body.

"I came to the conclusion that there was no relief for me that I was about wound up, when I saw a Postum advertisement. I had always been a coffee drinker, and got an idea from the ad. that maybe coffee was the cause of my trouble.

"I began to drink Postum instead of coffee and in less than three weeks I felt like a new man. The rheumatism left me, and I have never had a spell of bilious colic since.

"My appetite is good, my digestion never was better and I can do more work than before for 40 years.

"I haven't tasted coffee since I began with Postum. My wife makes it according to directions and I relish it as well as I ever did coffee, and I was certainly a slave to coffee."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Trial Package Sent Free.

by Bro. E. E. Davidson, reflected the fact that the author of the paper had experiences that enabled him to speak with sound wisdom.

The last paper was by Harry G. Hill, of Indianapolis, on "How to Reach and Hold Men for the Church?" The paper was greatly appreciated. The two evening addresses were made by E. R. Edwards, of Kokomo, and Geo. A. Campbell, of Chicago. Both speakers were greeted by large and appreciative audiences. Brother Edwards spoke on "The Attitude of the Church To-day Towards the Spirit of Democracy." He first pointed out how this spirit was making itself manifest at the present time. He declared that this spirit must be one that the church must meet. He urged a tolerant and enquiring mind towards this spirit of Democracy. The church, must, however, always, said the speaker, boldly declare the message she received from Christ to the present age. Brother Campbell spoke on "The Pulpit and Modern Thought." His was a great address. It was inspirational. He presented the great tendencies of our time. He gave us in perspective the great forces that are either violently opposed to the minister and his message, and the great masses that are totally indifferent to the call of the minister of the Gospel. The preacher must be, said the speaker, in order to meet the conditions produced by modern thought, first very religious, and secondly, he must be positive, and lastly he must have a message of authority. This message of authority for the preacher must be found that he must be a redeemed man. One who knows the significance of the redeeming love of Christ in his own soul is the only person that preach a crucified Christ as Redeemer. To the writer of these notes Brother Campbell's address was a great spiritual uplift.

The Institute goes to New Albany for next year. The officers elected for this coming year are: Pres. Melvin Putnam, Vice Pres., H. A. Turney, and Secretary, E. E. Davidson. We look for a good Institute next year.

William Oeschger.

KENTUCKY MISSION NOTES.

W. J. Cocke was in the field twenty-five days of February. He reports nineteen added. His work was at Farmers and Taylorsville and was at latter place when last heard from. In some respects both fields were difficult and needed his services very much.

At Jackson, Breathitt county, C. M. Summers has had a quiet month. Offering for foreign missions taken.

Livingstone has had a great meeting, with fifty-seven added. The preacher does not indicate who helped so far as the preaching is concerned.

A. Sanders is getting the work in the Big Sandy Valley started very well. Four confessions and baptisms. Complimentary notices of him and his work appear in the local papers. Paintsville work is doing well.

J. K. Reid is serving Lebanon Junction and Munfordville. At the latter place the audiences are good and interest is growing.

Latonia still goes forward. The Sunday school is the strong feature of the work just now and bids fair to be

PIMPLES, BLACKHEADS—

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The worst cases of skin diseases have been cured in a week by this quick-acting remedy. It contains the most effective working powder of any purifier ever discovered,—calcium sulphide. Most blood and skin treatments are terribly slow. Stuart's Calcium Wafers have cured boils in 3 days. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema, or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results,—mighty satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you and talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world,—so we will send you a free sample as soon as we get your name and address. Send for it to-day, and then when you have tried the sample you will not rest contented until you have bought a 50c box at your druggist's.

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stronger. H. C. Runyon says there was one added last month.

J. W. Masters is feeling good. Arrangements are made that insure the completion of the Harlan house at an early date. He spent seventeen days there in February and there were seven added.

Edward B. Richey reports six added. Although the financial difficulties are great on account of so many railroad people being out of work, the attendance and interest keep up well.

There were four added by the labors of H. L. Morgan in the mountains of southeast Kentucky.

One added at Jellico and the work doing very well. R. G. Sherrer may be had for some short meetings by the churches in southeast Kentucky. Address him at Jellico, Tenn.

Z. Ball has been sick all month and not able to work, but he is now ready to go to work again.

Four additions in Breathitt county by J. B. Flinchum. He expects to be able to do much in the better weather for the advancement of the cause.

There were thirty-five confessions at Hazel Green in the meeting held by D. G. Combs. The secretary was there during the meeting and enjoyed seeing and hearing the students. Great things are being planned for Hazel Green work by President Derthick.

Interest growing in the work of J. P. Bornwasser at Bromley.

Robert Kirby is trying to get the people in his field to give something for Kentucky missions. He sends from N. S. Hume 50 cents; J. F. McCoy, 25 cents; D. W. Cloyd, 20 cents; John Heard, $1; Henry Richardson, $1, and Robert Kirby, 50 cents. Suppose every disciple in the mission field would average with these—a little over 60 cents each. You could see us grow. We would get bigger and bigger.

H. W. Elliott was at work all the month and collected $513.23. This is a slight loss as compared with last February. Let us make a gain in March that will cover this. We plead with every one who has any funds for Kentucky missions to send them in now. We need your help. H. W. Elliott, Secretary.

Sulphur, Ky., March 5, 1908.

FROM THE HUB OF THE EMPIRE STATE.

The Ministerial Association of Disciples of Syracuse and vicinity, was held in the Central Church, Syracuse, Monday, February 17. Report of the Baptist Ministerial Association of Central New York plan of union was discussed and laid on the table until next meeting. The paper of the day, "The Virgin Birth of Jesus," was read by Bro. Arthur Braden of Auburn. It was thought-provoking and well written. The discussion of it was animated and led into the heart of the problem and its effect upon the message of our people. All were agreed that belief in or denial of the virgin birth have no place in the test of fellowship among the Disciples.

The following evening the Men's League of the Auburn Church entertained the men of the two churches of Syracuse, and the one at Throopsville. Twenty men journeyed by trolley twenty-six miles of snow-clad hills, from Syracuse to enjoy the hospitality of the evening. A bounteous repast was served by the League of Auburn, after which Bro. R. H. Miller of Buffalo, delivered a masterful address on "Life." Seventy-seven men in all partook of the feast, and when the hour of parting had arrived, felt the evening had been profitably spent in considering the most weighty questions that have ever come before man. The Auburn League is the largest in the state, and is doing excellent work.

Bro. S. B. Broden has resigned at Cato, and is already engaged in the work at Butler, Ind. Another of our good country churches, Brewerton, is about to lose its minister, as Bro. Burgan is casting longing eyes upon a field in his native Southland.

One of the most eloquent testimonials of the power of our plea to find a place in the east, is that of the Rowland Street Church, Syracuse. It was organized less than four years ago, with twenty-six members, fourteen of whom went out of Central Church for that purpose. A mission chapel was purchased in a growing residential section, a Sunday school established and work begun. To-day, after three years and nine months of service, its membership has grown from 26 to 112; the Bible school from 40 to 130; a live C. W. B. M., Ladies' Aid and Men's League besides. The debt on the property was held by a mortgage and this has been gradually reduced until to-day, with cash on hand, it is no more. Thus a property valued at $1,200 of $1,400 is theirs entirely free from debt. This summer will doubtless witness a new building. And, best of all, Old Central, out of which this church was formed, is stronger to-day in every department than before the division. Jos. A. Serena.

A FLOWER FOR THE GRAVE OF N. G. BROWN.

Have just read the announcement of the death of my friend, brother and classmate, Brother Nelson G. Brown. Though I knew of his long and seemingly hopeless illness, the notice of his death surprises and saddens me. I have known him well for fourteen years, sat by him in the class room strolled with him on the campus, talked with him about many things. He is the first of class to break the circle, the class of '97 at Drake. Those days come back to me golden with the leaves of October and glad with the smiles of June. In classroom, in Chapel his face was one of sunshine. As a student, as a friend, as a preacher, what a man he was. What a superb specimen of physical manhood he was. What a fine face, what a mind what a soul he had. He was one of the truest, sincerest men I ever knew. He was a colossus of moral character and a dynamo of spiritual power, always in the right and tremendously in earnest. A friend of men, the champion of those whose cause there was none to plead, a preacher of power, a loyal disciple of the Lord has stepped within the shadow which we call death. The note of his going away will strike a minor chord in the hearts of many who loved him because they knew him.

Fellow classmen of '97, of '96 and '98 also and of '99, and the host of others who knew him in school and out of it come, in thought from near and far and standing around his honored grave let us plant this white rose of an unsullied life where watered by the tears of loving friends it shall bloom forever.

Brother Brown, faithful in trial and humble in triumph, for a little while farewell. J. M. Lowe.

Goodland, Kas.

"Mother, mother, mother, turn the hose on me!" sang little Willie, as his mamma was dressing him this morning.

"What do you mean?" she asked.

"You've put my stockin's on wrong side out," he said.

We fear Willie will grow up to be a newspaper humorist.—Cleveland Leader.

Late Arrival: "Who is that man over there, Mrs. Upmore, that everybody appears to be so eager to meet"

Hostess: "Is it possible you don't know? That is Mr. Percollum, the man who wrote a short story for a magazine without putting an automobile in it."—Chicago Tribune.

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From Our Growing Churches

TELEGRAMS

Frankfort, Ind., Mar. 9.—Thirty-nine to-day. One hundred additions in the first four days. Rejoice with us.—Herbert Yeuell.

COLORADO.

Ault—I began a meeting here Saturday night in the Christian church with one confession, a young lady. Sunday we had a conference of all the churches and unanimously agreed to turn the meeting into a union effort, with myself as preacher. To-night we go to the Congregational church, where we will continue until we move to the opera house or armory hall sometime this week. The people of all the churches were both ready and anxious for such a meeting, hence we are hopeful of great results. Brother Stringham, the new pastor of the Christian church, will have charge of the chorus work during these meetings. Ault, Colo., is a clean little city of 800 population, without a saloon or joint, but with three splendid little churches, Congregational, Baptist and Christian, each with settled pastor. Sixty miles north of Denver with an intelligent people and in the midst of a rich sugar beet, potato and alfalfa country, it is an ideal place for a union meeting with a Christian minister at the helm.—S. J. Vance, Evangelist.

Grand Junction—Five additions yesterday, three by letter and two confessions.—J. H. McCartney.

Pueblo—Nine additions this month—six by baptism.—D. W. Moore.

ILLINOIS.

London Mills—The church has just closed a good meeting conducted by Evangelist Wm. A. Ward of St. Louis, and has been greatly strengthened by the plain, earnest preaching of the Word. The evangelist was unfortunately taken down with a complication of grippe and neuralgia at the opening of the third week, throwing the work to the pastor. The total number standing for Christ in this meeting was nineteen; one of these goes to the M. E.'s. Bro. Ward's work was given favorable comment by the church and those outside, although he labored under the oppression of coming illness all through the meeting. We expect to have him return to us again in the near future. His next meeting is at Kentland, Ind.—Walter B. Zimmerman, Eureka, Ill.

Denver—Six added since last report; four by letter, two otherwise. C. W. B. M. Day and C. E. Day observed with good offerings.—B. H. Cleaver.

Springfield—At the first two services of our revival at the Stuart Street Christian church we had ten accessions. The minister, C. C. Sinclair, preached. F. W. Burnham of the First church will preach during the week except on Sunday. I have an adult chorus of thirty voices and a children's chorus of fifty voices. The church has purchased 200 new song books.—Charles E. McVay, Song Evangelist.

Niantic—One hundred and eleven added here (mostly by primary obedience) and $1,221.01 for missions and benevolences the past two years. $751.01 for missions last year. Third year began last Lord's day. One man made the good confession. I received a call from Abingdon, Moweaqua and Assumption recently at increased salary, but decided to remain here for the present. Abingdon and Assumption are still without preachers. Abingdon is a good church of 600 members and will pay $1,200 and parsonage to right man. Assumption will pay $1,200. They should have pastors soon.—J. Will. Walters.

Lexington—We received 30 new members into the church last week as the result of one week's union meeting. Have had forty-five additions since December 1st, twelve of these were previously reported. I have an adult Bible class in Old Testament History with fifty enrolled. Meeting on Monday evenings.—B. H. Sealock.

Stanford—Three baptisms here not reported, also six added in a meeting at Saunemin, Ill., four confessions and two from Baptists.—S. S. Lappin.

IOWA.

Des Moines—Ministers' meeting, Mar. 3. Central (Idleman), 5 confessions, 1 by statement; Valley Junction (Boggess, W. S. Johnson, evangelist), 1 confession, 1 by letter, 1 by statement; University Place (Medbury), 1 confession; Capitol Hill (Van Horn), 1 confession, 2 by statement.—Jno. McD. Horne, Sec.

KANSAS.

Salina—Foreign mission offering $53; expect to make it $75. One confession at morning service. Bible school and church in fine condition, happy and prosperous.—J. C. McArthur.

MISSOURI.

Canton—The Canton church is engaged in a revival, the minister, G. W. Buckner, preaching, assisted by V. E. Ridenour and daughter. Fourteen added first week, eight by primary obedience and six by statement and otherwise.—B. H. Cleaver.

NEW JERSEY.

East Orange—Ten accessions at regular services in February. We are seriously cramped for room. The financial crisis has delayed our entrance to our new building. It will not be ready for occupancy before mid-summer. This is New Jersey's first permanent church building. Don't you want at least a few brick in it?—L. N. D. Wells, East Orange, N. J.

NEW YORK.

Buffalo—Fifteen added, the strength and joy of all multiplied, and the arithmetic ascendant in all respects. It was Bro. A. Martin's second meeting with us at the Fourth Avenue church. His lecture on "How To Be Happy" is a high ethic and classic set in laconics.—B. H. Hoyden.

OHIO.

Weston—I preached a few evenings at Antioch, a small church near here, with twenty confessions and baptisms, and some restored to the fellowship of the church.—S. M. Cook.

NEBRASKA SECRETARY'S LETTER.

L. C. Swan, our missionary at North Platte, held a short meeting at Hershey, just west of that city. There were two by statement. There is no congregation of disciples there.

R. M. Dungan will be in a meeting at Chadron when this is in print, probably. H. L. Denton has been getting the church together in readiness for the meeting. It should result in completely harmonizing that little band.

J. B. White will visit Beaver Crossing on the 4th inst. and may locate with that church. Bro. White is the pastor at Elmwood.

C. F. Rose is now in a meeting with the Virginia church. There had been four baptisms and one other confession

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on the 1st. The outlook is hopeful. The church is seeking to retain Bro. Rose.

The meeting at Havelock under the preaching of H. O. Pritchard, closed March 1st. The total results have not been reported, but there were a good many added to the Lord.

R. M. Hunt was back from his sad journey to Kansas to bury his wife and baby, in time to meet his regular appointment at Trumbull.

J. E. Chase of North Bend, has been shut out of his pulpit for some four weeks on account of an epidemic of smallpox in the town. He supplied for the Aurora church on the 1st.

The state secretary was called to Ord on the 26th to be present at a banquet given by the ladies of the Baptist and Christian churches to the members of the two bodies, at which time the question of a closer union of the two churches was taken up. They have been meeting together for some time, having services alternately in the two houses. Communion part of the time in one and part in the other. A committee had made a report to a joint board meeting and this report was amended and read to the members present at the banquet. It was agreed to continue the relationship, but the effort to unite upon a name for the united body, failed. They will elect a board of officers including elders and deacons from the membership. J. M. Huston will preach for them, and members will be received by confession, repentance and baptism. Communion will be spread every Lord's day morning in the Baptist church. Evening services are evangelistic. There was the utmost good feeling. Bro. Huston asks to be treated as one of our busy pastors and he certainly deserves it. A request to return and speak for a week or so to the united churches is under advisement.

On the way from Ord to Holdrege a short stop was made at Central City, where John Alber, of Cotner Univ., preaches half time. He is doing a fine work and the church is well pleased with what they get of him. The only complaint is that they get just half enough. This church will surely be ready for a full time preacher in the fall.

At Holdrege a fine group of brethren gathered morning and evening in the Swedish Baptist church. They voted to have regular services for a while and thus test the sentiment and get out others. There seems to be upwards of 35 disciples there. A trip out to Wilcox on Monday was fruitless, as no one was there as expected and the work that had been reported turns out to be in the country toward Bloomington.

Chester made an offering for foreign missions of $42.00. Chas. E. Cobbey is the student pastor.

It is reported that the University church at Bethany raised over $600.00 to continue the support of Mrs. Dye in Africa.

Eugene Palmer has moved to Hendley where he has been called to the pastorate of that church.

Samuel Gregg is still gathering the harvest at Maywood. Total results will be given at the close, which will probably be on the 8th. He will go from

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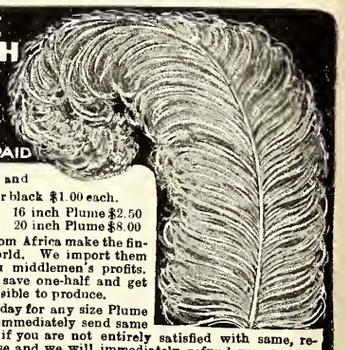
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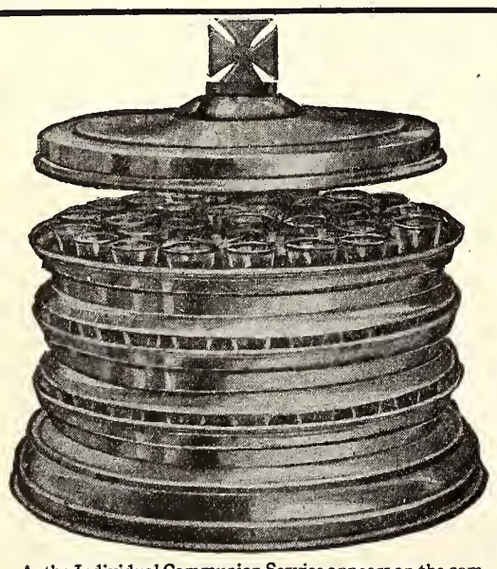
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there to Sargent, a new point where we expect to organize a congregation.

Edward Clutter is at Indianola for the Board. L. B. Cox reports that they were getting ready for it, and expects a good meeting.

C. H. Mattox and John Olmstead will probably close at Minden on the 8th. A good many have been received into the church through this meeting. The final figures later.

Whiston is still at work at David City at this writing.

W. A. Baldwin.

ANNUAL REPORT OF THE BELLEVUE-DAYTON CHURCH FEB. 1907, FEB. 1908.

The first Sunday of Feb. closed my initial year with this congregation. During that time there have been seventy-five additions to the church. There was one death in the membership and four letters granted, leaving us a membership of about 275. The church in all departments has raised and expended nearly $2,500.00. There is harmony and prosperity in the various auxiliaries: C. W. B. M., Pastor's Aid and Ready Workers are doing good work for the cause. We have no need to be ashamed of our C. E. societies and the S. S. supports a splendid men's class of twenty-five, a large mixed Bible Class, besides several other adult classes, and a large Girl's Choir. We are planning for a meeting with Small and St. John to be held in December. Work will begin at once on our new addition which, when completed, will give us one of the largest and most usable plants in the city.

S. Boyd White.

Ripples.

"Are you fond of Wagnerian music?"

"Well," answered Mr. Cumrox, "I'm not exactly fond of it, but it doesn't disturb me as much as it used to."—Washington Star.

'Arry (on 'is 'olidays): "Fancy livin' 'ere all yer life! Aain't yer ever been to London and seen the sights?"

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Old Salt: "No, sir; but some of the sights comes hup and sees us."—The Tatler.

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Gentlemen: Please stop payment on the check I wrote out to-day, as I accidentally burned it up.

Yours, Mrs. Blank.

Torpid Thomas: "I'm a great admirer uv Mark Twain, pal. He's me fav'rite author."

Languid Lannigan: "Huh! Wot did he write?"

Torpid Thomas: "Dunno; but I often read that he does all his work in bed."—Exchange.

Clerk: "How much shall I charge for this three-quarter-inch clip screw?"

Manager: "For a bicycle, I suppose? O, a penny."

Clerk: "No, it's for a motor-car, sir."

Manager: "Eh! Charge half a crown."—Motor News.

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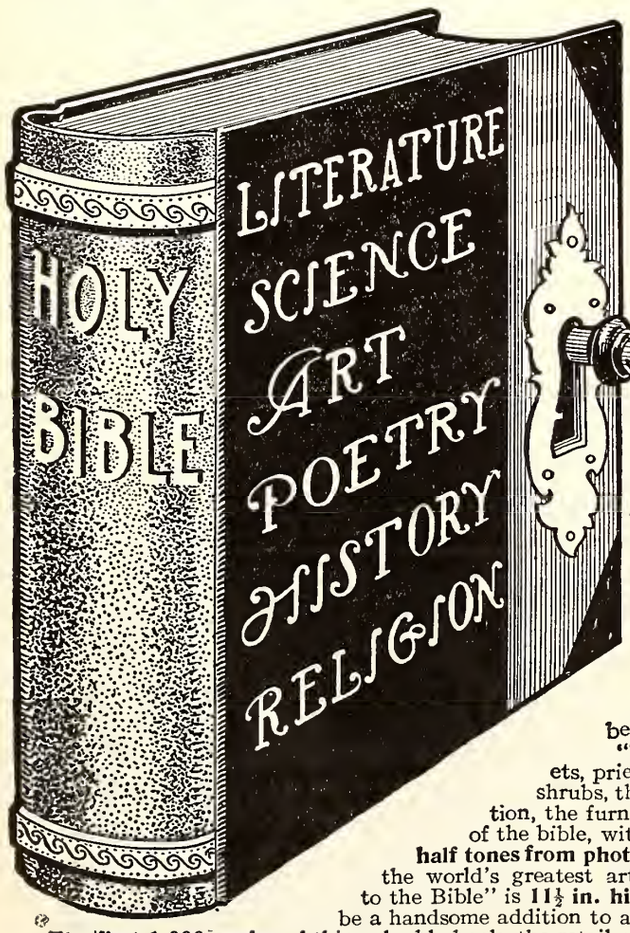

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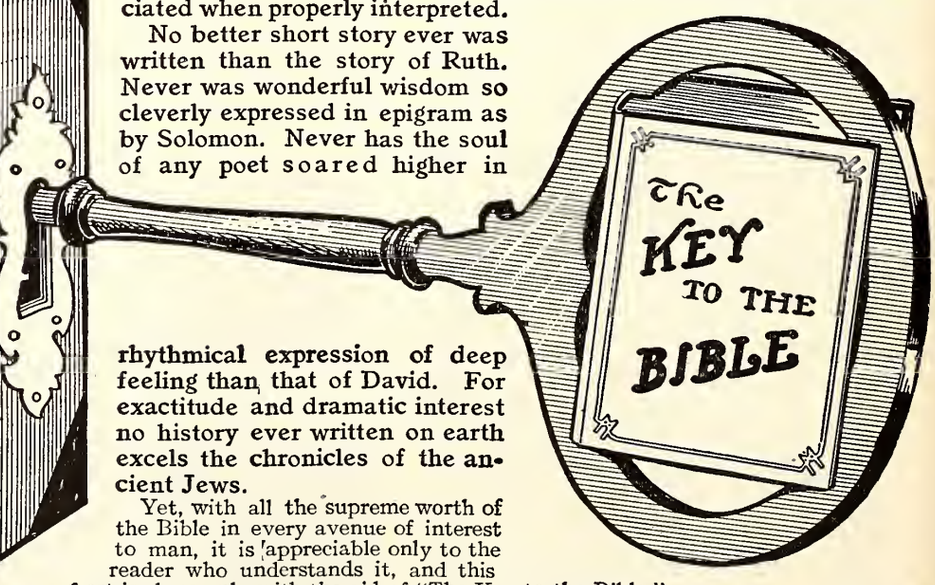

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By Henry Ward Beecher.

Accept our thanks, Almighty God, for all the mercies in Thy revelation, and for the augmentation of that life which makes the revelation of divine truth in Thy Word clearer and clearer by the experience of outward life. Cleanse us from mistake, from superstition, and from ignorance. Give us believing, trusting hearts, not for fear, but for love's sake. May that ladder which Jacob saw with his head upon the stone be given also to those who have been taught to lie upon the ground with but a stone for their pillow. May the angels of God be seen ascending and descending; and though the bottom of the ladder be upon the ground, may the top be in heaven. So bless us, we beseech Thee, because Thou lovest us; and teach us to love Thee, and to live a life of love for Christ's sake. Amen.

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Station M

The Christian Century

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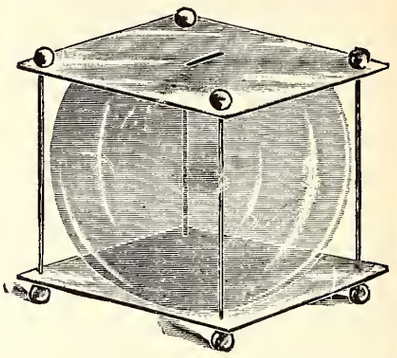

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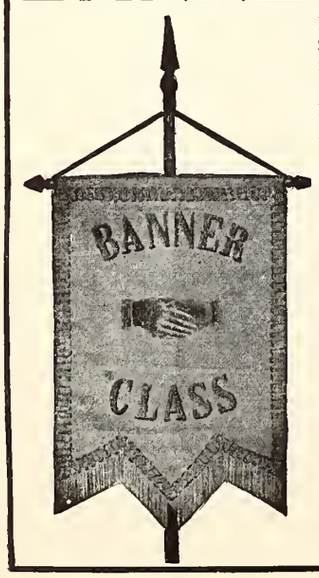

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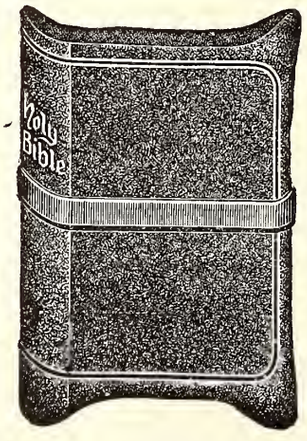

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The Christian Century

Vol. XXV. CHICAGO, ILL., MARCH 19, 1908. No. 12.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

THE MINISTRY AND THE CHURCHES.

We called attention two weeks ago to the interesting figures furnished by Dr. Carroll, the statistician, who has in charge the compilation of facts regarding the various religious bodies. These facts are secured through the regular media of census reports, denominational statistics and all other available means. They are not accurate, of course, for those denominations which have only the chance methods of gathering facts which the unregulated and fragmentary church reports furnish. But they are the nearest approach to the facts which can be obtained until some more adequate method of securing church statistics can be found.

We do not expect to be satisfied with these reports in all regards. No city is ever satisfied with the government report regarding its population. It is always certain that much of its size has been overlooked, and that the manner of taking the census is at fault and should be corrected at once. Denominations are like cities in this regard. There is a natural desire that the pride of numbers should be gratified. No body of people is wholly indifferent to its growth, and any failure to find the facts responding to its ambitions is naturally ascribed to the inadequacy or bias of the sources of information. We have not been surprised to see that some of our newspapers have denounced the report of Dr. Carroll as erroneous and misleading, affirming that the whole work of gathering religious statistics is so untrustworthy as to be practically worthless. Such commentators usually prefer to regard the reports which appear in the religious press as more trustworthy than the conclusions of trained statisticians.

But putting aside these amiable tokens of denominational zeal, we are confronted by the facts that our growth during the past year has been much less than in some former years, and that the loss of preachers from our ranks has reached nearly five hundred. Our ratio of preachers to churches has been low for some years, the lowest among related Protestant bodies. But we have not been prepared to face an actual loss, and especially of such proportions.

What are the reasons for this decline in our ministerial forces? It is not that death has depleted our ranks in unusual measure during the past year. Nor is it true that many of our ministers have gone from us to other bodies. There is always some loss from this source, but it is about made up by additions from the same bodies. The Disciples probably gain from fifty to one hundred ministers from the denominations around us, and our losses to them will not vary much from the same figure.

The fact most patent in this matter is the actual departure from the ministry of a considerable body of men every year. They find the inducements of a business career more inviting, or they become disabled and unable to continue in the work to which their lives were devoted. For this second group we have only reverence and affection. No men are more worthy of love and honor among us than those who have served without measure in the arduous task of leading men to the Lord.

But we have a word to speak regarding the others, who have left the ministry for other work, or are considering such a step. Do these brethren regard this labor as one to be lightly assumed and as lightly laid down? With a man who would actually leave the ministry because a business career offered him a better chance to get on in the world it would probably be useless to speak. Such a man's estimate of the work of the cross is on a different level from our own, and he would be little likely to give heed to anything that might be said. But there are those who feel that they have other and sufficient reasons for accepting other lines of activity.

We have received a letter from a minister of some years' experience who has been the pastor of several important churches and is now serving one second to but two or three in the state in which he resides. He informs us that he is resigning his work and is about to leave the ministry. His reasons are not those of old age, or ill health, or special opportunities for money making in other directions. Nor are they connected with doctrinal differences which have been made the cause of opposition to his work. His trouble is the lack of appreciation shown him by his people and the criticisms to which he has been subjected. Because of these facts this excellent man proposes to abandon the work to which he has devoted his life thus far and to accept some other vocation, even though it may be far less congenial.

We believe that the evil mentioned by this brother is a very real one. Many churches have the reputation of being difficult to please. Their members acquire the fine art of carving up the minister and his sermons along with the Sunday dinner roast. Nothing quite suits them. His sermons are too long or too short, or too dry or too humorous, or too doctrinal or too much devoted to current events. He does not call enough, or he calls too much. He does not study sufficiently or he spends more than the proper amount of time with his books. It is marvelous how many weaknesses and short comings can be discovered in a preacher when a congregation, or even a few people in it, really make the effort to discover them.

This is not a trouble which is likely to arise in a congregation whose members have some true and worthy experience of Christian life. It is usually the outgrowth of immaturity and lack of training in Christian work. To be sure there are ministers who have serious and fatal faults of method or disposition, but for the most part we believe a congregation can find sufficient good in the character and work of every consecrated preacher to warrant their standing by him as long as he abides with them. We shall have trouble in keeping ministers with their churches just so long as we depend in large measure upon the spasmodic revival efforts which recruit the membership without the training in the things of the word of God and the duties of the Christian life which alone makes church members of the consecrated and trustworthy sort.

But at the same time we do not believe that any minister is justified in giving up his work, much less in leaving the ministry, because of the hardships that work involves. The minister and the religious teacher alike face at the very beginning of their careers the probability, amounting almost to certainty, that they must sacrifice many financial advantages and must expect many difficult tasks. This is a part of the price they pay for the privilege of being good and efficient soldiers of Jesus Christ. There is no place for cowardice or retreat in that service; there is no discharge in that war. There is something lacking in the training which permits a minister to feel that his work may be lightly laid aside or exchanged for another sort. The churches must face with a new sense of awareness their obligations of helpfullness, support and sympathy to the ministry, and the ministers must likewise realize the solemn obligations to strong, resolute and continuous activity in this holiest of vocations. Success as men judge it may come or may tarry. The minister is not the servant of success, but the servant of Jesus Christ.

IN BRIEF.

Rev. F. B. Meyer of London expects to begin in April a tour of some four months preaching and organizing among the Free Churches of South Africa. He has been asked to conduct the South African convention—the annual gathering of the South African Christians for study, spiritual uplift and consultation.

The Lyman Beecher lectureship on preaching at Yale next year will be given by Canon H. Hensley Henson, rector of St. Margaret's Church, Westminster. He is one of the most liberal thinkers and most popular preachers of the Anglican Church.

"O matchless honor of unsought,
High privilege, surpassing thought,
That Thou shouldst call us, Lord, to be
Linked in work-fellowship with Thee!
To carry out Thy wondrous plan,
To bear Thy messages to man;
'In trust' with Christ's own word of grace
To every soul of all the race."

The rest of religion is for the weary, not the lazy.

The Disciples in View of Their Centennial

Perry J. Rice

Foreword.

Dating the beginning of their movement from the time of the issuing of "The Declaration and Address" by Thomas Campbell in 1809, the Disciples are approaching the first centennial of their history. A definite program looking toward the proper celebration of the event has been arranged and is being executed with a degree of interest and enthusiasm most gratifying. Under these circumstances it is but natural that we should review and restate in a constantly increasing variety of forms the outstanding features of our position and plea. This series of essays is an attempt to do so in a simple, direct manner. In their preparation it has been the purpose of the writer to eliminate argument, and to present only such defense of the various positions taken as seems necessary to make them clear. It has been the feeling of the Disciples all along that the various features of their position are so catholic, so essentially true that they do not need defense, but statement merely. Not infrequently, however, have we been betrayed into the arena of debate, probably not without some advantage at times, but often with distinct loss of prestige and authority to the plea itself. Present conditions seem to call for a simple setting forth of the positions assumed by the Disciples in the conviction that such a presentation will serve as their best defense. The themes of the several essays to be presented are: "The Name," "The Creed," "The Ordinances," "The Plea," and "A Backward and a Forward Look." Of course the writer does not claim for his statement any sense of exhaustiveness or right to finality. Such a claim on the part of any one would in itself be a direct violation of one of the most essential features of the movement. The purpose is not to say the last word, but to present such an exposition of the Disciples' position as will serve as an apology for it to the man without, and help some who are already "of us" to a better grasp of its fundamental significance and its splendid adaptability to the temper of our times.

I. The Name.

The history of denominational names would form an interesting and informing study. They are usually significant of some fact or feature of the denomination which they designate, and stand for hard fought battles in the interest of freedom and truth. The names Presbyterian and Congregational each signifies a form of church polity. The term Methodist has an interesting history. It was applied to the Wesleys and others, half in derision on account of their methodical program of devotions. As students they had read Thomas á Kempis' "Imitation of Christ," Law's "Serious Call" and Taylor's "Holy Living and Dying," all of which are deeply devotional in character. They therefore set themselves to pray Monday, Wednesday, Friday and Saturday noons. They meditated on Thomas á Kempis on Sunday from 3 to 4 o'clock, and on Wednesdays and Fridays from 12 to 1 o'clock they mused on the Passion. Living thus by rule their fellow-students were induced to call them Methodists as a nickname. Baptists were called such because of the exclusive practice of immersion. The United Brethren name is derived from a very thrilling incident in their history. Mr. Otterbein, a missionary of the German Reformed Church, was the founder of this denomination. When preaching in Pennsylvania, a Mennonite preacher by the name of Martin Boehm attended the services, and being invited, delivered a very impressive address, at the close of which Mr. Otterbein grasped his hand in token of approval and fellowship, exclaiming as he did so, "We are brethren." The Lutheran denomination, contrary to the expressed wish of the great reformer, persists in wearing his name, and in some other instances the names of men have been fastened to the movements within the church with which they were prominently identified. It is only by the most persistent opposition to it that the Disciples have been able to prevent the designation of themselves as Campbellites, after the Campbells, who were foremost in their early history. It is quite common also for churches to wear the name of one of the Apostles as a subordinate title, and different phases of the ministry of Christ sometimes occupy the same position. We have, therefore, such names as St. Peter's or St. Paul's or St. James' church and "The Church of the Immaculate Conception," "Church of the Redeemer" and "Calvary Church." A somewhat amusing instance of the use of the latter title came under the writer's notice some years ago. A church which had adopted the name "Calvary" was about to be dedicated, and on the invitations issued for that service the title of the church appeared, and under it the Scripture quotation, "When they came to a place called Calvary they crucified Him."

During the life time of Jesus his followers were quite universally styled disciples. Jesus so spoke of them, and they so regarded themselves, usually addressing him as "Master" or "Teacher." They were simply a band of students going from place to place with him, witnessing his works and receiving his instruction. In the course of a little time there was selected from the number of disciples a smaller group of "twelve whom he named apostles," the latter being a peculiar designation not worn by all of his followers. In the later apostolic history the individual followers of Christ were sometimes called "Saints," "Heirs of God" and "Christians," the latter name being evidently applied to them by those not identified with them and possibly very much in the same spirit as the term Methodist was applied to the Wesley's and their contemporaries. It is, however, the name by which the followers of Christ have quite generally been known in all subsequent history. Whatever other titles have been added, the name Christian has served as a sort of common denominator for all the followers of our Lord.

In the beginning the church wore no particular designating titles. It was simply styled "The Church." There are more than fifty references in the New Testament where no other terms are used, but in each instance it is understood that the reference is to that company of people who are followers of Christ and therefore the term Christian may be said to be implied. In other instances there are particular designations, as for instance when Christ said, "Upon this rock I will build my church." Paul salutes the "Church of God" at Corinth, and the churches in Judea are referred to collectively as "Churches of God." The Apostle sends salutation from all the "Churches of Christ" to the church which is at Rome. The church is known also figuratively as "The body of Christ" and as "The household of God."

As a people we have insisted upon the use of some of these New Testament names, and are therefore variously styled "Christians," "Disciples of Christ," "Disciples" when referring to individuals, and "Churches of Christ," "Christian Churches" and "Churches of the Disciples," when referring to congregations. Some of the more important reasons for this practice may be named. In the first place we have desired to be a New Testament people, and therefore have sought loyally to follow the precepts and precedents therein set down. The use of these New Testament designations tend toward union whereas all others serve to divide and to perpetuate division. The use of party names is strongly condemned, especially by Paul. Writing to the Corinthians he said: "For when one saith, I am of Paul; and another, I am of Apollas, are ye not men? What then is Apollas, and what is Paul? Ministers through whom ye believed and each as the Lord gave to him." Moreover it is perfectly apparent that party names build barriers which are hard to raze. If by some magic it were possible to obliterate these particular designations which have grown sacred with the years, we should take the longest possible stride toward a reunited Christendom. As Disciples we are determined that so far as we are concerned no such barrier to the complete reunion of the followers of Christ shall be suffered to exist.

But let no one suppose for a moment that we are wearing these names because we wish to monopolize them, or because we regard ourselves as alone worthy to wear them. We wear them because we prize the honor and delight, as we are able, to honor him to whom we owe first allegiance. The church is Christ's church, not Luther's or Calvin's or Wesley's, and it is our desire that all the followers of Christ shall, in the wearing of his name, exalt him above all others. Manifestly we cannot all be Christians of any one of the several types indicated by denominational names, but we may all be simply Christians or Disciples if we choose. Indeed this is the name we all own.

Those who choose to wear this honorable designation, however, should be mindful of the responsibility that it lays upon them. The mere fact that we choose to call ourselves Christians and to call our churches "Christian churches" or "Churches of Christ" may be of little consequence. We may indeed dishonor the very name we seek to honor, and we do so when we manifest a spirit other than his own and live and act contrary to his teaching and purpose. After all, that church is most completely Christ's which most completely does his will and thus fulfills its mission in the world. The church of Christ cannot be a worldly church; it cannot be a selfish church; it cannot be a narrow church; it cannot be a partisan church. If it is his church it will be glorious, wearing the garments of righteousness and having on the armour of aggressive peaceful conquest. It will be as broad in its sympathies as

Christ himself, as unselfish as he was, as ready to sacrifice itself as he was to sacrifice himself, and as determined that the Kingdom of God should come in all of its fulness. It will be a church informed, purified, inspired and quickened in its every member. It will manifest his spirit and do the work which he has committed unto it. As Christ manifested the Father, so the church will manifest Christ unto the world, reproducing his life in its spirit and aims. If it is important, and it certainly is, that we should designate ourselves according to New Testament precept and precedent, it is tenfold more important that we should honor the designation. It is no light thing that we should be called after him who is the world's model of ethical and spiritual perfection. We are more honored in wearing his name than he is in having us wear it, and yet if as individuals and as churches we are truly his, he will be able to get for himself and for the Father glory and honor through our lives and service. For his sake as well as our own and for the world's, let us seek to wear the name worthily.

Minneapolis, Minn.

The Labor Problem and the Golden Rule

Arthur Holmes

Some good people believe that while difficulties exist in the way of industrial peace, these lie not in external conditions like hours of labor, wages, sanitary surroundings and safety appliances, but wholly in the will of the contracting parties. "If the Golden Rule were applied," they say, "all troubles between capital and labor would disappear." That is the panacea. It is ready made; it is at hand; it requires merely the disposition of the parties concerned to make the application. To study, discuss, write about, worry about or agitate only raises a cloud of obscuring dust which makes confusion worse confounded.

The solution looks plausible. No words can be plainer. "Whatsoever ye would that men should do unto you, do ye even so unto them." That sounds to the point. It is personal, concrete, sufficient. Put yourself in the other man's place; then ask what you would like done.

There are common likes and dislikes well-nigh universal. Without them society could not hold together. Desire for happiness and aversion to pain are world-wide impulses. Nobody would like to have his healthy finger thrust into the fire and burned off.

Still, even such general rules fail sometimes. When the martyr rapturously rushed into the consuming flames, he could well judge another to the same soul-saving tortures and still sincerely quote the Golden Rule. Queen Mary could order executions all her life and leave behind a prayer book stained with tears of spiritual longings and marked with the signs of holy consolation. Equally sincerely could one sect burn new-born converts from paganism lest they backslide and so lose their eternal weight of glory. In our own days devout thousands interpreted this same rule both in support and in condemnation of slavery.

Under the circumstances of those days such actions were logical deductions from this principle. They were right; they were just; they were good—if only certain premises were allowed.

Since the days of burnings new methods of evangelism have been discovered. The end is the same, but the slow-growing experience of the dull-witted world has found new means of arriving at it. So the Golden Rule is always valid, but specific methods are learned but slowly, with infinite pains, with false starts along wrong paths, with all the pain and travail of this lumbering mass struggling up to clearer and more far-seeing viewpoints.

So the Golden Rule applies to labor problems. It is quite true that applications of this principle of love have lagged far behind public opinion, and in many clear instances obedience to its spirit would bring great results for good.

But try to apply it to other instances. How much wages should a workman receive? According to the rule, as much as his employer would like were the employer the workman. But he might "like" three times as much. Should he have it? No, only what is "just" or "right." What is just? That depends upon the supply of labor, the need, ability, cost of living—and so on through all the complexities of this intertwined world of ours. The workingman ought to have the most wages possible, the best education possible, the most comfortable dwellings possible under the circumstances. But there's the rub. The innocent "circumstances" turn out to be all the modifying effects of modern intricate social and economic conditions, plus all the results of all the effects of all the ages upon both employer and employe. To perfectly comprehend them would be "to trace their causes from primeval chaos and their sequences to the crack of doom."

In grasping this conception our mind involuntarily runs off to all the institutions of our land; even into their uttermost cracks and crannies does it peer, and then recoils upon itself almost ready to accept the radical resolve that the whole stone must be overturned, let the purblind creatures underneath dance and wriggle and run as much as they please.

Such a resolution, however, wastes itself by its own energy. Whatever comes will come slowly. Centuries-long neglect of the problem cannot be repaired in a day. The church may have the solution in her hand, not so ready made, perhaps, as to fit any customer in a moment, but still in the making.

Her ministers, with their analytic powers sharpened to an edge with years of hair-splitting, can grapple with this problem of labor as possibly no other man can; certainly better than the poor gropers after the light among uneducated toilers or the prejudiced capitalists. They ought to study economic problems as urgently as theology. They ought to think themselves through on some applications of the Golden Rule to every day things like: "How much should a day's wages be?" "How does the fundamental principle of labor unions agree with the fundamental principle of ethics?" Such questions should demand a solution from every minister. Then let him temper his conclusion with the charity of empiricism, remembering that his "conscience" in the matter is one-third personal judgment and two-thirds common sense, or it ought to be, and that the man who is growing is changing.

R. R. Y. M. C. A., Philadelphia, Pa.

Our Place in the Universe

Sir Oliver Lodge

On this planet we are the highest of the forms of life that we see. You are apt to think that you are the highest that exists, whereas there is no reason for thinking so at all. We are sometimes asked whether other planets are inhabited. I think we may say we know that the moon is not; any life there may once have been on it appears now to be extinct its whole surface looks dead and inert. We sometimes think that the planet Mars is inhabited. Perhaps it is; but I venture to think that on the whole it is most probable that we are at the present time the only intelligently inhabited planet in the solar system.

Men have not been here long. I do not pretend to say how long. I may take it that the earth has gone through a long labor of preparation for the existence of the human race. We know less about the history of the human race than we know about the history of the planet.

Thus, then, the chances are that if we visit a planet, chosen at random, we shall find it either in the labor of preparation or in the state of rest after activity. The duration of the existence of a race akin to the human race may be but an episode in the life of a planet; and if the earth has been inhabited for only 1,000,000 out of 200,000,000 years, it may be conjectured that there is a chance of only 1 in 200 in favor of any other planet chosen at random being similarly inhabited. There is a great deal more to be said; this is only the first word, as it were, of an argument; but it is not to be wholly overlooked.

In our solar system, however, there are planets of all sizes—one a thousand times bigger than the earth—namely: Jupiter; others smaller than the earth; and there are still smaller lumps of matter careering around the sun, of which one occasionally falls on the earth and can be dug up. There are also large quantities of minute particles down even to separate atoms. The sun is so large that it has not had time to cool even on the surface. It is a blazing mass of gas, and is not likely to be inhabited; nor is Jupiter. Others are cool enough to be inhabited, but it is not clear whether they have reached the period of the human race. One or two may have reached a period at which something recognizably higher than the human race is existing upon it.

The solar system is but a fragment of the universe. Every star is a sun with a solar system. It is possible that there may be millions of planets inhabited by beings higher or lower than ourselves. What we see going on is what we call the process of evolution—from broken fragments to coherent masses, and to in-

habited worlds—from chaos to cosmos; a struggle upward of the universe; from something lower and disorganized to something higher and organized.

As to how life originates on these planets, science is ignorant at present. It is an entire mystery. I would not have you build too much on that. I do not think it will always remain a mystery, nor would I have a theologian shaken in his views if science should discover something about the nature and origin of life. I want you to realize that this process of evolution is not a process which negatives or excludes the idea of divine activity. It is, I venture to say, a revelation to us of the manner of divine activity. It is the way the Deity works.

The attempt to show that evolution is unguided—that it is the result of absolute chance—fails. What is pointed to is not unguided random change, but guided change. The other could not be done in time.

What we have to realize in regard to our place in the universe is that we are intelligent, helpful and active parts of the cosmic scheme. We are among the agents of the Creator. One of the most helpful ideas of co-operation—helping one another. Co-operation—this in a new and stimulating sense—co-operation with the divinity himself.—Exchange.

THE CONGRESS BIBLIOGRAPHY

It is the custom of the Congress Secretaries to issue a list of books a short time previous to the Congress in the hope that as many as possible of those who attend will avail themselves of the privilege of reading upon the themes included in the program. We are publishing below a bibliography of the different topics which will be considered at Bloomington, Ill., at the Congress which meets March 31 and April 1 and 2. The interest in this gathering seems to be growing constantly. There are assurances that the attendance is to be large. Its central location and the well known hospitality of the Bloomington churches make this assurance doubly sure.

Any of the following books may be secured through the Christian Century:

Sunday School Pedagogy.

"Teacher Training," Moninger; "Principles and Ideals for Sunday School," Burton and Mathews; "Point of Contact in Teaching," Du Bois; "A Study of Child Nature," Harrison; "An Outline of a Bible School Curriculum," Pease; "The Child's Religious Life," Koons; "The Natural Way," Du Bois; "The Boy Problem," Forbush; "How to Conduct a Sunday School," Lawrence; "Education in Religion and Morals," Geo. A. Coe.

Child Redemption and the Labor Problem.

"The Bitter Cry of the Children," John Sporgo; "The Children of the Tenements," Riis; "The Battle With the Slums," Riis; "The Unemployed," Alden; "America's Working People," Charles B. Spahr; "Newer Ideals of Peace," Jane Addams; "Labor Problems," Adams and Sumner; "Industrial Democracy," Webb; "Some Ethical Phases of the Labor Problem," C. D. Wright; "The Leaven in a Great City," Betts.

The Man Problem.

"The Church and Young Men," Cressey; "Modern Methods of Church Work," Mead; "Christianity Practically Applied," Baker and Taylor Co., 1893; "The Sunday Problem," Baker and Taylor Co.; "The Workingman and Social Problems," Stelzle.

Sanity in Evangelism.

"The Religion of a Mature Mind," G. A. Coe; "Primitive Traits in Religious Revivals," Davenport; "The New Evangelism," Henry Drummond; "Personal and Ideal Elements in Education," H. C. King; "The Evangelistic Note," W. J. Dawson; "Educational Evangelism," W. J. Dawson; "The Psychology of Suggestion," Sidis.

The Race Problem.

"The Present South," Murphy; "The Negro Question," G. W. Cable; "Slavery," Nieboer; "From Servitude to Service," American Unitarian Association; "Tuskegee," M. B. Thrasher; "Working With the Hands," B. T. Washington; "Up From Slavery," B. T. Washington; "Souls of Black Folk," Du Bois; "Race Traits and Tendencies of the American Negro," F. L. Hoffman; "The Negro, the Southerner's Problem," T. N. Page; "The American Negro," W. H. Thomas; "The Color Line," W. B. Smith; "The Future of the American Negro," B. T. Washington.

Baptists and Disciples.

"The Separation of the Baptists and Disciples," E. Gates; "Addresses at Recent Baptist Congress;" "Religious Outlook," "The Scroll," February, 1908; "Historical Documents Advocating Christian Union," Young; "Alexander Campbell," R. Richardson.

TWICE BLESSED.

In India, where most of the Christian Woman's Board of Mission's orphanages are located, there is another famine. It brings a chance not only to save the lives of hundreds of innocents, but to give them such Christian training as will make them effective agents in evangelizing and uplifting their country. In America, where all the benevolent association's orphanages are situated, the financial and industrial depression has made hundreds who were half orphans wholly dependent. This brings both an obligation and an opportunity. For every child that is adopted by the National Benevolent Association is guaranteed a thoroughly Christian up-bringing, generally in a private home to which he is transplanted from the orphanage.

"Easter Sunshine" is the title of the free cantata by Mrs. Jessie Brown Pounds that is being sent out by the Christian Woman's Board of Missions and National Benevolent Association. Order from either St. Louis or Indianapolis. It is time now to sow.

And you will find this observance of the resurrection festival twice blessed in the joy and uplift it brings to your own people, old and young, while they are helping to supply both temporal and eternal bread for the most needy and most worthy, the orphans of all lands.

W. R. Warren,
Centennial Secretary.

A NEW CONGREGATION IN CUBA

Something over two years ago Bro. Menges opened up work in the town of Union, which is about twenty miles from Matanzas. At first he went every two weeks and later every week. The preaching of the Gospel was very well received and some of the people signified an intention of accepting Christ. But as there were no facilities for baptizing only one person was baptized and she came to Matanzas.

The first of last year I began to go to Union, as this became a part of my work. We were then meeting in a private schoolroom, with no place for a baptistry. Later we had to leave this place, and for six months had to meet in a private house. During this time I was looking for a building to rent and finally secured one, which has been arranged for services and with a baptistry. Not having a place for baptizing during the year I did not extend formal invitations, although a number indicated to me privately their desire to be with us.

With the building arranged for a chapel I took our student, Jacobo Gonzalez, and went to Union to spend the week from February 24th to 29th. After preaching and giving careful explanation of our work and ideas a chance was given to those who wished to make a public confession and give their pledge to follow the Master. So on Monday night we reaped the harvest that came from the two years of sowing for twenty-one made the confession. During the other nights enough came forward to make thirty-six in all.

On Wednesday we were prepared to baptize and baptized three, these being the first true baptisms ever seen in Union. Thursday was the big day. In the afternoon I baptized eight women and young ladies and in the evening six young men, a total of fourteen for that day. Friday six more obeyed their Lord and Master. Thus in this week we were enabled to reap for Christ the harvest that came after much delay from the sowing of His word. Now we have a new congregation with twenty-three babes in Christ to begin with. They have a desire to know and to learn, and by their acts have shown their willingness to obey. Now they must be cared for and nurtured that they may blossom forth into beautiful Christian lives.

Of those that have made the confession the most of them will be baptized at a very early date we pray. We ask the prayers and interest of all for this new body of believers. They need a house of worship and a man to lead them to greater usefulness.

Roscoe R. Hill.

Matanzas, Cuba.

Cheap.—"That a beautiful rug. May I ask how much it cost you?"

"Three hundred dollars' worth of furniture to match it."—The Hebrew Standard.

Nearing the End.—Joe Lincoln, whose Cape Cod folks are well-known characters, recently attended a lecture. When asked how he liked it, he related this little story.

"A stranger entered a church in the middle of the sermon and seated himself in the back pew. After awhile he began to fidget. Leaning over to the white-haired man at his side, evidently an old member of the congregation, he whispered:

"'How long has he been preaching?'

"'Thirty or forty years, I think,' the old man answered. 'I don't know exactly.'

"'I'll stay then,' decided the stranger. 'He must be nearly done.'"—Everybody's Magazine.

Lesson Text Proverbs 23:29-35	The Sunday School Lesson	International Series 1908 Mar. 29

The Law of Self Control*

H. L. Willett

There are four temperance lessons this year, chosen two from Isaiah, one from Ephesians and one from Proverbs. Two of them begin with the word "woe," one opens with the question, "Who hath woe?" and the fourth warns in its opening sentence against deception by vain words. There may have been times in the past when the temperance lessons seemed superfluous or tiresome, just as the teachings drawn from the Bible regarding human liberty must have seemed to an earlier generation only the partisan statements of people who were opposed to the "divine institution of slavery." But in our time the struggle against the drink traffic has become so important a part of Christian activity that no effort is counted too much and no insistence is too frequent. A future generation will look back on the struggle for the overthrow of the liquor power precisely as we now recall the efforts for the overthrow of slavery, for the saloon is as certainly doomed as was the slave block.

The Analogy of Slavery.

It has often been said that the Bible has many illustrations of the uses of wine and that such a practice is nowhere condemned. It is often said that the example of Jesus in turning the water into wine and the admonition of Paul and Timothy to drink no longer only water, but to take a little wine for the stomach's sake, are the proof that it is the abuse and not the use of strong drink which the Bible condemns. This is perfectly true. But it must be remembered that the Bible nowhere reveals the presence of an organized liquor traffic in the society which it describes. The argument in favor of the use of wine as drawn from the Bible is precisely parallel to that used in behalf of slavery. Many people argued earnestly for slavery as a divine institution because the patriarchs possessed slaves. Yet a better reading of Bible truth has shown that the suppression of the slave traffic is due to the Christian spirit in the world, and that no isolated instances of slave holding on the part of excellent but uninstructed men in Biblical history can become an argument for a system against which the enlightened conscience of Christendom protests with horror.

The Proverbs.

The Book of Proverbs, from which this first temperance lesson for the year is taken, is a collection of wise comments upon life. It is the treasury of practical wisdom among the Hebrews. Proverbs are the small packages into which the fruit of experience is packed away. They are the outgrowth of a nation's life. They are composed by all sorts of people and are gradually polished in the give and take of conversation until they become smooth and brilliant enough to pass as valuable possessions from hand to hand and mind to mind. In nearly every nation there is some famous wise man who stands as a sort of representative of proverb-making. Among the Chinese it was Confucius; among the Persians, Zoroaster. With the English it was King Alfred, and with the Americans, Benjamin Franklin.

The Sins That Kill.

The Hebrews regarded King Solomon as the wisest of the ancients, and when the process of collecting proverbs began his name was associated with their origin and he was known as the great proverb maker. The Book of Proverbs is, however, an anthology of wise sayings from the days of Solomon down to the Greek period of Old Testament history. Among the subjects with which the proverb makers dealt in Israel was that of temperance. No sins were more severely censured than those of the drunkard and the glutton. The consequences of falling into these vile habits were pointed out in telling words. The wise men affirmed that temperance in all things was essential to success. One must not sleep too much lest he should come to poverty (20:13); one must not be a glutton or a companion of such, lest he shame his father (28:7); one must not be intemperate in the use of words, for there is more hope of a fool than of him (29:20); one must hold a careful restraint upon his temper, for the discretion of a man maketh him slow to anger (19:11), and the proverb makers liked to repeat the couplet,

"He that is slow to anger is better than the mighty,
And he that ruleth his spirit than he that taketh a city." (16:32).

Special care was also taken to emphasize the danger of sensual indulgence. The invitations of the strange woman were but openings of the door to Sheol (5:1-14). In fact the whole of chapters 5-7 is devoted to the perils of indulgence in passion and the neglect of that restraint over the lower nature which is the obligation and glory of chastity.

The Picture of the Drunkard.

But as indulgence in strong drink with its consequent train of woes was the sin which most commonly brought men to poverty and unhappiness, so the proverb makers reserved for it their most impressive warnings. The present study is an example of their solicitude to save their people from the sin and the folly of this vile indulgence. It was in their sight the cause of wounds, fighting and estrangements. It closed men's eyes to beauty and truth. Its fascination was as deadly as that of the serpent; its illusions were sometimes delightful at first, but more frequently full of deep horror and repulsion; its utterances were the babblings of idiocy or the curses of inflamed hatred; its indulgence was the cause of foul and disgusting malady. Like a man tossed upon the deck of a boat the drinker was sick and nauseated. He was like one thrown hither and thither at the top of the mast of a swaying ship. Dull-eyed and sodden, he was an object of disgust and abhorence to all who looked upon him. When beaten and bruised in his maudlin fights he hardly knew it. And yet the bitterness of death in this dreadful descent to the Avernus of drunkenness was reached when awakening from the stupor of such a debauch the victim is conscious not so much of his shameful condition as of his desire for more of the same enemy he has taken into his lips to steal away his brains. He is not yet clear of mind, but he is already half resolved to seek for further oblivion in strong drink. "When shall I awake? I will seek it yet again."

This loathsome picture of drunkenness was probably drawn by the wise man from the scenes he had witnessed now and then among the people of his time. How much greater would have been his horror of drunkenness if he could have lived in our own day, when it has become a skillfully planned art to catch the young and convert them by means of the solicitations of the saloon into just such bestial and ruined specimens of the traffic. If there were as few victims of this wrecking business now even as ancient Palestine used to see it would still be worth while to cry aloud and spare not. But when the number of drunkards is computed and the vile influences which gather about the saloon are considered it is seen to be the duty of every one in whose soul burns a sense of dignity, of honor, of sobriety and of self-respect, to say nothing of the fear of God, to use every influence within reach, to throttle this serpent that biteth, this adder that stingeth.

Little children cannot be taught too early that the only safe temperance is abstinence. Young men cannot be too urgently warned that the beginning is easy and the end is death. Communities cannot be too impressively convinced that the saloon can only live by the sufferance and indifference of Christian people, and that the only safe procedure is to destroy it without delay.

Daily Readings.

M. Overcome with wine. Isaiah 28: 1-17. **T.** Folly of intemperance. Isaiah 5:11-24. **W.** Drink brings poverty. Prov. 23:10-21. **T.** Drink makes mercenary. Hab. 2:9-20. **F.** Drink blinds and deceives. Luke 21:29-38. **S.** Drink destroys character. Rom. 13:7-14. **S.** Drink excludes from Heaven. 1 Cor. 6:9-20.

Dr. Alexander McKenzie in an address to a gathering of college girls advised them to put to themselves the following questions: "'How does it affect people to meet me?' I don't mean what you are doing, that is easily noted, but somebody passes you on the stairs every day for a whole term, somebody sees you now and then; what is the impression? Is the one that meets you braver, more patient, more cheerful? Does she love God more How does it affect people to meet me? And then follows this truth: It is possible for me so to live that as many as touch me shall be made braver and better and diviner."

*International Sunday School Lesson for March 29th, 1908. Temperance Lesson. Proverbs 23:29-35. Golden Text, "At the last it biteth like a serpent and stingeth like an adder," Prov. 23:32. Memory Verse, 31.

Scripture Luke 1:1-4 Jno. 5:18-21	The Prayer Meeting	Topic for Apr. 1

Certainties in Religion

Silas Jones

Luke wrote his gospel to confirm the faith of Theophilus. The latter had been taught concerning the fundamental matters of the faith, but it was desirable that he should have further instruction. In writing for him, Luke has written for us. He gives us the facts upon which our faith can stand. Christ lived, taught, wrought mighty signs, was put to death, and rose again and showed Himself to His chosen ones. These are the facts that have made Christianity a conquering religion. If we are certain about them we can look forward to future conquests. If we grow doubtful about them the power of our faith is gone. We may talk learnedly about Christianity being independent of historic fact, but the Christianity that knows nothing of Jesus risen is not what the world has been accepting. Luke is still a better guide than the modern philosopher who evolves his Christianity out of his inner life.

The Building from God.

Of all the institutions of society the church is the one that stands unequivocally committed to the doctrine of the future life. It goes to men and says to them, "You must live for eternity. The present is good, you ought to use it well. But remember that the account is not complete when death overtakes you." The church has at times forgotten the significance of the present life in order to impress upon men the importance of the life to come. But a greater mistake would be made if there were no teaching concerning the future. The deceptions which are practiced upon people of intelligence by occultists of all sorts testify to the longing of the heart to know what is beyond the grave. The church has its own certainty in the resurrection of Christ. Let it continue to rely upon it.

The Trusted Guide.

"I know whom I have believed." Here is a fact of Christian experience. Those who have most fully committed their lives to Christ find that he can solve for them the perplexing problems of confronting every intelligent man. Are you misunderstood? Christ himself was misunderstood and his greatest disciples have been mocked and persecuted because the world did not know their aims. But are the pessimists found among the disciples of Jesus? Are the missionaries to heathenism sending back wails of despair? No, we must look for the pessimist in other quarters. Men who endure for the sake of Christ are hopeful. The very hardships they meet bring them into closer fellowship with the Master, and that fellowship is so full of meaning that the pain of the service is forgotten. Any disciple who goes about the work of his Master with whole-hearted determination will know from his own experience and not from the reports of others that Christ may be trusted.

Deliverance From Sin.

Can I know that I have been delivered from sin? Is there not danger of self-deception? We may answer both questions on the affirmative. It is human to assume a perfection which we do not have. There is a Pharisee in every one of us. We have to be on our guard lest we boast of our righteousness. But difficult though it is for men to avoid deceiving themselves, the task is not impossible. The Lord has endowed a majority of people with common sense and he expects them to use it in their religion. They can bring their conduct to the test of Christ. They can know whether he gives them power to overcome their besetting sins. They can have the joy of deliverance. "We know that we are of God." "We know that the Son of God is come, and hath given us an understanding that we know Him that is true, and we are in Him that is true."

Scripture Matt. 13:31-33	Christian Endeavor	Topic for Mar. 29

Missions in the Philippines

Incidents and Illustrations.

I saw a sign the other day in the crowded part of Chicago's worst ward, "Wanted: Concrete Laborers." That is just what the Lord wants in our home-missionary work to-day—not just people to sing about it, or talk about it in the abstract way, but "concrete laborers," who are willing either to do the work first-hand themselves, in the hard places, or else who will put their hands down deep in their pockets and give till it hurts,—for my country.—Mrs. B. W. Firman.

An interesting and insignificant ceremony took place recently in the town of Saravia, in the Philippines. Converts of the American Baptist mission resolved to burn the images they had formerly worshipped, and held a service in the chapel, at which Exod. 20:4, 5 was carefully read and explained by the pastor, who writes: "Immediately after the meeting the brethren took the images, which had been put under the table in the chapel during the service, and carried them out into the market-place, where I burnt them. There were about 300 people in the market-place, and they were very much astonished. Some of them were angry, and some were afraid."

A missionary tells of a big Spanish Bible in the house of a native in Santa Cruz which men who will not go to a mission will go there from other towns to read. As a result, several new homes in towns twenty or thirty miles from Santa Cruz are open to the missionaries.

Martin Abysmo, a native Philippine preacher, says that he had preached and taught faithfully, but that his people never did more than idly listen till he stripped, and shouldered his hoe, and led them into the rice-fields, and stayed with them and helped them till the work was done.—C. E. World.

A Message on the Topic.

By Robert E. Speer.

Probably not one reader of The Christian Endeavor World is one cent richer because of the American ownership of the Philippines. Probably the majority of the readers of The Christian Endeavor World have given many cents which have gone out to the Philippine Islands. Nothing could be further from the truth than the contention of some that our acquisition of the Philippines was, and our retention of the Philippines is, a piece of selfishness. The American people will do far more for the Philippines than the Philippines ever can do for the American people, save as they furnish another opportunity for us, by obedience to the law of unselfishness, to enrich ourselves at no man's expense, but from God's grace.

Those alone who have known the Philippine Islands for years are able to measure the tremendous advance which the Islands are making politically and intellectually under the guidance of the American government and intellectually and spiritually with the help of American Christians. The addition of thousands each year to the Protestant churches is no adequate measure of the work that is being done. New ideals of religion and character, new conceptions of pleasure and duty, and a new spirit are growing up in no small part as a result of the work of the teachers and preachers who are the gift of the American people to the people of the Philippines.—C. E. World.

For Daily Reading.

Monday, March 23.—An island mission, Acts 13:4-12. **Tuesday,** March 24.—A cheering promise, Zeph. 3:17-20. **Wednesday,** March 25.—A deliverer at hand, Ps. 72:10-12. **Thursday,** March 26.—The isles shall listen, Isa. 49:1-10. **Friday,** March 27.—The isles glad, Ps. 97:1-6. **Saturday,** March 28.—An island exile, Rev. 1:4-9. **Sunday,** March 29.—Topic—Home missions: progress in the Philippines. Matt. 13:31-33.

Uncle Allen.

"Facts may be stubborn things," moralized Uncle Allen Sparks, "but I've noticed that a lie is a good deal harder to kill off."

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

J. T. Connor, of Colby, Kan., is better, after a serious illness.

J. A. Jayne, of Belmar, Pa., is on a lecture tour in the east.

W. G. Alcorn has removed from Bethany, W. Va., to Cauton, Mo.

J. V. Coombs began a good meeting at Chickasha, Okla., February 20.

Julius Stone takes charge of our mission church at La Crosse, Wis.

L. H. Barnum has been conducting a good meeting at Kingman, Kan.

Geo. E. Jones has entered upon his work as minister at Marshall, Mo.

S. M. Martin is in his fourth meeting with the First Church, Jacksonville, Fla.

The wedding is announced of R. T. Maxey, evangelist of Des Moines, Iowa.

T. J. Golightly has accepted the pastorate of the church at Shenandoah, Ia.

Boen and Ridenour, evangelists, began a meeting at Eldorado, Kan., February 14.

The church at Grant City, Mo., gets A. N. Cooper, late of Laurens, Iowa, as minister.

After a meeting at Moravia, Iowa, B. W. Hastings will give half-time to that work.

Lee B. Myers, minister at Turon, Kan., dedicated the new church house there, February 16.

E. M. Johnson, of Geneva, Neb., has accepted a call to Kearney and will move there May 1.

W. A. Parker, minister at Emporia, Kan., will hold a meeting with home forces some time in March.

Miss Una Dell Berry is helping Joseph A. Serena and the Central Church, Syracuse, N. Y., in a revival meeting.

E. A. Child recently opened up his ministry at the Highland Park Church, Los Angeles, Cal., with a meeting.

A. R. Spicer is looking forward to pleasant experiences with his people in Dixon, Ill. His pastorate begins well.

The Oklahoma city auxiliary to the C. W. B. M. has chosen for its living link Miss Mary Kingsbury, of Bilaspur, India.

W. H. Scrivner has been asked to hold a series of meetings in the First Church, Topeka, Kan., where Chas. A. Finch ministers.

H. J. Hostetler began his fourth year's labor with the First Church, Virden, Ill., February 2, with an increase of $150 in salary.

Ralph V. Calloway and his people of Atlanta, Ill., have almost doubled their previous March offerings by raising $75 this year.

The Canton (Mo.) Church enters on the fourth week of its meeting conducted by Pastor Buckner and singers E. V. Ridenour and daughter with much encouragement, the total additions already numbering forty-two.

H. C. Littleton and the congregation at Clarion, Iowa, are happy in seeing the last of their debt, amounting to $11,000, wiped out.

J. H. Beard closed a week's meeting at Grand Chain, Ill., March 1. He will take up the work at Grand Chain, April 1, for full time.

Nelson Gardner, of Prescott, Ia., has accepted a call from the church at Kensington, Kan. This church is the strongest in Smith County.

S. S. Offutt has resigned at the Central Christian Church, Columbus, Ind., and will either locate elsewhere or enter the evangelistic field.

J. M. Crutcher, of Higginsville, Mo., lectured on temperance and local option, in the church at Lexington, Mo., Thursday evening, recently.

Mt. Zion Church, in Marion county, Missouri, recently made an offering for education that amounted to $167. Chas. A. Lockhart is minister.

Elmer Ward Cole, of Hutchinson, Kan., delivered a lecture at Macksville, Kan., Friday evening, February 28, when a crowded house greeted him.

H. G. Hedden began work last month in Concordia, Kan. The outlook is cheering. The church made an offering of eleven dollars for foreign missions.

The five auxiliaries to the C. W. B. M. in the Pomona, Cal., district contributed over one thousand dollars in cash and pledges at their recent district convention.

W. T. Clarkson, of New York City, has been asked by the C. W. B. M. to take the work at Rome, Ga., as a missionary pastor. He will enter upon his duties there April 1.

Denver, Ill., has reached and forwarded its Foreign Missions apportionment of $55. B. H. Cleaver is in the midst of his fourth year's work with this delightful congregation.

The church at Conyers, Ga., E. Everett Hollingworth, minister, will have E. E. Violett, Mrs. Violett and Frank M. Charlton in a meeting beginning the last week in May.

Excellent reports come from the work of Clyde Darsie at Quincy, Ill. A new building is being quietly talked and the project seems to be more favorably received than ever before.

Chas. E. McVay will sing in a four weeks' meeting at Fremont, Neb., in October, where I. H. Fuller ministers. This is the third revival in which Bro. McVay has assisted Bro. Fuller.

W. M. Cunningham and Joseph A. Kay have ended a helpful meeting with the East Side Church, Sumner, Ill. There were forty-six additions to the congregation. These brethren are now in a meeting at Bridgeport.

Baxter Waters, Duluth, Minn., is interesting young people in a series of sermons, of which the following are some of the themes: 1. "Doers and Dodgers." A study in shaking and shirking. 2. "Man was not Born to Read." An inquiry into uses and abuses of books. 3. "Top or Bottom?" A search for the keys of success. 4. "Sermon on Chastity." The problem of personal purity.

F. L. Davis has been called to his old home at Heyworth, Ill., by the illness of his father, which resulted fatally March 7. Before returning to the Atlantic coast Bro. Davis can be secured for one or two meetings in this state.

Chas. C. S. Rush, of Imperial, Cal., will enter Christian University the first of April, having resigned his work at Imperial, where he has strengthened the work. J. C. Stivers, of La Junta, Colo., recently held the church a good meeting.

Felipe Jimenez, evangelist, and E. T. Westrup, pastor, are in the midst of a successful revival in the C. W. B. M. mission church at Monterey, Mexico. Fifty-seven confessions are reported in the first eight days and the meeting continues with growing interest.

J. E. Lynn has been granted a six months' leave of absence from his labors in Warren, O. The church will bear the expenses of himself and family on a visit to western states. His labors in Warren have been most successful. During the four years of his ministry 577 persons have been received by him into the church, a total of $41,566 has been raised by the church and its societies, $8,580 of which was for missions.

MUSIC STUDENTS

Should Have Steady Nerves.

The nervous system of the musician is often very sensitive and any habit like coffee drinking may so upset the nerves as to make regular and necessary daily practise, next to impossible.

"I practise from seven to eight hours a day and study Harmony two hours," writes a Mich. music student. "Last September I was so nervous I could only practise a few minutes at a time and mother said I would have to drop my music for a year.

"This was terribly discouraging, as I couldn't bear the thought of losing a whole year of study. Becoming convinced that my nervousness was caused largely by coffee, and seeing Postum so highly spoken of, I decided I would test it for a while.

"Mother followed the directions carefully and I thought I had never tasted such a delicious drink. We drank Postum every morning instead of coffee; and by November I felt more like myself than for years, and was ready to resume my music.

"I now practise us usual, do my studying and when my day's work is finished I am not any more nervous than when I began.

"I cannot too highly recommend Postum to musicians who practise half a day. My father is a physician and recommends Postum to his patients. Words cannot express my appreciation for this most valuable health beverage, and experience has proven its superiority over all others." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

THE CHICAGO CHURCHES.

Victor F. Johnson has been engaged for another year as pastor of the Maywood Church.

Meetings of the new Oak Park Church will begin there next Sunday. There are fifty members in the organization.

In a meeting with home forces in the Irving Park Church, W. F. Rothenburger, pastor, there have been 18 additions, nearly all adults. Some of these are strong men.

W. D. Endres and his people of Elgin, Ill., will give $25.00 in their March offering.

NEW LIVING-LINKS.

The March offering has brought to the office of the Foreign Society much cheer in many ways. The old living-link churches, that is, those enrolled before October 1st, 1907, are standing by their missionaries loyally. Not one is expected to fail.

We rejoice also to enroll a large number of new Living-links, as follows:

Bonham, Texas, Chas. M. Schoonover, minister; Gainesville, Tex., G. L. Bush, minister; Greenville, Tex., W. T. Hilton, minister; Midland, A. C. Parker, minister; Norwood, O., W. J. Shelburne, minister; Evanston, O., Roy E. Deadman, minister; Mansfield, O., M. G. Buckner, minister; Findlay, O., John Mullen, minister; Pittsburg, Kans., Ernest E. Denny, minister; Wichita, E. W. Allen, minister; Emporia, W. A. Parker, minister; Moberly, Mo., W. B. Taylor, minister; Carrollton, Mo., R. H. Sawyer, minister; Beatrice, Neb., J. E. Davis, minister; Fayetteville, Ark., Frank Thompson, minister; Los Angeles, Cal. (Magnolia Ave.), J. P. McKnight, minister; Nashville, Tenn. (Vine St.), W. J. Shelburne, minister.

A number more of Living-links are expected after Children's Day. We would all rejoice to report a total of 100 Living-link churches at the National Convention, New Orleans, October next.

F. M. Rains,
S. J. Corey,
Secretaries.

BURIAL OF MRS. THOMPSON, DAUGHTER OF ALEXANEER CAMPBELL.

Mrs. Virginia Campbell Thompson, third child of the second wife of Alexander Campbell, was buried at the Campbell Cemetery, Bethany, March 8. She died at her home, in Washington, D. C., March 6. The funeral service was conducted in the "upper parlor" of the old Campbell homestead, now the home of J. J. Barclay. It was in this same room just forty-two years ago to the day that the funeral service of her father was held. The service conducted by Prof. Phillip Johnson was simple and pleasing. A male quartette from the college sang. President Cramblet and Prof. Taylor had part in the service.

Of the fourteen children of Alexander Campbell only two are now living, viz., William Campbell, of Wellsburg, and Mrs. Decima Campbell Barclay. Both were present at the funeral, besides members of their families and other near relatives. The professors of Bethany College acted as pallbearers.

Mrs. Thompson was born January 24, 1834. She was married to Wm. R. Thompson, in October, 1863. After her marriage she moved to Mr. Thompson's home, in Louisville. After his death, in 1877, she became postmistress of Louisville, Ky., which position she held for thirteen years. In recent years she has held a position in the Congressional Library. She leaves two sons and a daughter. Mrs. Thompson was a woman of ability and energy and great kindliness.

G. A. C.

A GOOD START.

The churches are making a good start in the March offering. Comparing the receipts from the churches for the first eleven days of March with the corresponding time last year, gives $11,786 for this year, against $8,642 last year, a gain of $3,144. The number of contributing churches reported for eleven days of this year is 554, against 446 last year, a gain of 108. The gains are not as large as we had hoped, but large enough to encourage us to expect even better things in the weeks to come.

It is but due the churches to state that the first and second Sundays in March this year were stormy in almost every part of the country. This fact has no doubt hindered the offerings somewhat, especially with that splendid body of missionary churches in the country districts. However, they can be relied upon to rally to the work as the weather opens up.

Let it be remembered that the offering has only started. It will continue all through March and April and until every missionary church is enrolled.

Another encouraging feature is, that seventeen new Living-link churches have reported, the greatest number for the corresponding time in our history, and a number more are expected to join the ranks as the campaign continues.

We ask the churches to keep the offering in mind until every congregation interested in world-wide missions has responded. The weather has been bad, there has been much complaint about money stringency, but these hindrances should only nerve us to even greater effort and larger victories. The reports from the mission fields are all we have any right to expect. Indeed, many of them are simply thrilling.

Send offerings to F. M. Rains, secretary, Cincinnati, O.

ILLINOIS SUNDAY SCHOOL WORKERS.

The Inter-Denominational State Sunday School convention meets at Dixon, May 19-21, '08. This is the celebration of the 50th year of organized Sunday School work. For that reason the jubilee session will be a great gathering. In as much as the Sunday School has grown to be the greatest agency of the church for the study of the Word of God, and in as much as we have no great separate special gathering for the advancement of our Sunday School interests, other than a sort of a side issue at our state conventions, it behooves us as a people to show our moral consistence by sending at least one delegate from each of our schools to this great gathering where the entire three days are devoted to nothing else but the best and latest methods of Bible study, teaching and school management. Will not all of our superintendents and teachers take this in hand and see that your schools have at least one or more delegates present? Our people are making a great record in "Teacher Training Classes" why not push to the front along all lines of aggressive up-to-date Bible school work. Some of the greatest leaders in the world along special lines of Sunday Schcol work will be here. Dixon invites you. The importance of the work urges you. Our position as a religious body demands that we take advance ground in this great work. Select your delegates at once. There ought to be 500 members of the Christian Church at the Jubilee State Sunday School convention at Dixon May 19-21. I appeal to all our state, district, county and township officers—COME.

A. R. Spicer,
Christian Minister,
Chairman of Press and Publicity Committee.

THE CENTRAL INDIANA MINISTERIAL INSTITUTE.

Third Christian Church, Indianapolis, March 9 and 10.

The first institute of the Christian ministers of central Indiana convened at the Third Christian Church, Indianapolis, Monday, March 9, at 1:45 p. m., and was opened with a devotional service by J. P. Myers.

The first address was given by O. E. Tomes, State President of Christian Endeavor, on the subject, "What Shall We Do With Christian Endeavor." He is of the opinion that the problem is not so much what to do with Christian Endeavor as what to do with the young

(Continued on next page.)

APPENDICITIS.

Grape-Nuts as a Reconstructing Food.

The number of cases of appendicitis which get well by proper feeding and nursing is not less remarkable than the number of cases which were formerly operated on only to find that the operation was unnecessary.

While looking for the cause of this disease it is well to remember that excessive starch fermentation may be considered a frequent cause, and that suggests more care in the use of starchy foods.

Grape-Nuts can be retained on the most sensitive stomach, and is extremely nourishing—just the ideal food for appendicitis cases.

"Last spring I was taken ill with appendicitis," writes an Ind. man. "The doctor told me not to be alarmed, for he would do the best he could to save me from the operating table.

"He advised me to eat nothing for two weeks, during which time I became so weak I could hardly move. The trouble began to leave me and I began to eat fruits and milk, but I did not regain the strength I had before I was sick.

"A friend of mine recommended Grape-Nuts. I tried it and it worked wonders with me. I soon began to gain in strength, and in a month was as strong as ever.

"I don't think I ever used a food that did me so much good. I now weigh 160 lbs., as against 130 before I was sick, all due to Grape-Nuts and regular exercise.

"My muscles are like iron and I can do the hardest work. Being employed in a printing office, I have to think a lot, and my mind is clear, thanks to Grape-Nuts." "There's a Reason." Name given by the Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

people. Christian Endeavor arose from the evangelistic spirit among the young people and should be held to the first principle. W. H. Allen, of Muncie, who probably has the strongest society in the state, led the discussion.

The address at 3 p. m. was by C. H. Winders, on the "Psychology of Conversion." Mr. Winders claimed that salvation came through sonship, that conversion was not merely a new impulse to lead a new kind of life, that is was not information, not conformation but transformation. L. H. Stine led the discussion by declaring that no man can presume to ignore our modern way of thinking in the study of gospel phenomena any more than he can ignore the Copernican theory in the study of God's stars.

The evening sermon was by R. W. Abberley on "The Secret of the Preacher's Power." The speaker claimed that the preacher should be a man of character, training, tact and power. He should be spiritually minded, clean of thought and action, that he must study people as well as sermons, and that he must always have a message.

The Tuesday morning session began with a devotional hour led by Elvet E. Moorman. In the absence of L. C. Howe, who was to have given an address on "How to Have a Successful Prayer Meeting," W. D. Bartle, who was expected to lead in the discussion, took up the main address and made an excellent speech.

The 10:30 address was by Allan B. Philputt, on the "Modern Viewpoint." The speaker defined the modern viewpoint as "open mindedness to the truth." The modern spirit is not destructive but constructive. It is not negative but investigative. The dogmatic attitude develops more heat than light. We all want the truth and the only safeguard against delusion is open mindedness toward the truth.

L. E. Brown, in leading the discussion, contended that the definition of the modern view point was not complete in that it did not include the many extreme positions of the radical critics.

At the Tuesday afternoon session E. L. Day led the devotions.

In the absence of Frank E. Janes, who was to have delivered the address on "What Constitutes Our Pastoral Obligation," T. J. Clark, who had planned to lead the discussion, took up the main theme and gave a fine talk, calling attention to the fact the pastor has a great obligation growing out of his relation to the people and the growth of the times.

E. L. Day opened the discussion and added that the pastor should systematize his work and use every possible effort to win souls. T. W. Grafton announced that he had made 700 calls the previous week, by proxy, and proved that such calling, done in the name of the church by its stronger members, was the best kind of pastoral visitation.

The 3 o'clock address was made by B. F. Dailey on "Preaching the Kingdom." True religion is a patriarchal dispensation. The expression, "Kingdom of God," is figurative. In only one place does Jesus liken the kingdom of God to the kingdoms of this world. He tells what it is "like unto" and that in mixed parables. Let no one attempt to arrange the metaphors into a systematic whole. Christ can't be both "door" and "shepherd."

The institute reached its climax in the masterly address by Herbert L. Willett on "The Preacher, the Man and the Message." He called attention to the greatness and the sterling worth of the minister's work with its ceaseless activity, its many sorrows and troubles, its meager salary and its great demand upon the strength and energy of the man.

The Silver Lining

A Rift in the Clouds of Darkness and Despair.

Others Will Help You If You Will Only Help Yourself.

The clouds are dark and lowering. You are hourly expecting the blinding flash of lightning and the crash of thunder. Troubles crowd thick around you. If you have health and strength you can meet them like a man. Be ready when the storm breaks. How can you stand up and be strong when you lose sleep and memory, your digestion is impaired, your vitality weakened, your stomach overloaded and overworked. Here lies the secret of strength, mental and bodily vigor. Buy a box of Stuart's Dyspepsia Tablets at the cost of only 50 cents. They will perform all the functions of your tired-out stomach, allow it to rest and restore it to its normal phase of activity.

Use them once, you will use them twice, finally you will find you cannot do without them.

We want you to be convinced of the truth of our assertion that Stuart's Dyspepsia Tablets are infallible in their cure and by writing to-day to F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich., you will receive by return a free sample package.

This is not a secret prescription or patent remedy; the formula has been given free to the world, and physicians are universally in accord as to their excellent and recuperative properties.

Space will not permit us to give you any idea of the testimonials to the efficacy of Stuart's Dyspepsia Tablets which arrive by every mail. One extract will suffice: "Medical authorities prescribed for me for three years for catarrh of the stomach without cure, but to-day I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite, and sound rest from their use."

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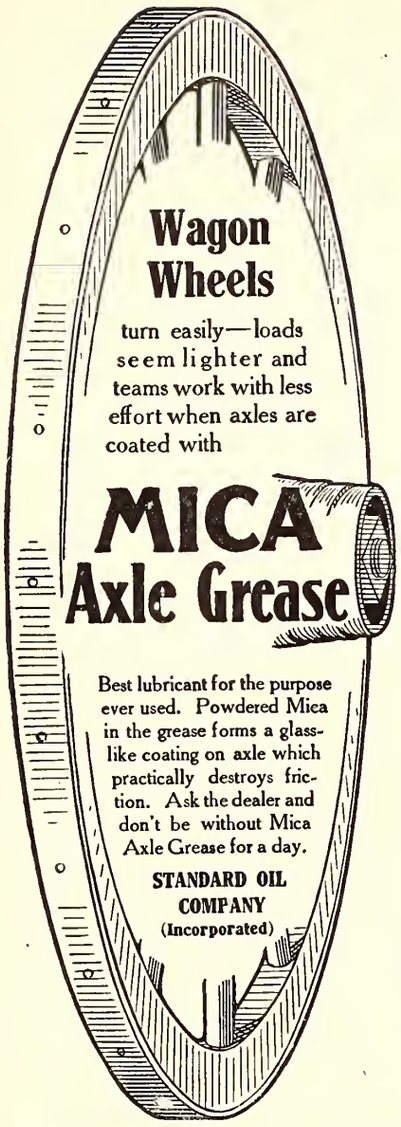
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Many American wives look with horror upon the increasing fortunes of their husbands, which their sacrifices have helped to accumulate, simply because they fear that their stooped forms, gray hairs, calloused hands, and the loss of the comeliness which slipped from them while they were helping their husbands to get a start, are likely to deprive them of the very paradise of home and comforts which they have dreamed of from their wedding day. They know that their hard work and sacrifices and long hours and sufferings in bringing up a family are likely to ruin their prospects and that they may even drive them out of the Eden of their dreams.

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From Our Growing Churches

TELEGRAMS

Lubecs, Maine, March 16.—Mitchell and Bilby meeting one week old. Additions beyond expectations. Largest auditorium overflowing. Most conservative eastern field deeply stirred. Mitchell preaching is strong, clear, convincing. Prof. Bilby, soloist, musical director and cartoonist, is a master of his art. No sensational or objectionable methods employed. They are sane, solid, impressive men of culture, purpose, power. Ex-Gov. Chase died here at close of his last meeting. J. F. Appleman.

* * *

University Place Christian Church, Champaign, Ill., March 15th.—Twenty-one added to-day. Meeting with home forces five weeks old. One hundred fifty-eight added to date, almost all men and women. Continue. Mrs. Powell singing. King's Daughter Quartet helped first month. Five hundred twenty-seven in Bible School. Offering $15.25. New Men's class 2 months old has 75 members. Stephen E. Fisher, Minister.

* * *

Milwaukee, Wis., March 15.—Meeting great house packed. Greatest audience in history of Milwaukee. Men's meeting immense this afternoon. Offerings $130. Thirty-four addtions, 42 to date. We are going to have a wonderful meeting. Church thoroughly aroused and the Spirit of the Master doing the work. Shelbourne, Knight and Waite.

* * *

Lexington, Ky., March 16.—Dr. Scoville preached to four great audiences Sunday, 733 in Bible school, largest ever assembled in history of churches in Kentucky. Superintendent Morrison a live wire. Minister Collis the ideal and well beloved leader and man of God, is jubilant. Whole city aroused, other congregations receiving new members. Fifty additions yesterday, 294 to date. Will probably go to Auditorium seating 2,500 next Sunday night. Thomas Penn Ullom.

COLORADO.

Grand Junction—Two confessions March 8th. J. H. McCartney.

ILLINOIS.

Springfield—Our meeting at the Stuart Street Christian Church eight days' old with 30 accessions, nearly all being confessions. F. W. Burnham is the evangelist, C. C. Sinclair minister. We are having a crowded house every night. The congregation here has a membership of 300. They have a new church building. We continue our meeting through March. Charles E. McVay, Song Evangelist.

INDIANA.

Zionsville—A 17 days' meeting at Zionsville, Ind., resulted in 42 additions to the church. Bro. Smith, the minister, did the preaching. F. E. Trucksess, Song Evangelist.

IOWA.

Des Moines—Ministers' meeting March 9, '08. Central (Idleman) 3 confessions, 2 by letter. University (Medbury) 3 by letter. Valley Junction (W. S. Johnson, evangelist), 9 confessions, 4 by statement. Jno. McD. Horne.

KANSAS.

Dighton, March 9—One added here by conversion and one restored. I begin a meeting March 10 at Sheridan Lake, Colo., where C. E. Lincoln ministers to a little band which we hope to increase in number and to organize into a congregation. Wm. M. Mayfield.

OHIO.

Warren—The meeting at the Central Christian Church here has just closed. It was in every way an excellent meeting. John L. Brandt of St. Louis did the preaching, and he gave us as strong a series of evangelistic sermons as I have ever heard. His plans for the meeting were wise and practical, and he drew large audiences. The meeting continued for three weeks, and resulted in eighty-five accessions, among them a Jewish merchant. The meeting made every department of the church stronger. J. E. Lynn, Pastor.

TEXAS.

El Paso—C. G. Titus, one of our deacons, is the Y. M. C. A. secretary of El Paso. The new $125,000 building will be opened this month. A Y. M. C. A. convention of four days held in our church building with several national secretaries on the program closed to-day. Arizona, New Mexico, Texas, west of the Pecos

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river, and the state of Sonora, Mex., were formed into a territorial district with the headquarters of the officers at El Paso. The church work is doing well. There have been fourteen additions since Jan. 1. A young married people's bible class of 35 members is one of the new features of the bible school. All the missionary offerings are being taken. H. B. Robison, Minister.

UTAH.

Salt Lake City—Two baptisms at prayer meeting, March 4, 3 additions Sunday, March 8. Albert Buxton.

WASHINGTON.

Spangle—The pastor at Oakesdale, Washington, A. A. Doak, had very recently returned from the victory granted in the meeting in Latah. He knew the Spangle brethren wanted him to hold them a meeting, but had no thought of being able to so do. He had conducted services in his home pulpit one Lord's Day, February 2d, and in a few days after smallpox appeared in the town. The form was light and the town not quarantined, but the churches were closed and vaccination was the order of the day. Immediately he went to Spangle and preached Feb. 9th. At once he began the meeting there. The town of Spangle with its 500 people has two saloons. Its two churches, Baptist and Christian, own a house each, but are small in numbers, and neither has a pastor. Absolute indifference to the cause of Christ has the place in its grip. Our church house seats 250. Within the first week that was half filled each evening, and about 30 children had been enlisted to sing on the platform. Preaching each evening and each day doing such pastoral work as his physical condition, driven by a consecrated determination, would permit, he toiled. Continuing over Lord's Day, February 23d, he delivered one of his helpful lectures that week. There were 14 accessions, 3 confessions, and 11 took membership who were not members in either church in the town. Arrangements were made for a midweek prayer service; and for Brother Doak to preach for them every Lord's Day afternoon for a time. This much can be reported. The shining pen of the recording angel alone can note the influence for the honor of our God and His Christ from that example of consecrated "grit" in preaching the gospel. L. W. M.

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5. To make our Bible schools more than ever evangelistic agencies.
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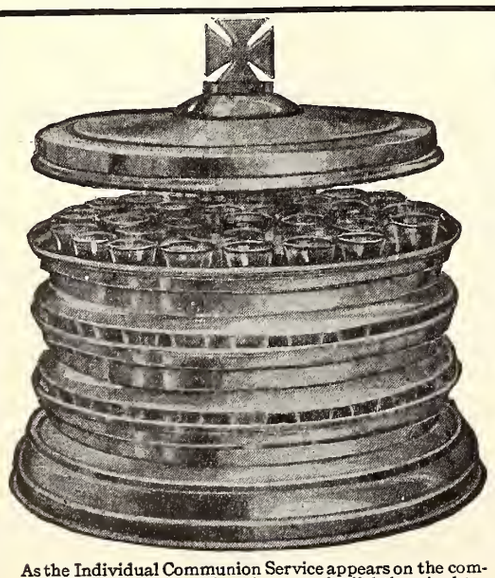

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it: O. W. Jones, Milan, Mo.: "Starting training class here."——Roy Noel and F. W. Allen, Paris: "In, heart and soul." ——W. W. Herold, Sedalia: "With you in the rally."——S. L. Jackson, Bonne Terre: "Many prayers for your success in bringing the Bible schools into the marching column."——J. H. Wood, Shelbina: "We are with you and will do our best."——C. A. Lowe, St. Joseph: "We are in for a big April rally."——C. D. Haskell, Frederiktown: "Will specially rally round points three and seven. Amen!"——Dr. J. E. Johnson, Joplin: "Going to have a week's instruction and enthusiasm some time in March."—— Clarence E. Wagner, Palmyra: "Count us in on the movement."——F. F. Walters, Springfield: "Count on the Central in line."——W. H. Agee, La Monte: "Our school will be in line."——W. B. Taylor, Moberly: "Count us in on the rally movement."——M. A. Hart, Columbia: "We are glad to co-operate."——W. F. Turner, Joplin: "Amen! to the rally." ——B. T. Wharton, Marshall: "Will fall in line."——Jno. L. Brandt, St. Louis: "Your rallying cry is inspiring and helpful."——Edward Owers, Farmington: "I can say amen very heartily."——W. W. Burks, Nevada: "We are with you."—— R. B. Helser, Fayette: "The ideal a good one."——F. G. Harris, Columbia: "Should like our school to rally round point 1."——D. P. Gribben, Kansas City: "I will heartily co-operate."——Mrs. J. P. Calloway, Corinth, Webster county: "We would be most benefited by an adult Bible class."——A. W. Kokendoffer, Mexico: "Count us with you in the spring rally."——Jno. B. Dickson, Belton: "I can say amen to your rally cries."——H. M. Barnett, Webb City: "We join heartily in the annual Bible school rally."

The man who does not see in all this a great day for the Christian religion in the world is blind. The tide is rising much more rapidly than most people suspect. It will not cease to rise till our congregations, as such, our elders and deacons, in their official capacity, and our missionary secretaries and boards, come to conceive of the teaching function as a foundation stone of the church; as a chief feature which they must foster and promote. Forward!

J. H. Hardin.

311 Century Bldg., Kansas City, Mo.

NOTES FROM THE FOREIGN SOCIETY.

A number of baptisms are reported at Lu Cheo Fu, China.

There were 220 baptisms in Japan during 1907. This is an increase of almost fifty per cent over 1906.

Two more Living-link churches have reported as follows: Emporia, Kans., W. A. Parker, minister, and Findlay, O., Jno. Mullen, minister. A number more are expected to report soon.

James Ware, Shanghai, China, has written a Centennial Hymn, with music. The hymn is one of real merit. The Foreign Society has a few copies that it will furnish friends at five cents each.

The number of additions to the church at Bilaspur, India, last February, is sixty-five. In this number are some for whom the missionaries have been working for years.

The Foreign Society has recently received three gifts on the annuity plan; one from a friend in Arkansas, one from a friend in Kansas and one from a friend in Ohio. These gifts are of the greatest value in helping to provide necessary buildings on heathen soil.

A. F. Hensey, Bolenge, Africa, writes of a great Christmas offering by the church there. It was a most wonderful event. Tubs and baskets overflowed with gifts. Some stripped their homes of valued possessions and some sold an extra coat that they might have aught to give. It was a mountain-top experience. In all, over 7,000 rods were given, equal in relative values to us of very near $700. This from a church only recently removed from a wild, cannibal, licentious life, indescribable in its cruelty and gross immorality. The missionaries praise God for the miracle of His wonderful grace.

TRUSTEES ACT.

The attention of the trustees of Eureka College having been called to the work of the Bible Department by the recent article of Prof. B. J. Radford on "Why I Resigned," a special session of the board was held in the Central Christian Church, Peoria, Wednesday, March 11th. At this session Prof. Radford, by request, presented a statement and expressions were heard from President R. E. Hieronymous, Professors Jones, Boyer and Brother A. W. Taylor, pastor of the Eureka Church. The entire afternoon was spent in earnest conference.

The trustees feeling that false impressions had gone abroad regarding the college and the teaching therein, and considering the matter of sufficient importance to merit thorough investigation in order that a statement might be presented to the Brotherhood, adopted the following resolution, viz:

That a committee composed of F. W. Burnham, J. Fred Jones, R. F. Thrapp, J. G. Waggoner, A. J. Elliott, Dr. N. D. Crawford and W. H. Cannon investigate the biblical teaching of the college and report their findings to a called meeting of the board. If the report of this committee shall show that the teaching of the college is inimical to the cause so dear to all our hearts, we as trustees of Eureka College hereby pledge ourselves to eliminate such teaching by asking for the resignation of such teachers; the committee to report not later than May 1, 1908.

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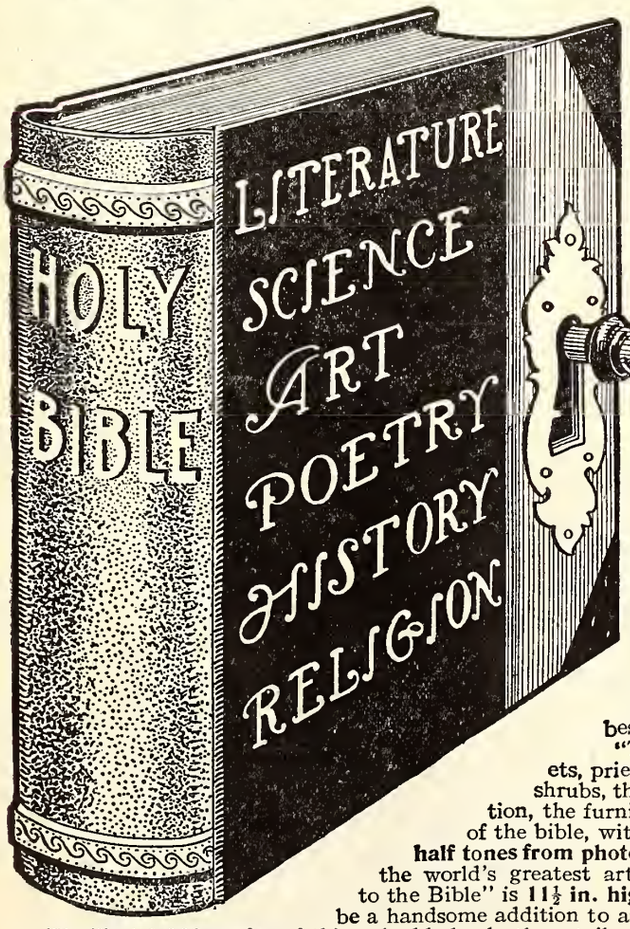

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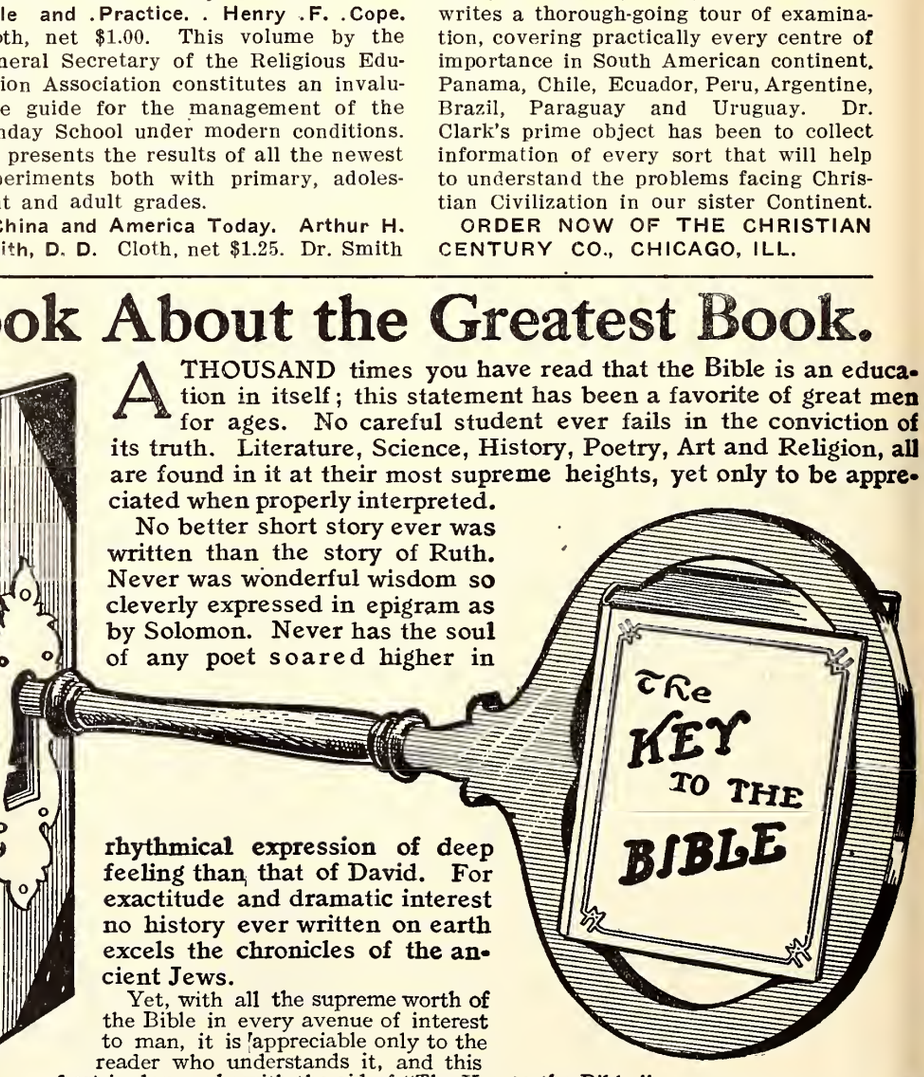

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THE CHRISTIAN CENTURY

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CHICAGO

The CHRISTIAN CENTURY COMPANY

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The Christian Century

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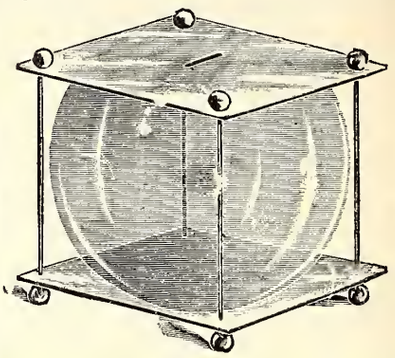

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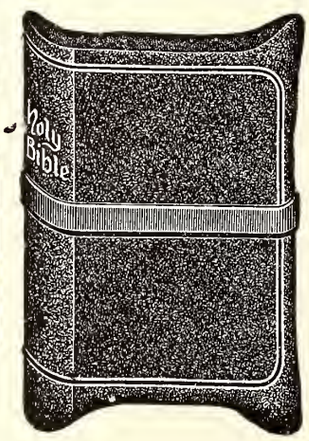

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The Christian Century

Vol. XXV. CHICAGO, ILL., MARCH 26, 1908. No. 13.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

THE MINISTER AND THE HERESY HUNTER.

There is no more convincing sign of progress toward better conditions in the churches and a truer appreciation of the really essential elements of the faith than the agitation which has been taking place in some of the congregations of the Disciples. In at least a half dozen places where the ministers are men of education, high character and ability, there has been evidence of a definite if not concerted effort to so embarrass the labors of the preachers that their only recourse would be resignation.

This opposition has not been the result of any immoral conduct on the part of the minister. It is not that he fails in his pastoral work. No claim is made that the churches are not growing, or that the plea for the unity of God's people has not been strongly interpreted. The difficulty has been invariably that the utterances of the preacher did not have the ring of what these critics call "the truth." Having come to identify the gospel with some few propositions and to regard any departure from these familiar landmarks as "heresy" or "perversions of the gospel," these brethren have used their efforts to expel the man who attempted to widen the circle of his message and service, and to limit the pulpit to the landmarks of an earlier generation.

The zeal and high purpose of such heretic detectors need not be questioned. No one believes that the persecutors of any age have been actuated by any but excellent motives. What they lack is not earnestness but knowledge. They have forgotten that the gospel is not static but dynamic. It is not stereotyped but living in the appeal it makes to the world. As such it cannot be limited to the definitions of a single generation, but opens to its interpreters ever new visions of the truth in Holy Scripture and of greater richness and freedom in the Christian life. The gospel is the same good news to every age, but its message has changed with each generation, and things that were once deemed of moment have ceased to receive emphasis.

The preacher who perceives this power in the Word of God is the man who has an effective message for his day. It may not be just the same manner of word as that proclaimed by his father or his grandfather, but it is the gospel for the time in which he lives. It is what Peter calls "the present truth." It will not be a devitalized or emasculated message, but one that reaches the men to whom the preacher appeals. It will probably put small emphasis upon some things which once received much attention in preaching, and may in another generation come back into significance, as bearing directly on the life of that period. It will probably put stress upon some other features of the message which have hardly appeared before. For in this manner new light breaks out from the divine Word.

It is of interest to observe the slight effect which these attempts to interfere with the work of the ministers have had. The charges have been various. In some cases the minister did not put enough emphasis on baptism. This has always been a sensitive point with the Disciples. They will forgive a man much and endure much of mediocre and unfeeding preaching from him if he is "sound" on baptism. In other cases the charge was that the minister did not put enough force into his preaching of eternal punishment. There are those to whom there is meat and drink in what the early Calvinists called "the comfortable doctrine of eternal damnation." To such any failure to accent the theme would seem a departure from the faith. One of the preachers did not make enough of the belief in a personal devil to please his critics. It is easy to see how the loss of an old friend from the theology of a preacher would seem like a sore and fatal omission of essential truth.

But the most frequent charge heard in these strictures upon the young men who have been under fire is that they incline to "Unitarianism." It is often amusing to observe what a convenient word is that to use in describing any departure from the views which a particular censor of the minister happens to hold. If one is not certain as to what a preacher's opinions may be, but is aware that they differ from his own, the term "Unitarian" lies ready to hand as a label to be attached, and it saves both thought and attempt at definition. It is sufficiently alarming to produce the feeling that the minister must be very wrong indeed. It may turn out, as in the cases referred to, that the offense consisted merely in making the earthly life and work of our Lord real and intelligible to the hearers. It might mean no more than a sincere attempt to remove the sense of distance which the older theology interposed between the human soul and the life of Jesus; to insist less upon the Christ of dogma and more upon the Christ of history and experience. It matters not. The charge can be made just the same, and the burden of disproof then rests on the accused.

It is a noteworthy fact that these attempts at heresy hunting and persecution have been in every instance abortive and futile. In one case the minister and a majority of the membership removed to a more available location, leaving the property, which they might have retained, to the use of the conservative minority. In another instance the dissatisfied ones withdrew, and promise the establishment of a new congregation. These are unfortunate incidents if they can be avoided. But we believe that in both these instances the cause will be strengthened by the establishment of the new churches. Each will have the freedom to bear its own testimony and the cause of friction will be removed. Only we wish to point out to the conservative brethren in both these instances the fact that the leaven of the gospel cannot be stayed in the lump of church life. The precedent of division over the proclamation of new truth is a dangerous one, for it is difficult to terminate the process. On the same basis a new division may be demanded in a year or a month. The spirit of Christ within his people cannot be limited to any set of definitions merely because they were once satisfactory. A growing organism changes its form, and when it ceases to grow and to change it dies.

The men who have been thus attacked with the purpose of driving them from their churches have not been dislodged but have remained with increasing power for good in the community. Had they been weaker men, unprepared by education and experience for their work, they could have been dislodged with half the effort expended. But in that case no such effort would have been made. The kind of men who are acting as watchmen on the walls of Zion and attempting to impose their own limited views of truth upon the churches are never troubled by an uneducated, dogmatic and narrow-minded ministry. It is the other sort whom they cannot abide. We always regret the contest which these men create in churches, but if they are inevitable they cannot come too soon. The Disciples must face the fact that their strength lies not in small dogmatism over the incidents and accidents of the gospel, but in the great essentials of the faith, in the widening vision which discovers the depth and richness of Christianity and attempts its interpretation to a generation more eager for a reasonable gospel than any which preceded it.

One of the amusing features of this campaign, which has been inspired apparently by the growing consciousness on the part of reactionary men that the Disciples are entering a new and more vital period of their history, has been the effort to impose upon the churches or the ministers some form of creed. The protesting and departing officers of one of these churches submitted to the public their "confession of faith" with the apparent purpose of intimating that their minister did not accept the views set forth. The humor of the situation lay in the fact that the declaration was of such general nature that not only the minister himself but any Christian this side of the most radical heretic could have affirmed the same. So far as the issue involved was concerned these good men might as well have affirmed their belief in the law of gravitation, the Declaration of Independence and the rule of three.

In another instance the protestants submitted a creed to which they wished the subscription of the accused minister, unconscious of the fact that such procedure violated every precedent in the

history of the Disciples, who beyond all others have contended for that liberty in Christ for which the fathers paid so heavy a price.

There is not one of the ministers thus accused on the ground of their eager search after the great first principles of the gospel of Christ who would not gladly, even eagerly, assert his firm convictions upon all the vital questions of the Christian faith. To a man they believe in the divine character and inspiration of the Scriptures, in the divine nature and redemptive work of our Lord, in the sacred and historic mission of the Church of Christ as founded by the Savior and the apostles, in the new life of faith and obedience, in baptism as the outward sign of the inward grace of a regenerate nature, in the career of holiness and good works and in the life everlasting. Against earnest, consecrated and open minded men holding these essential facts of our Christian religion it will be very difficult for any heresy hunters or reactionaries to achieve notable or lasting success.

Disciples in View of Their Centennial—II. The Creed

Perry J. Rice

In its usual significance "A creed is an authorized statement or definition of religious belief." Very early in the Christian era the disposition to formulate such statements became manifest. Candidates for baptism were required to confess their faith and it is suggested that the formula "into the name of the Father and of the Son and of the Holy Spirit", may indicate the character of those early confessions. In the First Epistle to Timothy there is what is usually considered a liturgical fragment, defining at least for devotional purposes the contents of the "mystery of godliness." It is a sort of brief of the ministry of Christ and reads as follows:

"He who was manifested in the flesh,
Justified in the Spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up in glory."

The incarnation, the resurrection, and the ascension on the one hand, and the nature of man and the conditions of salvation on the other are the centers around which these creedal statements have been gathered, and they all go back to these beginnings. "The tendency to produce them," says Denny, "is plainly as old as the work of preaching and teaching, and their ligitimate use is to exhibit and guard the truth as it has been revealed in and by Jesus."

There have been three great formulations subsequent to the apostolic age. They are "The Apostles'," "The Nicene" and "The Athanasian." All others, and there have been many, are to a very large extent but modifications and elaborations of these.

In each instance these formulations of Christian doctrine became the authoritative definitions of religious belief. In the minds of many people they easily superseded the Word itself, being the standards by which individuals were admitted to church membership. This statement accurately describes the conditions prevalent in the early part of the last century when the Campbells began their work of restoration. Seeing the evils resulting from such standards, they resolved to eschew all written creeds as "tests of faith and standards of orthodoxy" and to be governed in all things by the Word of inspiration. This was a most significant resolution and has played a very conspicuous part in the movement which the Campbells inaugurated. Some of the phrases which have been used to voice it to the world are as follows: "Where the Bible speaks we will speak, and where the Bible is silent, we will be silent;" "Where the Word of God does not bind us, we will be free;" "Whatever is enjoined either by express precept or approved precedent, that we will do;" "In faith unity, in opinion liberty, in all things charity." These have all been slogans with which the Disciples have defended their liberty, steadfastly refusing to subscribe to doctrines formulated into creeds by fallible men.

Because of this position it has sometimes been said that the Disciples have no creed. This manifestly cannot be true. No Christian is without belief, and the substance of that belief is his creed written or unwritten. Likewise no body of Christians can be without belief though they refuse to formulate their convictions into a creed making it authoritative. In the sense therefore of possessing a written authoritive statement of their religious beliefs the Disciples have no creed and never will have one. But it would be foolish to deny that there is a body of truth which we hold in common. Indeed, as has often been affirmed, on the great fundamentals of the faith, we are in practical agreement with all the protestant world. The point of difference between the Disciples and protestant bodies generally is in the fact that the Disciples are wary of all attempts to formulate even these quite universally accepted evangelical doctrines. When Isaac Errett published the tract entitled, "Our Position," which was the most formal attempt ever made to state the doctrinal position of the Disciples, a protest was uttered by many people because it looked like doing the very thing we had decided not to do. At the present time nothing arouses greater indignation among us than for anyone to attempt to state the faith categorically and seek to make such a statement binding upon others.

There is, however, one item of belief which the Disciples have ever voiced with the utmost urgency. From the beginning we have insisted upon faith in Jesus Christ. We have proclaimed this as the essential faith without which no one can enter into fellowship with Christ and his people. It is the confession voiced repeatedly in the New Testament. Nathanael said, "Rabbi thou art the Son of God, thou art the King of Israel." Peter said, "Thou art the Christ the Son of the living God," and Thomas cried out, "My Lord and my God." In answer to the question of the Phillipian jailor Paul declared: "Believe on the Lord Jesus, and thou shalt be saved." Writing to the Romans the same apostle said, "If thou shalt confess with thy mouth that Jesus is Lord and believe in thy heart that God raised him from the dead, thou shalt be saved." Jesus was ever inviting men to believe on him and during his earthly ministry such faith, however weak at first, was the one condition of following him. It may be said therefore, that Jesus himself is the creed of the church since faith in him is the one condition of receiving the rich blessings he proffers. The Disciples have ever urged this as the essential creed and to those seeking salvation through Christ this question has been quite universally addressed, "Do you believe in Jesus Christ as God's Son and your Savior." For the most part we have been willing to leave to the theological arena all questions involving the exact nature of Christ. We have insisted simply upon such a faith in Jesus as leads one through him to God. No confession is adequate that does not in some way bring the soul of man into communion and fellowship with the Father. Our souls cry out for God, for the living God, and Jesus answers that cry, saying, "He that hath seen me, hath seen the Father." Faith in Christ, therefore, involves something more than confidence in a good man. In its ultimate significance at least it involves trust in the God who is the Father of our Lord Jesus Christ. This does not affirm or deny either the trinitarian or the unitarian doctrine but emphasizes the essential religious value of Christ and is based upon specific statements in the New Testament.

There are certain evident and distinct advantages in this position. It permits a degree of liberty in matters of opinion which would be quite impossible under other circumstances. It allows each generation to state the truth for itself with a freedom which is not possible where creedal statements have become fixed and binding. As we have already seen it is in striking accord with the New Testament precedent and teaching. Moreover it is the universal creed. It is the confession which everyone must make in order to become a Christian. However much he may add to it, he must at least be a believer in the Lord Jesus Christ. It is both elastic and yet definite. The merest child may make it as well as the man or woman of the highest culture. To each it will have its own significance and to each also it will bring its meed of satisfaction and peace. It may contain a thousand different judgments, it has one end. For all, it voices the heart's response to the Father's call. It makes religion a vital thing, knitting the soul of man to the soul of God. Christianity is something more than a body of doctrines. Essentially it is the life of God made regnant in the lives of men. Jesus is the fullest expression of that divine life the world has ever seen, and a loving trust in him inspires the soul to reproduce his life in its own. This is the unique thing in Christianity. It is the impartation of life by means of the infusion of one life into other lives. It is the union of the human and the divine.

This creed furnishes the only feasible basis for Christian union. It is utterly foolish to propose doctrinal statements as the basis upon which to unite the church. So long as men think, they will reach independent conclusions and so will differ from one another. If there can be no liberty there can be no union. The Disciples would be the last to sac-

rifice their liberty in matters of opinion and interpretation. We would sooner see our own body rent asunder than to submit to any man's dictum in our religious opinions and we do not ask of others what we do not propose to grant to them. Faith in Christ as he is presented in the New Testament and unfolded in matchless power and grace before the world is the basis of a perfectly feasible union which only awaits the time when we shall all be willing to allow the liberty which such faith permits to individuals and to churches. That time is rapidly approaching. It is our privilege to guard jealously the liberty we now enjoy and to pass it on as the most precious heritage which the Disciples may bequeath to the religious world. The best testimony we can give to the world of the sufficiency of such a creed is to cause it to blossom into deed. When the rich fruitage of a really Christian life appears we will cease to make our doctrines, changeable as they are, tests of fellowship, and shall rejoice to know that we are one with all who love our Lord Jesus Christ in sincerity and truth.

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Among the New Books

Semiramis. By Edward Peple. New York, Moffat, Yard & Co. Pp. 375. $1.50

No one knows enough about the real Semiramis to question closely the historical probabilities of this story. In invention it is bold and engaging. The characters of the heroine and Menon, her warrior lover, are admirably drawn. The author's chief faults are a stilted style, the result of strained effort, after "purple effects," and a lack of experience in the use of good English, especially in the attempt to use the archaic style, as "he whom thou loveth," or "thou who loveth gems." If this writer can learn to practice greater restraint and command a more simple and ordered diction it will be a pleasure to welcome other volumes of romance from the same source.

* * *

The True Church. By Allan Macy Dulles. Fleming H. Revell Company. 1907. Pp. 307. Price $1.25.

Professor Dulles has given to the public in this volume a most valuable treatise on the important question suggested in the title. The two concepts of the church, the Catholic and the evangelic, are set forth and examined as to their relative merits. The style is didactic, and the argument convincing. The representations of Gore and Moberly are carefully examined. The chapters on "The Self Organization of the Churches" and "The Evolution of the Episcopacy and Papacy," are especially valuable. The Catholic and Anglican concept of the church, with its priestly succession and authority are utterly repudiated. The chapters on "The Marks of the Church," " The Mission of the Church" and "The Ministry of the Church" are worthy of a careful reading. The author presents very little new material but has compiled and compressed facts and arguments in a very serviceable manner. The book is fundamentally a work on Christian Union, and points out the way by which the visible breaks in Christ's body may be healed.

* * *

Islam: A Challenge to Faith. By Samuel M. Zwemer., F. R. G. S. Student Volunteer Movement for Foreign Mission, New York. Pp. 269. Price $1.00.

By wide acquaintance with the literature of his subject in several European and Asiatic languages, and by many years' missionary labor in Arabia, supplemented by travel in other Moslem lands, Dr. Zwemer is pre-eminently qualified to be the interpreter of Islam to twentieth century Christendom. He writes with rare combination of critical insight and missionary zeal. His book, while presenting the ripest results of scholarship, glows with the ardent convictions of faith. But it is a terrible book, shattering to atoms any further excuse for Christians' ignorance of the Moslem world and its problems, and calling the church to judgment by the cries of past neglect and present obligation.

In these vivid pages Mohammed emerges from the mystic shadows, if not a mere "scheming imposter, tormented by the devil," yet stripped of his Carlylean halo. He is made to live before us a man of wondrous personality, licentious but apotheosized; limited and explained by the country and age that produced him, with his slave-whip, his blood-stained hand, his harem, his visions and his Koran holding in leash 233,000,000 souls to-day, looking the Christian world fair in the face, and asking us what we are going to do about it. Leading up to this life-portrait, the chapter on "The Origin and Sources of Islam" is particularly fresh. Its treatment of pre-Islamic Arabia emphasizes the prophet's indebtedness for his monotheistic doctrine to the Jews, the Sabeans, and the Christians of Yemen. It is disillusioning to those who name Christ and Mohammed in one breath, to discover that what was good and true in his religion Mohammed derived from others, and that the false and corrupt was his personal contribution.

The historical and statistical features of the book are valuable throughout. There are sketches of the Moslem propoganda in all lands where it is operated, of present social conditions, reform movements and the inbreaking of Western thought. The story of Christian pioneer work among Moslems from the days of Raymund Lull to the present is a meager recital in the light of what ought to be done now. Pan-Islamism is both a menace and a challenge to Christianity. It must be met with pan-evangelism. Dr. Zwemer is a modern Peter, the Hermit, calling the church to a New Crusade.

The Temperance Board of the Disciples

Dr. Homer J. Hall

Origin.

During the World's Exposition at Jamestown, when the Disciples of Christ held their National Missionary Convention at Norfolk, a petition came from Indiana requesting the convention to appoint a permanent temperance committee or board, to represent and assist the church in temperance action. The timely petition received the unanimous approval of the convention and the American Temperance Board of the Church of Christ was then appointed, consisting of six well known ministers and the same number of laymen.

Aim.

To help every church, Sunday School, Young People's Society and individual Christian to be more intelligent and enthusiastic in the temperance reform. To make clear the duty and ability of the church, to overthrow this curse whenever she so wills. To improve the splendid opportunity which the church has supplied in placing this reform on an official equality with missions and other activities of the church, thus making it an organic part of her work.

Plans.

To help our churches and their Bible Schools and Young People's Societies make the Quarterly Temperance Day and temperance lessons more instructive and interesting than ever before. To supply therefore to the full extent of our ability ministers, Sunday schools, teachers and endeavor leaders with facts, statistics and bright, fresh literature on the growing temperance reform. To have skilled speakers present the cause to Chautauquas, to our State and District Conventions, and to all temperance meetings wherever needed. To arrange a course of lectures in our colleges by teachers of eminent qualifications. To maintain one of the most reliable and up-to-date bureaus of information to be found anywhere in the United States. To place a skilled speaker and worker in each state who will be an honor to any pulpit or platform, as soon as funds shall warrant. To secure and maintain a temperance column or page in each of our church papers.

The Church's Need.

Other departments of the church, as missions, church extension, etc., are appointed by the church report to the church, receive its support of the church, and does a work that the church wants done. So it seems perfectly clear that the success of the temperance reform is of sufficient value to the church that makes it desirable to have a strong temperance department.

This department should be appointed by the church, report annually its work to the church, be supported by the church and do the work in the spirit of Christ.

Our Needs.

Co-operation of our church papers, ministers, Sunday Schools, officers, teachers and leaders of our Young People's Societies. We need a temperance committee in each of our churches to open the way for this new department and to correspond with us. We also need financial support, which we believe will cheerfully be given when our cause is properly presented and an opportunity given Christian men and women to contribute. We therefore request that each church, Sunday School and young people's society, on Temperance Day each year, be given an opportunity to contribute to this work and the same be sent to the Secretary of the Board.

Opportunity.

There is urgent need at present for some of the stronger religious bodies to lead in an aggressive fight against the saloon. The Christian Church, by reason of its principles for union and reform and by reason of the temperauce record and freedom of its ministry, is well fitted to take this lead. A hearty co-operation with this board upon the plans here presented will give encouraging assurance of meeting this opportunity.

Our Board.

It is important to any enterprise to have it managed by successful men. This is eminently true of the men that compose the American Temperance Board of the Church of Christ.

Judge Samuel R. Artman, president of the board, presided over the Indiana House of Representatives a few years ago. He is the judge who early in 1907 rendered the noted decision on the unconstitutionality of saloon license.

Harry G. Hill, the vice-president, is pastor of one of our leading churches of Indianapolis.

A. L. Orcutt, our treasurer, is president and manager of our Ministerial Relief Association.

Dr. Homer J. Hall, secretary of the board, has been a very successful physician, and has for the past ten years lead the temperance forces in Indiana. He has prepared much temperance literature and has proved efficient as an organizer and in dating speakers.

Each state will be asked to appoint an associate member of this board. The majority of the members were appointed in and near Indianapolis for convenience of business meetings. As the board has chosen the secretary as its managing officer let all inquiries for literature, speakers, etc., and all remittances be sent to

Dr. Homer J. Hall,
29 E. Jefferson St.,
Franklin, Ind.

THE PRACTICE OF CHRISTIAN UNION.

"Behold how good and how pleasant a thing it is for brethren to dwell together in unity." While we are striving to bring about the union of Christians who are now separated by denominational barriers, and especially while we are celebrating the centennial of this movement's inauguration, every evidence of union and harmony among ourselves is a ground for rejoicing. Such is the continued joint observance of Easter by the Christian Woman's Board of Missions and the National Benevolent Association. All lovers of peace and good will should show their appreciation of this by assisting in the services of this day.

The union of these two great organizations on this occasion is another striking demonstration that what ought to be can be. Every person that makes an offering, large or small, will be voting for the perpetual reign of the Prince of Peace. Every child who takes part in the exercises will become a partner not only in multiplying the mercy of Christ but in strengthening the hands of the organizations through whom Christ's mercy will be perpetually extended.

The most important exhibit that will be shown at Pittsburg in 1909 will be the people themselves who have been enlisted in this Christian union movement, and every participation in such an event as the devotion of Easter to the orphan will fit us just a little better to be Christ's heralds of union to his divided church.

Every one can do something. Every one ought to do what he can. What would be the effect upon the world if for once we should absolutely all have fellowship in repeating Christ's reception of the little children! Would not this in itself make a glorious centennial?

W. R. Warren,
Centennial Secretary.

THE DIVINITY OF CHRIST.*

By James M. Campbell, D. D.

One of the present day tests of thorough-going orthodoxy is the avowal of belief in the "deity" of Christ, as against the avowal of belief in his "divinity." It is assumed that the term divinity may be watered down so as to mean little more than the possession of divine-like qualities; whereas the term deity defies dilution, and must be taken at full strength or not at all. But definitions are illusive things, and it is marvelous what different contents people will put into the same words. In the present connection it is well to remember that neither deity nor divinity are Bible words, and one may be a devout believer in Christ as "God manifest in the flesh," and may accept all the Scripture representations of his person in all the fulness of their unstrained meaning, while declining to be tied down to any philosophical or theological term which has been erected into a test of orthodoxy.

These reflections are suggested by the sub-title of Dr. Warfield's book, which reads thus: "A study of the designations of our Lord in the New Testament, with especial reference to his deity." It is easy to see where Dr. Warfield stands in the use of the term referred to. The word "divinity" is too weak and uncertain to answer his purpose, so he employs the stronger and more unequivocal word, so as to leave no doubt of his orthodoxy.

And orthodox after the most rigid fashion he undoubtedly is. One will search in vain for the slightest tinge of heresy. For while Dr. Warfield gives evidence of an intimate knowledge of the results of modern scholarship, he is apparently unaffected by them. His book so far as atmosphere is concerned might just as well have been written fifty years ago. All that reminds one that it was written in the year of our Lord 1908 is the imprint upon the title page and references to recent literature.

But in spite of all that has been said the book is an honest piece of work, sound and solid, clear and concise, and as befits the high theme with which it deals, dignified and reverent. It hews to the line and keeps within its clearly defined limits. The object of the book is "to learn so far as the designations applied to our Lord in the New Testament are fitted to reveal to us, how the writers of the New Testament were accustomed to think of Jesus," and it proceeds to show that the thought of him above anything else is a divine person. Thus, according to the scheme laid down, the book is a word study; that is, a study of all the New Testament titles employed in reference to our Lord. And while the book is guiltless of originality, it is eminently useful as a devout and painstaking treatment of a subject, which although it has been often gone over, needs to be gone over again and again.

Sierra Madre, Calif.

*"The Lord of Glory," by Benjamin B. Warfield, Professor in Princeton Seminary. American Tract Society, New York. 332 pages. Price, $1.50.

A FINE PROMISE.

The program of the tenth annual Congress of the Disciples of Christ promises a rare treat indeed. Such topics as "The Redemption of the Child," by Dr. Hastings; "Sanity in Evangelism," by Earl M. Todd; "Relations Between Baptists and Disciples," by Dr. C. H. Dodd; "A Human View of the Labor Struggle," "The Race Problem," by J. M. Rudy; "Centennial Ideals," by C. S. Medbury; "Sunday School Pedagogy," by H. F. Cope; and "Devotional Material of the Old Testament," by Dr. H. L. Willet—such topics, I say, in the hands of such men, promise a very fine congress. These are living practical themes. Their discussion will, no doubt, do great good. All our preachers who can possibly arrange to attend should go, without fail. May we not express the hope that the next congress may come a little farther toward the east—we should be happy in the privilege of attending it.

S. T. Willis.

New York City.

The Modern Mother.

Madame (to the nurse-maid, who has just brought home her four children from a walk)—"Dear me, Anna, how changed the children look since I last saw them! Are you quite sure they are the right ones?"—Fliegende Blaetter (Munich).

GROWING STRONGER.

Apparently, with Advancing Age.

"In 1896, at the age of 50 years, I collapsed from excessive coffee drinking," writes a man in Mo. "For four years I shambled about with the aid of crutches or cane, most of the time unable to dress myself without help.

"My feet were greatly swollen, my right arm was shrunken and twisted inward, the fingers of my right hand were clenched and could not be extended except with great effort and pain. Nothing seemed to give me more than temporary relief.

"Now, during all this time and for about 30 years previously I drank daily an average of 6 cups of strong coffee—rarely missing a meal.

"My wife at last took my case into her own hands and bought some Postum. She made it according to directions and I liked it fully as well as the best high grade coffee.

"Improvement set in at once. In about 6 months I began to work a little, and in less than a year I was very much better, improving rapidly from day to day. I am now in far better health than most men of my age and apparently growing stronger with advancing age.

"I am busy every day at some kind of work and am able to keep up with the procession without a cane. The arm and hand that were once almost useless now keep far ahead in rapidity of movement and beauty of penmanship."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Lesson Text John 10:1-11	The Sunday School Lesson	International Series 1908 Apr. 5

The Shepherd and the Sheep*

H. L. Willett

The lesson which is embodied in this narrative was probably taught by Jesus some time during the ministry in Perea after his final departure from Galilee. It followed the mission of the Seventy whom Jesus sent forth to announce his coming to the cities and towns to which he expected to make visits.

The significance of this teaching on the theme of the good shepherd, and his insistence that he was this expected and promised leader grows out of the contrast between the true and the false conception of the work of the Messiah. Israel had always cherished the hope that it might have in the end of the day a king who could win for it a place among the nations and deliver it from the scourge of Roman oppression. In harmony with this belief and hope the nation had turned expectantly to its kings in the past, and was in Jesus' own days turning to one and another of those many pretenders to Messianic honors who filled the minds of the Jewish people with unfulfilled expectation.

Over against these Jesus puts himself as the true shepherd. The figure of a shepherd had often been used by the prophets as representing the office of king (Jer. 23:1-4. Ezek. 34:1-15, Micah 5:5). Such a conception of the shepherding and pastoral office of the king was rarely realized in the history of the nation. The men who had ruled Israel were for the most part indifferent to that leadership which meant spiritual uplift. To be sure a few, such as Josiah and Hezekiah, had conceived something of the dignity and responsibility of their office, but these were rare exceptions to the general rule.

As for the Messianic pretenders of the Roman age, not one of them had any purpose beyond the political ambitions of a time singularly disturbed by current events and ready to seize upon any pretext plausible or otherwise for revolt against the hated Roman power. The story of Judaism in the century from 165 B. C. to 100 A. D. is replete with the adventures of leaders who assumed Messianic titles and misled their countrymen into fanatical and ruinous revolt. The most ambitious of these, the revolt of Bar Cochba, came near completing the work of destruction so terribly begun in the Roman war.

In the familiar language of the Fourth Gospel Jesus begins the parable of the Good Shepherd. The reader will remember that the method of the Fourth Gospel, in its account of Jesus' parables, is different from that of the synoptics. In the three earlier narratives the parables begin with the familiar words, "the kingdom of heaven is like unto," but in the Fourth Gospel the images are more direct and no introductory words are employed. One recalls such uses of the illustrative principles as "I am the Light of the world," "I am the vine," "I am the way, the truth and the light." Similarly here "I am the Good Shepherd." Not less is the parabolic method employed, but the form is slightly altered. Indeed, in the present instance two parables have been woven together apparently. The first, verses 1-6, 10f, give the parable of the good shepherd, while verses 7-9 contain the parable of the door to the sheepfold. It is possible that both of these parables were spoken by Jesus at the same time, but it is more likely that they were separate teachings combined later by the evangelist, otherwise there would be the difficulty of our Savior's representation of himself in two very different capacities in the very same connection, and this would be unusual if not impossible.

In the first Jesus speaks of himself as the true Shepherd entering into the sheepfold, not by illegitimate ways, but through the open portal where the shepherd and the sheep would both go in and out. The sheepfolds in the orient are usually stone enclosures, sometimes with a cave at the rear in which the sheep can find additional shelter from the cold and storm. In such a cave David was given the opportunity to murder King Saul, which he generously refused. In the front of the enclosure there was a door in the stone wall which could be locked. Through this both shepherd and sheep enter. Of course, a stranger who came as a thief to steal could not enter by the door but must climb over the wall. Jesus likened the selfish leaders of the people to such thieves and robbers, indifferent to the national welfare and seeking only their own advantage. He does not of course refer to the prophets who had gone before him. Such harsh language would have been utterly inappropriate in describing the great men who from the time of Moses had directed the thought of the people toward God and the national duty. It is clear that the reference is to false teachers who had only selfish views and ends in view.

By the porter it is not likely that Jesus meant any special person. The porter was the man who had charge of the sheepfold in the case of large estates where several flocks were kept in different enclosures. The shepherd was admitted in the morning when he came to lead out his sheep. In a certain sense it might be thought that John the Baptist would stand appropriately as the one described by this phrase, but the words must not be pressed.

Every one who has watched the shepherds in the east knows the wonderful sympathy between the shepherd and his sheep. He goes before them and they watch his figure and follow after. Occasionally, when one strays aside or falls behind the shepherd will hurl after him a pebble which falling near will arouse his attention from his feeding and cause him to rejoin the flock. The sheep know the voice of their shepherd so well that they can never be deceived by a stranger. If another attempts to perform the duties of shepherd they are terrified and scattered. "They know not the voice of strangers." In many instances, especially where the flock is of only moderate size, each sheep is known and named by the shepherd and can be called to his side. But in the larger flocks this is not the case.

In time of danger the shepherd must defend the flock against wild beasts or robbers. David told Saul that in his shepherd life whenever there came out against the flock a lion or a bear he drove it away or killed it. For such dangers the shepherd must be prepared always, even at times the more deadly danger of attacks by wandering clans of Bedouin may necessitate the risking of his life. The application to Jesus' own ministry was obvious. As the Good Shepherd he laid down his life for the sheep. The great sacrificial act in which he both as priest and victim offered up the evening sacrifice of the world by the surrender of his life and will to God in behalf of his brethren could not find more eloquent emphasis than this. Nor must one forget the verses that follow in which Jesus claims the shepherd rights to all flocks which he proposes to unite at the last that there may be one fold and one shepherd.

Daily Bible Readings.

M. Jesus the Good Shepherd. John 10:1-18. **T.** The Loving Shepherd. Luke 15:1-7. **W.** The Tender Shepherd. Isaiah 40:1-11. **T.** The Shepherd of souls. 1 Peter 2:13-25. **F.** The Great Shepherd. Heb. 13:1-21. **S.** God's care of His flock. Ezek. 34:12-24. **S.** Christ the Door to God and Heaven. Eph. 2:10-22.

*International Sunday School Lesson for April 5, 1906. Jesus, the Good Shepherd. John 10:1-11. Golden Text: The Good Shepherd Giveth His Life for His Sheep, John 10:11. Memory Verse, 9.

EFFORT FOR ITS OWN SAKE.

Effort is worth more than the result of effort. Effort is within our own control; the result of our effort may not be. Therefore it is important that we should not relax effort in any direction to which duty points, no matter how small the prospect of the desired result, nor how many times we have already tried and failed of that result. For effort is its own reward, and it brings sure results of its own, no matter what other desired results fail to appear. Not all are keen enough to recognize this; a young writer was, however, who said, in submitting a manuscript for publication and in recognition of the uncertainty of its acceptance: "Anyway, I have had the discipline of writing it, which can't be taken away." That particular manuscript was accepted; which only goes to show that the man who is willing to labor hard for the discipline's sake alone is likely to win something more than the discipline. —S. S. Times.

Great minds have purposes; others have wishes.

"They fail and they alone who have not striven."

"That man lives twice who lives his first life well."

Scripture	The Prayer Meeting	Topic for
John 1:35-51 Acts 8:4	Personal Evangelism	Apr. 8

The example of our Lord enforces the duty of personal evangelism. He spoke to the multitudes, but he did more. He went to individuals and presented his message. He thought it was worth while to talk with a hostile Samaritan woman about her soul. He called Peter, Andrew, James, and John from their nets to become fishers of men. He saw Matthew at the place of toil and called him. He explained to the learned Nicodemus the mysteries of the kingdom. He answered the cry of distress whenever it came to his ears. He was interested in persons. He loved to tell them of God and of redemption.

The apostles have left us an example of personal evangelism. Andrew sought out his brother Simon aud brought him to the Master. Philip found Nathaniel and told him that he had found the Messiah. Paul went from house to house, "testifying both to Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ." In his letters he sends his greetings to individuals. Timothy was his "true child in the faith," a fact that gave the apostle profound satisfaction.

From the very nature of the case the

Silas Jones

early preaching of the gospel was largely preaching to the small group or to one soul. On Pentecost Peter had a great company to hear him. Paul had frequent opportunities to address the Jews in their synagogue aud the Gentiles in large assemblages. But the majority of Christian teachers had but few hearers. Christianity was a detestable superstition to the educated Greek and Roman. Only here and there were receptive hearts to be found. With these the disciples dealt eagerly. Men used the associations of the same craft as opportunities to tell the good news. Christian slaves taught their masters. Wives led their husbands to Christ. Every relation of life was used for the purpose of reaching men with the gospel.

Would it not be better if we had more of this sort of evangelism to-day? How many members of the average congregation are doing personal work? Let it be granted that all are not adapted for every kind of service. One can do what another cannot. There are many ways of lodging the gospel in the heart. The attack on an obstinate sinner may be direct or indirect. The method will depend on the man to be reached and the one that seeks him. But, however disciples differ in ability and adaptability, there is something for every one to do. The disciple must be about his Master's business. If he is not he has no right to be counted with the followers of the Lord. It is impossible for us to realize the power of a church in which every member would have influence for the growth of the body of Christ and use that influence daily. No church of this kind is likely to be found. If it does exist it is a small one. As soon as it becomes great in numbers its usefulness will relatively decrease. There is power is united effort. Mr. Sunday will not attempt to conduct an evangelistic campaign where he does not have the support of preachers and churches. He knows he must have such support if his efforts are to succeed. Is not the problem of evangelism that of getting the Lord's disciples to go and bring the people in? Would not the churches be stronger if the people were able to have a revival without the assistance of men outside the congregation?

Eureka, Ill.

Scripture	Christian Endeavor	Topic for
Psalm 24	The Men Whom God Accepts	Apr. 5

"Everybody's Magazine" recently published a symposium on the subject, "What is a Good Man?"

Archbishop Ireland said:

"The good man will be a devout worshiper of the Almighty; he will be a religious man. He will kneel often in adoration and prayer; he will seek out in earnest study the law of the Supreme Master, and will loyally conform to it in his private and social life.

"The good man has his duties to himself. Chief among these is the utter cleanliness of heart, the righteousness of the inner soul. Mere exterior morality is a sham and a pretense. It does not last; it withstands no severe trial. At best, it is a hypocrisy, a lie acted out by the man himself, an effort to deceive his fellow-men.

"Clean of heart, the good man will be clean of mouth. Vulgar and obscene language, oaths and blasphemies will never pollute his speech. He will be clean of act, respecting his body as the very handiwork of God. He will be clean of hand, never reaching out to the things that are not his by strictest rules of social justice. The good man will not be the lazy and indolent servant; he will improve his mind by thoughtful study; he will improve, as circumstances permit, his condition in life, bringing into active exercise the latent talents given to him by the Creator, that they be developed and put to profit. He will be brave in effort, resigned in failure, calm and self-possessed in success."

Mr. H. G. Wells, who set forth the socialist ideal, closed his answer thus:

"He will be intensely truthful, not simply in the vulgar sense of not misstating facts when pressed, but truthful in the manner of the scientific man or the artist, and as scornful of concealment as they; truthful, that is to say, as the expression of a ruling desire to have things made plain and clear, because that so they are most beautiful and life is at its finest."

Mr. Thomas W. Lawson answered with a page full of epigrams, saying:

"Every good man says 'May I' to the weak and 'I will' to the strong, and he never forgets that his body, as well as his soul, is his charge, which must be returned undefiled."

Count Katsura, who was prime minister of Japan during the war with Russia, answered:

"I believe that a good man is one who is always conscientious, continuously aiming to improve his opportunities to help his brother men, and ever seeking to promote the cause of the society in which he moves. One with a clear conscience, ever on the alert to do his duty, deserves the name of a good man, whatever his station in life. He is of the highest type of good man who subordinates himself to the good of society, and, never departing from the principle, spends his life in constant and ceaseless exertion for the attainment of his ideal."

To these, says Mr. Robert E. Speer in the Sunday School Times, two other answers may be added, which include all that is true in each of them:

"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto falsehood, and hath not sworn deceitfully."

Daily Readings.

Monday—Men who are holy (Lev. 11: 41-45). **Tuesday**—Sanctified by the truth (John 17:15-19). **Wednesday**—"Without spot or wrinkle" (Eph. 5:25-27). **Thursday**—After Christ's example (Rom. 15: 1-6). **Friday**—Like God (Lev. 19:1-8). **Saturday**—Seeing God (Heb. 12:14-17). **Sunday, April 5, 1908**—Songs of the Heart. IV. The men whom God accepts (Psa. 24. Consecration Meeting).

A man's age depends on the ideals he still cherishes.

Men tend to approximate to their own expectations.

Be like the sun which never sees the dark side of anything.

"They are never alone who are accompanied with noble thoughts."

Learning without thought is labor lost; thought without learning is perilous.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

E. O. Irwin is the new pastor at Ottawa, Kan.

J. R. Golden, Gibson, Ill., has an open date for a meeting in April.

H. L. Atkinson, Cincinnati, O., was the preacher last Sunday at Connellsville, Pa.

Fine audiences greeted D. W. Moore March 15 when he began his work in Carthage, Mo.

William Ross Lloyd is in a meeting with his church in Bellevue, Pa. E. G. Daugherty is the singer.

Geo. W. Knepper is having unusual success in revival services with the church at Waynesburg, Pa.

J. H. Painter of Bridgewater, Iowa, has purchased a farm near Carney, Okla., and will move to that place April 1st.

F. E. Mallory, Topeka, Kan., has been sick. He was recently elected president of the Topeka Ministerial Association.

Sixty-six confessions are reported in the three weeks' revival just closed in the C. W. B. M. Mission at Monterey, Mexico.

J. F. Williams of Pennsylvania has located as pastor at Gurnee, Ill., and begins his work under promising circumstances.

Violett and Charlton began a meeting at Deland, Ill., about the middle of March. W. T. McConnell is the faithful minister.

Bert E. Stover will give all of his time to the Armourdale (Kan.) church. He closed a meeting recently with forty-five additions.

H. H. Wagner has accepted a call to the work at Metropolis, Ill., and is already on the field. The brethren of that city speak well of his work.

E. J. Church and his congregation at Granby, Mo., are getting ready for a great meeting and everything gives promise of a great harvest.

N. H. Barrager has become minister of the church at Erie, Kan. He recently had the misfortune of losing his house and nearly all its contents by fire.

Z. M. Brubeck of Elkhart, Ill., will be in the evangelistic field this summer with a fine tent and singer, and is now ready to make dates. Write him.

Lew D. Hill commenced his pastorate in Winchester, Ill., March 1. Next Sunday he will begin a meeting in which J. Wade Seniff will have charge of the music.

We have received the report of a recent union meeting for women in the church at Lincoln, Ill. The services were in the interest of the temperance cause.

The campaign has begun to secure funds for a new building in Cedar Rapids, Iowa. This is the enterprise of the First Church, of which G. B. Van Arsdall is pastor.

G. P. Spiegel is holding several meetings in Los Angeles, Cal., under direction of the Broadway Church. B. F. Coulter, leading merchant of the city, is minister of this church.

Mrs. J. K. Ballou, wife of the pastor of the Fourteenth Street Christian Church in Sioux City, Iowa, has been ill for six weeks. Her condition is still critical, but is slightly improved.

Mrs. G. W. Buckner preached recently at New London, Mo., to the great satisfaction of the church. She was supplying for T. M. Richmond, who is at Hot Springs, Ark., for the health of his son.

Evangelist Wilhite and his helpers are to hold a short meeting in the near future for Pastor Thomas at West Side Church, Kansas City. This church is in far the best condition in all its history.

The new Christian church at Mackinaw, Ill., will cost $10,700. The building will be of concrete blocks and work will begin at once. The church is to be dedicated free of debt. J. W. Street is the pastor.

Evangelist H. Gordon Bennett is holding meetings in Union Churches in Canada, under direction of the Co-operating Boards of Baptists and Disciples. In three weeks he has received over forty additions to the churches.

THE CONGRESS.

The subject and speakers for the Tenth Annual Congress at Bloomington, Ill., March 31 and April 1 and 2 promise an unusually valuable session. A representative attendance is the one thing needed to render the Congress effective. Put aside any routine work and come. Stay through.

W. C. Payne, Secretary.

Lawrence, Kans.

Baxter Waters, Duluth, Minn., has been preaching interesting morning sermons this month. Four of his subjects were: 1. The Last Man Located. 2. How to Observe Lent. 3. The Problem of Stewardship. 4. Duties of Parents to Children.

The 169th Street Church, New York City, will make an Easter offering toward the fund for payment of the mortgage on the church property. S. T. Willis is pastor of the congregation. March 1 the mortgage was reduced $1,000 by R. A. Long of Kansas City, Mo.

The Kentucky Centennial church at Bayamon, Porto Rico, is to be dedicated March 22. The Kentucky Auxiliaries gave $7,000 for this building as part of their Centennial work. Mrs. S. K. Yancey, state secretary, has gone to Porto Rico for the dedication.

The work of the congregation in Marcelline, Mo., is doing well under the leadership of F. M. Cummings. The Bible School has been increased by fifty new members, additions to the church are frequent and in all departments of the church there is good progress.

Evangelist Buchanan recently led the forces of Rewood Falls, Minn., in a meeting. There were one hundred and one additions. The pastor, E. C. Nicholson, and his people rejoice in the results of these services, the most successful in the history of our work in the state.

News has reached us of the death March 17 of D. S. Kelly of Emporia, Kan. We had not heard of his being sick and have not learned details of this loss among our Kansas ministers. Mrs. Kelly, who is so well known by C. W. B. M. workers in every state, has the sympathy of the whole brotherhood in her bereavement.

Ground has been broken for the new Ford Industrial Building at the C. W. B. M. mountain school at Hazel Green, Ky. The new building is to be of reinforced concrete with upper story and roof covered with metal shingles. It will be equipped with a steam laundry plant, carpenter and blacksmith shops, and a domestic science room.

Any church in the Mississippi Valley that is in need of a good consecrated minister, a graduate and post-graduate of one of our best institutions of learning, and who comes well recommended by his official board, can be placed in

(Continued on next page.)

HAPPY OLD AGE.

Most Likely to Follow Proper Eating.

As old age advances, we require less food to replace waste, and food that will not overtax the digestive organs, while supplying true nourishment.

Such an ideal food is found in Grape-Nuts, made of whole wheat and barley by long baking and action of diastase in the barley which changes the starch into sugar.

The phosphates also, placed up under the bran-coat of the wheat, are included in Grape-Nuts, but left out of white flour. They are necessary to the building of brain and nerve cells.

"I have used Grape-Nuts," writes an Iowa man, "for 8 years and feel as good and am stronger than I was ten years ago. I am over 74 years old and attend to my business every day.

"Among my customers I meet a man every day who is 92 years old and attributes his good health to the use of Grape-Nuts and Postum which he has used for the last 5 years. He mixes Grape-Nuts with Postum and says they go fine together.

"For many years before I began to eat Grape-Nuts I could not say that I enjoyed life or knew what it was to be able to say 'I am well.' I suffered greatly with constipation, now my habits are as regular as ever in my life.

"Whenever I make extra effort I depend on Grape-Nuts food and it just fills the bill. I can think and write a great deal easier."

"There's a reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

communication with such a one by addressing Christian Minister, 704 S. White street, Mt. Pleasant, Ia. The church must be able to pay $1,200 or $1,000 and parsonage.

A. E. Harris and J. E. Vermilion, with six other members of the church in Greencastle, Ind., made up a party which went to Frankfort, Ind., March 15, to attend the Yeuell meetings. Bro. Vermilion reports a delightful trip and pleasant services. He says, "As in his series of meetings with us in Greencastle, Ind., Bro. Yeuell is uncompromising in presenting the gospel and in support of our plea, yet he does so in a manner that no one can in any way take offence. After hearing two good sermons resulting in between 50 and 60 additions, we left Frankfort with many regrets."

THE CHICAGO CHURCHES.

A. T. Campbell has returned from Missouri, where he went with Mrs. Campbell to attend her mother's funeral.

C. M. Sharpe preached at Garfield Boulevard Church last Sunday.

Bruce Brown of Valparaiso, Ind., was a visitor in Chicago Monday. Good audiences and frequent additions are encouraging in his work. He is teaching on Saturdays a class of 57 young men, many of whom are preaching.

The best meeting in the work of the Irving Park Church has just closed. The services were conducted by the pastor, W. F. Rothenburger, and home forces. There were 27 additions, nearly all adults. The number of men adds much to the strength of the church.

A. T. Campbell baptized two persons last Sunday in services of the Metropolitan Church.

The Junior C. T. of the West Pullman Church has begun the support of a child in India, under the C. W. B. M. There was one confession in regular services of the church last Sunday.

The Central Church will hold down town meetings in Kimball Hall, 243 Wabash avenue, April 19. J. T. Sweeney of Columbus, Ind., will help in beginning this new work.

Dr. J. J. Martin, pastor of the Austin Congregational church, made a timely and inspiring address at the Christian ministers' meeting last Monday. He spoke on "The Minister's Faith."

C. M. Sharpe will make an address next Monday on "The Authority of Christ."

LAST WORD ABOUT THE CONGRESS.

All things are ready for the Tenth Annual Congress of the Disciples of Christ, at the First Christian Church, Bloomington, Ill., March 31st to April 2nd.

When you arrive in Bloomington go direct to the First Christian Church, which is two blocks west of the public square on Jefferson street. There you will register and be assigned for entertainment. If you come in over the C. & A. take a street car and get off at West street and walk one block north. If you come in over the Big Four, the L. E. & W., or the Illinois Central, take a street car for the public square and walk two blocks west on Jefferson street.

Since the Central Illinois Christian Ministerial Institute convenes on Monday afternoon, March 30th, and holds an evening session with C. M. Chilton, of St. Joseph, Mo., as speaker, it would be well to arrive on Monday, so as to enjoy that treat also.

The Committee on Entertainment has already provided for over one hundred who were thoughtful enough to send in their names. Nearly ever mail brings additional names. Owing to the timeliness of the subjects to be discussed and the fact that our daily press has given much space to the program, the local attendance will be unusually large. All in all, we have every reason to believe that our expectations of a large general attendance and a new interest in the congress is to be realized. As pastor of the church where the sessions are to be held, I wish to again extend a cordial invitation to our ministers, our college and university men, our business men, and all who are interested in the things that pertain to the advancement of the Master's kingdom to be present.

Edgar D. Jones,
Pastor First Christian Church,
Bloomington, Ill.

PROGRAM AMERICAN CHRISTIAN EDUCATION SOCIETY.

Bloomington, Ill., Tuesday, March 31st, 10:12 a. m.:

"College and Post-Graduate Course for the Ministry," Thomas McCartney, Kentucky University.

"The Church, the College and the Public," C. B. Coleman, Butler College.

"A Campaign Suggestion," H. L. Willett, University of Chicago.

T. C. Howe,
Pres. and Sec'y, Butler College.

Books for Sunday School Workers

A list of the best books published on organized Sunday School work, methods, etc., for teachers and officers, also list of books for primary workers

PRIMER OF TEACHING. By John Adams. Published with special reference to Sunday school work. With introduction and notes by Henry F. Cope, teacher-training secretary of the Cook County Sunday School Association. Paper binding. Net price, 25 cents.

HOW TO CONDUCT A SUNDAY SCHOOL. By Marian Lawrance, general secretary of the International Sunday School Association. Suggestions and Ideal Plans for the conduct of Sunday Schools in all departments. There is not a line of untested theory. It is an encyclopedia of Sunday school wisdom, 12mo, cloth. Net price, $1.25.

MODERN METHODS IN SUNDAY SCHOOL WORK. By Geo. W. Mead. An eminently practical volume setting forth the improved methods which are giving such large and inspiring results in the more successful Sunday schools of to-day, together with their underlying principles in the light of the new educational ideals. 12mo, cloth, 376 pages. Net price, $1.50.

THE NATURAL WAY IN MORAL TRAINING. By Patterson Du Bois. Four modes of nurture. No book published gives a clearer setting forth of the new psychology. 12mo, cloth. Net price, $1.25.

PELOUBET'S SELECT NOTES. By Rev. F. N. Peloubet, D. D. This commentary on the Sunday School Lessons is the one book every teacher must have in orde to do the best work. A veritable storehouse of selected facts, explanations, deductions, and comments. Accurate colored maps and profuse illustrations illuminate the text and create an intelligent and instructive view of the subject matter. Bound in cloth. Publisher's price, $1.25. Our price, 98 cents.
(By mail, 15 cents extra.)

THE BLACKBOARD IN THE SUNDAY SCHOOL. By Henry Turner Bailey. A most practical book, replete with happy illustrations. Deals with the principles of teaching in the most intelligent manner. An aid to those who value the blackboard in teaching the fundamental truths of the Gospel. Publisher's price, 75 cents. Our price, 59 cents.
(By mail, 8 cents extra.)

INDIVIDUAL WORK FOR INDIVIDUALS. By Rev. H. Clay Trumbull. A record of personal experiences and convictions showing the influence and value of personal work. Publisher's price, 75 cents. Our price, 59 cents.
(By mail 8 cents extra.)

PRINCIPLES AND IDEALS FOR THE SUNDAY SCHOOL. By Ernest De Witt Burton and Shailer Mathews. Contains the actual results of practical Sunday School Teachers. It is a book, not of theories but of conclusions. Net price, $1.00.

A MANUAL OF SUNDAY SCHOOL METHODS. By Addison P. Foster. A comprehensive treatment of Sunday School principles and methods in compact form. Publisher's price, 75 cents. Our price, 59 cents.
(By mail, 8 cents extra.)

GUIDE-BOARDS FOR TEACHERS IN THE SUNDAY SCHOOL. By W. H. Hall. Talks on the duties and opportunities of teachers as guides in times of doubt and difficulty in the life of the scholar. Publisher's price, 75 cents. Our price, 59 cents.
(By mail, 8 cents extra.)

AN OUTLINE OF A BIBLE SCHOOL CURRICULUM. By G. W. Pease. A volume that is presented with the hope that it may be helpful to those earnest, intelligent superintendents who are alive to the radical defects of the present system, and who are willing to test by experiment whatever gives promise of better results. Net price, $1.50.

THE MODEL SUPERINTENDENT. By Rev. H. Clay Trumbull, D. D. It is an object lesson showing how a pre-eminently successful superintendent actually did his work. Publisher's price, $1.25. Our price, 98 cents.
(By mail, 12 cents extra.)

SUNDAY SCHOOL SUCCESS. By Amos R. Wells. The author writes from his rich fund of knowledge and wisdom gained by personal experience in practical Sunday School work. A handbook on methods of work. Publisher's price, $1.25. Our price, 98 cents.
(By mail, 12 cents extra.)

TEACHING AND TEACHERS. By Rev. H. Clay Trumbull, D. D. A handbook on Sunday School teaching. Its style is readable and adapted to the ordinary teacher's comprehension, while the whole structure of the work is based on sound philosophical principles. Publisher's price, $1.25. Our price, 98 cents.
(By mail, 12 cents extra.)

YALE LECTURES ON THE SUNDAY SCHOOL. By Rev. H. Clay Trumbull, D. D. A series of lectures on the origin, mission, methods and auxiliaries of the Sunday School, forming the Lyman Beecher lectures delivered before the Yale Divinity School. Publisher's price, $2.00. Our price, $1.60.
(By mail, 14 cents extra.)

WAYS OF WORKING. By Rev. A. F. Schauffler, D. D. Covers every phase of Sunday school work in a clear, instructive manner. All the methods of work suggested have been tried and approved by the author. It is a book to stimulate others in the line of advance. Publisher's price, $1.00. Our price, 79 cents.
(By mail, 10 cents extra.)

THE SEVEN LAWS OF TEACHING. By John M. Gregory, LL. D. This discussion of these laws reaches every valuable principle in education and every practical rule which can be of use in the teacher's work. Net price, 50 cents.
(By mail, 12 cents extra.)

REVISED NORMAL LESSONS. By Jesse Lyman Hurlbut. A revision of Outline Normal Lessons, gathered into a book. A general view of the most important subjects necessary to a knowledge of the Bible and of Sunday School work. Price net, 25c postpaid.

SUGGESTED FOR PRIMARY TEACHERS

BECKONINGS FROM LITTLE HANDS. By Patterson Du Bois. Mrs. Sangster says, "I have nowhere seen anything approaching it in tender suggestiveness and appreciation of child life." Marion Lawrence says, "This is the best book we know of for primary teachers." Publisher's price, 75 cents. Our price, 59 cents.
(By mail, 8 cents extra.)

THE POINT OF CONTACT IN TEACHING. By Patterson Du Bois. An untechnical treatment of a single vital principle, essential in gaining an entrance to the child mind. Publisher's price, 75 cents. Our price, 59 cents.
(By mail, 7 cents extra.)

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Bad Breath, Gas on Stomach, and Blood Impurities Stopped by Wonderful Action of Charcoal Lozenges.

Trial Package Sent Free to Prove It.

To blow a whiff of your bad breath in the face of a stranger or a friend, is a mighty disagreeable thing—to both of you. It humiliates you and disgusts the one who is standing before you or talking with you face to face.

Onion-eaters, smokers, garlic-users, owners of bilious breath and furry tongues, victims of indigestion and those who are not teetotalers will be surprised how quickly they can get rid of their offensive breath by taking just a few of Stuart's Charcoal Lozenges.

Charcoal is the greatest gas absorber known, absorbing 100 times its own volume in gas.

Gas on the stomach comes from indigestion, as a rule. But no matter which it comes from, if there is any there, charcoal in the form of Stuart's Charcoal Lozenges, will absorb every bit of it. And besides that these charcoal wonder-workers will absorb any unnatural odors which you may have in your mouth, or in your stomach, and instead of having a "powerful" breath which you are ashamed of, you will have a pure, sweet breath, free from all odor.

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Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you have drunk or eaten. Charcoal is a purifier as well as an absorber. It leaves the stomach and intestines pure and unpolluted by fermenting food, which causes more than half the ills of mankind.

Charcoal is now by far the best, most easy and mild laxative known. A whole boxful will do no harm; in fact, the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal, and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder-workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

FOREIGN MISSIONARY NOTES.

At the last meeting of the Executive Committee of the Foreign Society, March 13th, the following missionaries were appointed: W. F. McCall, Columbia, Mo.; Miss May Hiatt, Eureka, Ill.; Miss Alice M. Pepper, Kansas City, Mo.; Miss Sylvia Siegfried, Worthington, O.

The Central Church, San Diego, Cal., W. E. Crabtree, minister, becomes a Living-Link in the Foreign Society and will, in the future, support its own missionary. The church is very enthusiastic over this forward step. The minister and the congregation are to be congratulated.

Last week the Foreign Society received another gift on the annuity plan. It is very glad to receive money on this plan. The money can be used for building enterprises on the mission fields. Other friends are requested to follow this good example.

For the first eighteen days since the first of March $24,288 has been received. This is a gain over the same period last year of $5,990. One thousand fifty-one churches have sent in their offerings for this same period. This is a gain over last year of 94 churches.

A CONSTRUCTIVE ATTITUDE.

Every man has a right to rule his own life. This is his undisputed realm; not only so, but it shall remain forever undeveloped unless he assumes control. Every one may find within his own life that which will tax his executive powers, improve his intellect, stimulate his imagination and entertain his ambitions. How many people are making a business of living? The powers of the human soul, the depths of mystery that lie within us, the vast possibilities that are absolutely ours; how many have looked into them? The further fact of the reign of law in the making of a life, the absolute and undeniable conditions of self-improvement and success, the rich and rewarding fields of health and happiness that invite us; all these have been too lightly esteemed. "Know thyself" suggests a program of achievements the most thrilling of all.

There is a law of health, of happiness, of energy, of joy, of success. These are not accidents. Too many persons are living because they have to, not because they want to and enjoy it. There are conditions which, if met, one must be well or happy or whatever he desires. "Seek and ye shall find. Knock and it shall be opened unto, for every one that asketh findeth." There can be no doubt. There can be no failure. These are general, but there are specific laws for each line of action or desire.

If the energy spent trying to manage some one else were used in self building we and the world would be happier and the other fellow more easily managed. Self-control and self-mastery are the stepping stones to any position within one's powers. Rather, self-mastery is itself the highest position possible to man.

MORE NEW BOOKS

THE MARKS OF A MAN - - - - - - - - - - **Robert E. Speer**
12mo, Cloth, $1.00 net.
Mr. Speer knows how not only to paint the highest ideals of manhood, but what is more, and better he knows how to stimulate men to attempt to realize them.

THE SIMPLE THINGS OF THE CHRISTIAN LIFE - - - - **G. Campbell Morgan**
16 mo, Cloth, 50c. net.
As indicated by the title, the author here deals with the New Birth, Holiness, Growth, Work, Temptation. In that lucid and convincing style of which he is master, the author charms as he instructs and inspires.

THE SUPREME CONQUEST And Other Sermons Preached in America - - **W. L. Watkinson**
12 mo, $1.00 net.
To the list of great preachers who have made the British pulpit famous, the name of William L. Watkinson has long since been added.

THE HIGHER MINISTRY OF THE LATER ENGLISH POETS - - **Frank W. Gunsaulus**
Illustrated, Cloth, $1.25 net.
Treats of Wordsworth, Shelley, Coleridge, Arnold, Tennyson, Browning and others. From many points of view these studies are considered the finest work that Dr. Gunsaulus has produced.

THE SECOND COMING OF CHRIST - - - - - - - - **Len G. Broughton**
16mo, Cloth, 50c. net.
Dr. Broughton brings within the grasp of the average mind a full array of Scripture facts concerning the coming of our Lord. A reading cannot fail to strengthen one's vision and to afford a keener realization of prophetic truth.

THE DAILY ALTAR - - - - - - - - - - - **J. H. Jowett**
Cloth, 25c. net; Leather, 35c. net.
A companion to the popular "Yet Another Day," giving a very brief prayer for each day in the year.

A TYPICAL MISSION IN CHINA - - - - - - - - **W. E. Soothill**
12mo, Cloth, $1.50 net.
The author's work, covering nearly a quarter of a century, has been rewarded by nearly ten thousand converts. The volume is comprehensive, bright, informing and at times most humorous.

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An Autobiography, edited by his brother. New and complete edition brought down to the close of life. To this edition Dr. Arthur T. Pierson has added an appreciation.

THE INDUSTRIAL CONFLICT - - - - - - - - - **Samuel G. Smith**
12mo, Cloth, $1.00 net.
Dr. Smith, of the Department of Sociology in the University of Minnesota, presents the Labor problem from a new and fundamental point of view, a position with which future students will have to reckon. The work appears at a most opportune moment, is calm, judicial, convincing.

PREACHER PROBLEMS or the Twentieth Century Preacher at His Work - **William T. Moore**
12mo, Cloth, $1.50 net.
This book is an adviser for the minister, young or old; advice from a long experience and guided by the sanest spirit. The author's fifty years' experience as author, editor, instructor and pastor, gives his conclusions great value.

AN EFFICIENT CHURCH with an Introduction by Bishop Earl Cranston, LL. D. **Carl Gregg Doney**
12mo, Cloth, $1.25 net.
Presents data gathered at first hand. Mr. Doney opens up the pathway to methods of working and teaching in the modern religions congregation that will upset some old ideas, but cannot fail to give every alert religious worker a fresh inspiration and a new hope.

THE MODERN SUNDAY SCHOOL IN PRINCIPLE AND PRACTICE - - **Henry F. Cope**
12mo, Cloth, $1.00 net.
By the General Secretary of the Religious Education Association. He presents the results of all the newest experiments both with primary, adolescent and adult grades. So clear and simple is his presentation, that this book will be a revelation to many.

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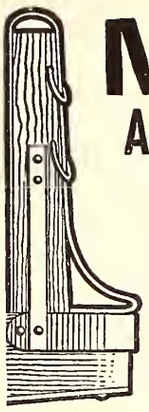

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Your wagon needs Mica Axle Grease — ask the dealer for it.

STANDARD OIL COMPANY
(INCORPORATED)

The man who masters himself is self-sufficient. As a matter of course, he may preach or practice law or medicine, or be a man of affairs, but these are only avocations. Ruling his own life is his vocation and his joy.

Let it be stated boldly that one's entire career, health, happiness, success, are absolutely in his own hand, and that every man may have what he really wants. Nothing is impossible to the determined soul. He may learn by progress that he does not want what he is after; that his real victory lies in other lines.

"The human will, that force unseen,
That offspring of a deathless soul,
May hew its way to any goal,
Though walls of granite intervene."

I am fully persuaded that much of the sadness and despair of earth is due to the failure to see this world conquering truth. Men must pass out of the chaos of accident into the world of purpose and do their own living. Caprice and passion and appetite are to be controlled. The will must take the initiative and be supreme over body and mind. Feelings and moods are servants. They are not masters. We will learn that the method by which we control ourselves is the identical method by which we control others. It is one and the same thing. The power by which we lift others is the power by which we lift ourselves. One grand man who is his own master is greater than a nation, for he can mould a nation.

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For an unconquerable soul."

J. M. Lowe.

HOT HALOS.

In addressing a large meeting of his fellow alumni of Brown University in Boston last week Governor Hughes said: "There is nothing in office except the work you do. The distinction is a mockery to those who enjoy it. The halo is a little hot. There are times when you would just like to take it off and rest your head, times when you would like to withdraw from public gaze, from public demands, from public criticisms, and just be an individual. But, after all, the one rule, according to my philosophy, has been to do what is put up to you to do as well as you know how, and let the rest take care of itself."

There is indeed a great deal of hero-worship in this country. Presidents, vice-presidents, members of the cabinet, governors, senators, judges, generals, famous authors, millionaires—such men are attended by crowds, their doings are chronicled in the papers, men hang upon their words. In America every man has a vast opportunity for influence, and those that have attained prominence are far more powerful than in most other nations of the globe. We Americans know how to make halos.

Yes, and we know how to make them hot! Hot with this very thing, this incessant attendance upon our great men, prying into the least details of their daily life, and publishing abroad their least utterance. Hot with fulsome praise. Hot with hostile suspicion. Hot with complaints. Hot with slanders. Hot with misrepresentations. Hot with persecutions. Hot with sarcasm. Hot with ridicule. There are so many ways of heating up a halo!

Perhaps the two tendencies balance each other. Perhaps, since we have the first, it is well that we also have the second. But if I were a public man (and I thank heaven that I am not!) I think I could get along with a very little halo, if I were allowed to control its temperature myself!—C. E. World.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. Bell Co., Hillsboro, O.

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Please mention this paper.

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330 pages; 45 illustrations on coated paper; gilt top; handsomely bound.
$1.50 net, postpaid.

LIGHT ON THE OLD TESTAMENT FROM BABEL
By ALBERT T. CLAY, Ph. D.
Assistant Professor of Semitic Philology and Archeology, and Assistant Curator of the Babylonian Lecture Department of Archeology, University of Pennsylvania

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437 pages; 125 illustrations, including many hitherto unpublished; stamped in gold.
$2.00 net, postpaid.

The Christian Century, Chicago

From Our Growing Churches

TELEGRAMS

Lexington, Ky., March 23.—One hundred eighteen during past six days, 384 to date. Spoke to 2,500 in the city auditorium Sunday night. Broadway Church too small to accommodate the crowds. All of Christian churches of city united. Ministers Calhoun, Collis, Spencer, Simpson, Alexander and Stambaugh leading their respective congregations. Chas. Reign Scoville.

* * *

Milwaukee, Wis., March 22.—Still they come, come until the house is packed and run over. Seventy-two confessions to date. Offering to-day five hundred dollars. We continue the greatest meetings and audiences ever known to Milwaukee. Shelburne and Knight.

* * *

Lubec, Maine, March 23d.—Eleven additions last night, forty-eight to date. Using largest building in town. Mitchell and Bilby maintaining the hold on the community. This most conservative field aroused beyond our expectations. F. J. M. Appleman.

* * *

Springfield, Mo., March 23.—Fall River (Kan.) greatest meeting. One hundred and thirty additions. Over one hundred baptised, chiefly adults. Banker, editor, doctor, school principal, students. Richard Martin, evangelist, able Bible preacher. J. W. Broderick.

COLORADO.

Ault—There were 13 additions in our Ault meeting yesterday, 25 in the last three days and above 50 from all sources since our meetings began. There should be twice that number and doubtless would be could the meetings continue to legitimate end, but owing to an epidemic of scarlet fever we deem it best to close not later than next Sunday, after which we will give you a fuller account of our first union meeting with myself as preacher.

Bro. F. H. Stringham, pastor of the Christian church, rendered efficient help in these meetings proving himself a true yokefellow and a "workman that needeth not to be ashamed."

We have been using the "card system" in these meetings and while we found it very helpful I would not recommend it under any and all conditions.

Churches wanting meetings may address me at my home, Carthage, Mo.

S. J. Vance, Evangelist.

Grand Junction—Two addition March 15th in regular church services. J. H. McCartney.

DISTRICT OF COLUMBIA.

Washington—Reports at preachers' meeting: Vermont Ave. (F. D. Power), 1 by statement; Ninth St. (Geo. A. Miller), 1 confession; 34th St. (Claude C. Jones), 2 by letter. Ninth St. has suffered a great loss in the recent death of S. S. Supt. J. E. Nichol.

Claude C. Jones, Secy.

ILLINOIS.

Springfield—We have had so far 54 accessions in our meeting at the Stuart Street Christian Church.

F. W. Burnham is the evangelist. Charles E. McVay of Benkelman, Nebraska, has charge of the music. The singing of the two large choruses under the leadership of Bro. McVay is proving a great attraction in the meeting.

Already there has been a larger ingathering than the church expected as they had a meeting here last year and also one two years ago. The meeting still continues.

IOWA.

Des Moines—Ministers' meeting March 16, 1908, Valley Junction (W. S. Johnson, evangelist); 7 confessions, 3 by letter. Highland Park (Eppard) 1 confession. Capitol Hill (Van Horn) 1 by letter. Jno. McD. Horne, Sec.

KANSAS.

Kansas City—There were two additions at the Northside Christian Church yesterday. James S. Myers.

MISSOURI.

Canton—The protracted meeting at Canton (Mo.) closed at the end of 3½ weeks with 47 added altogether, 35 baptisms. E. E. Violett and Frank Charlton will assist this congregation next November. B. H. Cleaver.

MONTANA.

Hamilton—The largest revival meeting held in the Bitter Root Valley has just closed at Hamilton. In point of number it does not sound large to our eastern brethren, but to us in this valley who know the great difficulties to overcome, it has been a great ingathering. Thirty-two were added, twenty-one were baptisms, nearly all adults.

Every department of church work has been strengthened. The Sunday School was increased from 40 to 115 and plans are under consideration for building a Sunday School room. With T. H. Tyler, a busy business man, but an earnest, consecrated Christian, as the efficient superintendent, we are confident of success. Five new names were added to the C. W. B. M. Nine new members to the Y. P. S. C. E. The Junior reorganized. Greater work planned by the Ladies' Aid and the Teachers' Training Class will double its membership.

Paul H. Castle, the pastor, deserves the support and praise he receives from his people and those outside the church. His sermons all through the meeting were marked for their simplicity, clearness on doctrinal points, and ever the exaltation of Christ. His whole heart and soul are in his work and he will lead his people on to greater victories.

C. R. Neal, pastor of the Helena Church, assisted the last week of the revival and won his way into the hearts

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of the people with his forceful, tactful preaching. The work of Lucile May Park of Coffeyville, Kan., song and assistant evangelist, cannot be too highly commended. As some one has said: "Everything Miss Park touches goes." Her work among the children is a marvel to all. She wins her way into their hearts and they cannot help doing the work she asks of them. She knows the ins and outs of every part of church work and by her tactfulness, her patience and gentleness, and in all her firmness sets in motion currents of activeness that will go on and on to eternity.

The people of Hamilton and up and down the Bitter Root Valley know of Miss Park as she sang at Grantsdale, Cowallis, Victor and Missoula. Her beautiful songs, her helpful Bible readings, her stories to the children, her earnest talks and exhortation to live the Christ life and her visits in the homes have been an inspiration. The Hamilton church to show in a measure their appreciation of her work presented her with a solid gold watch and fob. The church at Helena are certainly fortunate in securing her for their meetings beginning March 15th. We are hoping Miss Park may be kept busy in the state as we need just such a capable, consecrated worker. Mrs. H. A. Wheeldon.

Missoula, Montana.

NEW YORK.

Buffalo—During the past 35 days 22 persons, mostly adults, have responded to the gospel invitation at our regular services. The evangelistic atmosphere of this congregation is largely due to the splendid Bible School Revival, conducted under the leadership of Miss Eva Lemert of St. Louis, a few weeks ago when the Jefferson Street School was practically doubled in one week and now ranks among the great schools of our city. B. S. Ferrall, pastor.

OHIO.

Cincinnati—The Walnut Hills Christian church, Cincinnati, O., recently closed a two weeks' meeting during which there were 25 added to the church. The preaching was done by the pastor, A. W. Fortune, and the music was in charge of the Netz Sisters' Quartet. The uplifting influence of these consecrated singers will long be remembered on Walnut Hills.

SWEEP OF THE TIDE.

A prominent pastor in New York writes us this cheering message:

"I am delighted that a better day for the Christian Century is dawning. I have truly enjoyed the C. C. for many years. I do not, however, remember having read anything in its editorial department that has pleased me more than the editorial 'Positive Preaching' in the issue of Feb. 29. * * * Well, here's to the Century! May every cloud disappear, and the new day of prosperity be the brighter because of the storms of the past! The Century certainly has a mission among us. After years of suffering it is coming to its own, the more perfect because of its suffering. Undoubtedly a better day is dawning."

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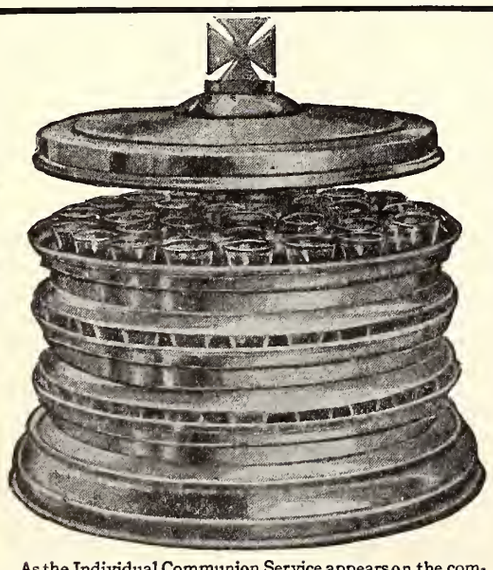

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USEFUL YET.

My little boy has learned a lot since
first he started off to school;
Much that I long ago forgot he has but
lately learned by rule;
I once knew how to parse, but now the
knack somehow is gone from me;
He fairly chews the grammar up; he
knows the whole thing to a T;
Sometimes he is inclined, I fear, to look
upon me with disdain,
But I still come in handy here—I earn
the pleasures that we gain.

I cannot name the boundaries of Burma
or Beloochistan;
He does it with the greatest ease, and
proudly shows me that he can;
He works out problems that I shun, although I could have solved them
once;
Sometimes I more than half suspect that
he regards me as a dunce;
Perhaps I might go back and learn if I
had fewer daily cares,
But, after all, 'tis I that earn the food
he eats, the clothes he wears.

My little boy is learning fast, while I
forget, year after year;
The records of the misty past, to me so
vague, to him are clear;
He writes a better hand than I, his letters are more plainly made;
He spells words that I cannot spell without the dictionary's aid;
He is inclined sometimes, I fear, to think
my boyhood was misspent,
But I still come in handy here; I foot
the bills and pay the rent.
—S. E. Kiser, in Chicago Daily News.

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Awakened Householder (to burglars) —"Pray don't let me disturb you; but when you go—if it's not troubling you too much—would you be so very kind as to post this letter. It must go to-night. It's my burglary insurance!"—Punch.

Two Ages of Men.

There are two periods in a man's life when he is unable to understand women. One is before marriage and the other after.—Harper's Weekly.

Ananias's Calling.

The Dentist—Now, open wide your mouth and I won't hurt you a bit.

The Patient (after the extraction)—Doctor, I know what Ananias did for a living now.—Home Herald, Chicago.

Not He.

Enthusiastic Amateur Sailor—"Let go that jib sheet!"

Unenthusiastic "Landlubber" (who has been decoyed into acting crew)—"I'm not touching the beastly thing!"—Punch.

Not Worth It.

Nodd—There was to be a meeting of my creditors to-day.

Todd—Well, wasn't there?

No. They unanimously agreed that they couldn't afford to spend the time. —Life.

Sure of Her Ground.

Mistress—Jane, I saw the milkman kiss you this morning. In the future I will take the milk in.

Jane—'Twouldn't be no use, mum. He's promised never to kiss anybody but me.—Illustrated Bits.

His Attorney.

A man arrested for murder was assigned a shyster whose crude appearance caused the unfortunate prisoner to ask the judge:

"Is this my lawyer?"

"Yes," replied his honor.

"Is he going to defend me?"

"Yes."

"If he should die, could I have another?"

"Yes."

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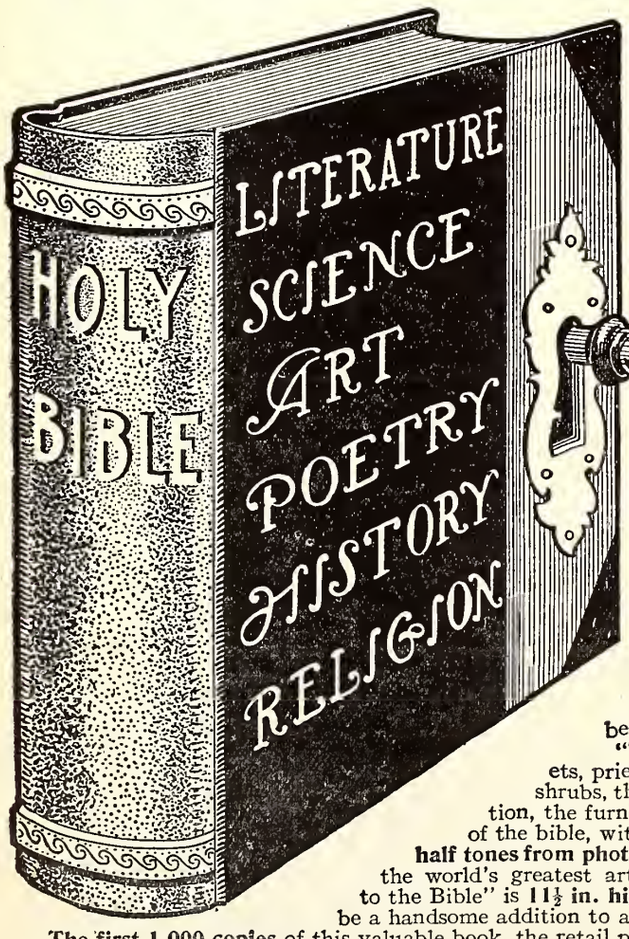

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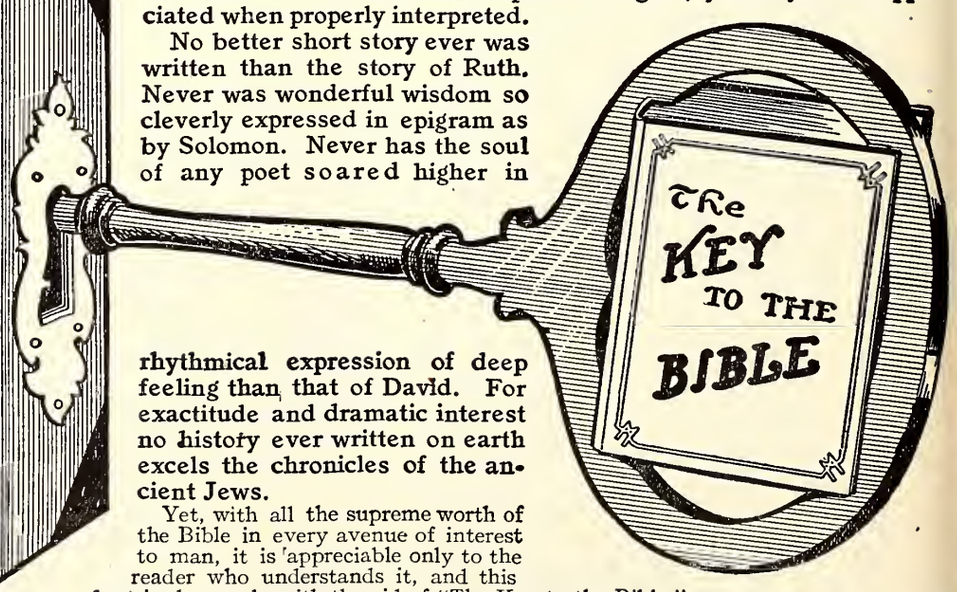

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—*Joseph Hall.*

CHICAGO

The CHRISTIAN CENTURY COMPANY

Station M

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Station M, Chicago

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W. R. Warren,
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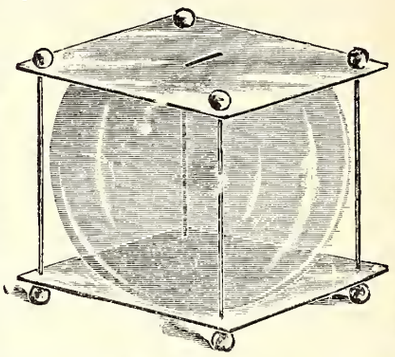

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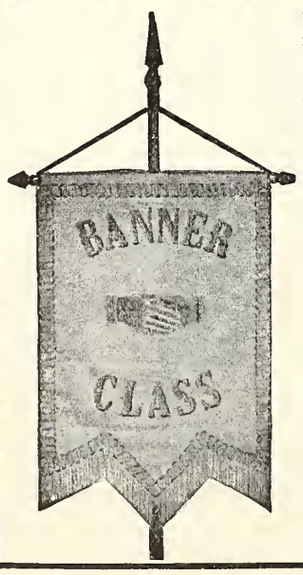

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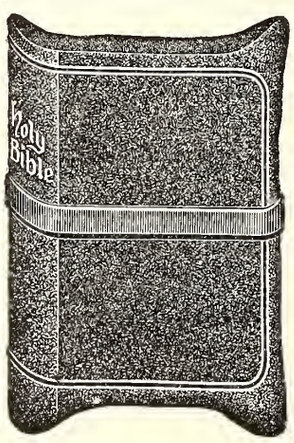

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The Christian Century

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EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

THE BATTLE AGAINST THE BOTTLE.

It is a satisfaction to know that America is not the only battlefield in which the campaign against the saloon is being waged with energy and promise of success. One of the latest issues introduced by the liberal government in England is a bill providing for the gradual absorption of the liquor traffic by the government, during a period of fourteen years. It is the belief of the most aggressive enemies of the traffic in Great Britain that by making the business a government monopoly it can be controlled and its conscienceless violations of the law and ordinances can be eliminated. It will have the same standing as the trade in tobacco in France and salt in Italy, and the incentive to evil which grow out of the enormous profits made by an uncontrolled trade will disappear.

Two things mark this movement as unique from the standpoint of American temperance agitation. The first is that the effort is being put forward, not by temperance societies or political parties out of power, but by the administration itself, which is prepared to risk its life upon the passage of this bill, which so vitally threatens the liquor traffic that every effort is being made by the breweries and the public houses, as they are called, to organize opposition to it. The second is the fact that temperance sentiment in England seems to favor the plan of putting the manufacture and sale of all alcoholic beverages directly into the hands of the government where it can be controlled and where it is believed the evils which result from the open and aggressive saloon will be obviated. Political and social conditions in England, which are very different from those in the United States, seem to favor this solution of the difficulty, and even the most earnest advocates of temperance and abstinence are advocating this plan.

It is a cheering thing to observe that though the methods of temperance agitation and campaigning differ with the difference of national habit and custom, yet the problem of destroying the traffic in intoxicating drinks is becoming a world question, and to its solution the best men in all the western nations are devoting their time and energies.

THE CONGRESS.

By the time this issue of the Christian Century reaches its readers the sessions of the Congress at Bloomington, Ill., will be well under way. While that is the gathering of chief moment there are several others grouped about it each of which is of concern to the brotherhood. Among these will be the sessions of the Central Illinois Ministerial Association, the American Christian Educational Association and the committee on organization of a publication society.

The Congress has come to be one of the important features of the annual calendar of the Disciples. It is what its name implies, a coming together of the representative men of the brotherhood to confer regarding questions of moment in the life and thought of the churches. It is not a legislative body but a parliament in which freedom of speech is the one desirable thing. Perhaps in our busy age there is too much talking in proportion to the thinking actually accomplished. Conventions are the order of the day. Press and pulpit are claimant and insistent. It may be that there is an overplus of talking which marks a meagreness of thought and feeling.

But no gathering could be held with better promise of good results than that in which the men and women who are studying the life of the age and are trying to get below the surface of things to the reality are come together to speak of their common faith, their hopes and purposes. Some at least of those who have a part in the Congress utterances are of this sort. Their names are familiar wherever Christian philanthropy, social uplift and religious discipline are talked of. The value of such a gathering to all who attend is not to be put into common speech.

We hope to give a full account of the Congress sessions next week.

MEN OF NOTE.

The continued illness of the British premier, Sir Henry Campbell-Bannerman, has made it practically certain that his resignation will be presented at an early date and a new ministry will be formed. It is generally understood that Mr. Asquith, the present chancellor of the exchequer and leader of the administration in the premier's absence, will become the head of the new administration. The departure of Campbell-Bannerman or "C.-B.," as he is affectionately called, will be a distinct loss to British statesmanship. He has none of the brilliancy of Lord Rosebery, Mr. Balfour or Gladstone, his predecessors in the office, nor has he behind him the traditions which made Lord Salisbury a favorite as head of the government. But his success as premier has astonished all observers, and his administration, which threatened at first to be of but short life in spite of the majority with which it was ushered in, has endured and has inaugurated some notable reforms in English life.

Rev. Thomas Spurgeon, the son of Charles Haddon Spurgeon, has been pastor of the Metropolitan Tabernacle in London during almost the entire period since his father's death. During the past two years, however, he has been an invalid to such an extent as to prevent his work with the church, and has spent most of his time on the continent in the effort to regain his strength. This at last he perceives to be out of the question, and he has presented his formal resignation which has been accepted with reluctance by the congregation. His assistant pastor, Archibald Brown, will continue with the church established many years ago by the great Spurgeon. The resigning pastor has been fourteen years with the church and during that time no less than 2,200 members have been received into its fellowship.

An organization that may be fairly considered cosmopolitan is the new Y. M. C. A. branch recently established at Kuala, on the Malay Peninsula. Its membership of over three hundred men is composed of Protestants, Roman Catholics, Hindus, Mohammedans, Confucians and Buddhists. Internationally it represents Europeans, Eurasians, Chinese, Malays, Tamils, Singhalese and Japanese, all intent upon the studies of electricity, stenography or building construction. That of the Association there is democratic as well as cosmopolitan is attested by the unusual accomplishment of persuading Tamils to mix with the Chinese, Malays with the English. It is an example of toleration that shames many of our own petty prejudices.

* * *

Several missionaries have left this country to preach the gospel in foreign lands, being persuaded that they had the "gift of tongues." Rev. S. C. Todd of the Bible Missionary Society writes from China to the Baptist Argus that he has met a number of these persons in that country, India and Japan, but in every case their speech was an "unknown tongue" to the people they sought to address.

* * *

Venerable institutions are no more exempt from insanity than venerable men. The church damns the grasshoppers. There has been preserved in the register of the cathedral of Laon an episcopal edict (dated 1120) against weevils. In 1516 an official of Troyes issued this order: "To all parties concerned: Doing justice to the request of the inhabitants of Villenoxe, we warn the caterpillars to withdraw within the space of six days, and in default of this, we declare them accurst and excommunicated."— Victor Hugo.

My Jesus, as Thou wilt!
If among thorns I go,
Still sometimes here and there
Let a few roses blow.
But Thou on earth along
The thorny path hast gone,
Then lead me after Thee,
My Lord, Thy will be done.

—Benjamin Schmolke.

* * *

If prayers of thanksgiving were commoner, the whole life would be indefinitely enriched. The eye would ever be kept awake and clear for the hundred tokens of a Father's love that fall unnoticed about our path every day, and the heart would be more sensitive and responsive to the great salvation.—J. E. McFadyen.

In View of Our Centennial—III, The Ordinances

Perry J. Rice

In our exposition of the position of the Disciples we have thus far considered "The Name," and "The Creed." We come now to consider the attitude of the Disciples with reference to the ordinances. The word ordinance means "that which has been ordained or appointed." When it is used in connection with the Christion religion it refers to the specific things which the Lord has appointed. It is not a prominent word in the New Testament. It is, however, used a number of times, usually referring to the requirements of the law. It has come into much greater prominence in Christian history, being used to designate certain specific appointments of the Christian religion. Of these there are two quite universally recognized. They are Baptism and the Lord's Supper.

In discussing the subject of baptism let us remove from our minds as far as possible any thought of controversy or debate. We shall perhaps be able to put ourselves in this frame of mind if we seek simply to enumerate the several very patent and quite universally received positions with reference to the subject. In the first place it is everywhere recognized as having a place among gospel requirements. This was prominently true in the work of John the Baptist. Jesus himself submitted to it, saying as he did so, "Thus it becometh us to fulfill all righteousness." Moreover he gave it a place in the great commission. Throughout the early apostolic history as recorded in Acts, and the several Epistles it is given proportionate prominence. In the second place, it may be said with the utmost assurance that immersion in water has been universally recognized as fulfilling the requirements of the New Testament as far as the form of administering the ordinance is concerned. It is true, of course, that other forms have been very largely practiced but they have been recognized as substitutes for immersion on the ground that the form is of no particular consequence. It is well to remember that the practice of these substitutes has been the occasion for most of the controversy that has been waged over the subject. Pedobaptists, therefore, and not Baptists must shoulder the resonsibility for this prolonged war of words within the church. It would seem that in the interest of peace and of union, if for no other reason, the use of these substitutes might be discontinued.

In the third place, throughout the history of the church baptism has, with the fewest exceptions, been recognized as having a place in the divine economy. Practically all of the churches make it a condition of church membership. This universal position implies that together with faith, and a contrite heart, baptism is linked as one of the primary conditions to the enjoyment of the blessings promised in the gospel. This last proposition may not be quite so universally acceptable as the two which precede it, but taken just as it is stated and reading nothing into it and nothing out of it, most people would assent to it.

The three propositions named by no means cover all the questions that may arise. It is indeed at this very point that the mind of man begins to inquire as to the exact significance of baptism and its relation to the forgiveness of sin and our acceptance on the part of the Father. Many judgments have been held upon this point and as yet none can be said to approach general acceptance. The reason for this is apparent. It is a question dependent upon the interpretation of numerous passages of Scripture concerning which somewhat widely variant judgments may be held. But exact definitions at this point are not at all essential to the ordinance itself. All of the demands are fulfilled when one in loving obedience to the divine will and in accordance with the universal positions above referred to, submits to baptism. We may safely leave the results with God. Whatever judgments one may hold with reference to the relation of baptism to the forgiveness of sin, do not in the least alter the fact. It is important therefore, that we do the thing required in the way indicated in the New Testament and we may rest assured that since all the requirements of the gospel have their end in securing to man his highest good, this action on our part will not be suffered to fail of its intended purpose. In other words, those who in faith and a spirit of obedience have been baptized may rest in perfect assurance that so far as they are individually concerned the question is forever settled. There can be no possible controversy in the minds of such people upon the subject since they are conscious that whether it be of great or of little importance they have fulfilled all its requirements. It therefore appears that in these universally accepted propositions all that is essential to the ordinance is included.

This is the position which the Disciples have held from the beginning though in the discussion of the subject we have often been led far afield. Division of opinion on some of these questions of interpretation led to the separation of Baptists and Disciples after they had worked together for about a decade and a half, and these differences of opinion still continue to serve as hindrances to the complete union of the two bodies. Probably there never will be a complete agreement, and in view of this it would seem unnecessary much longer to delay union when the essential features of the ordinance are honored alike by both bodies. Our convictions, however, based upon the interpretation of the Scriptures which we, or those with whom we are immediately associated have made, are tenacious things and therefore a degree of patience, not often exercised, is important on the part of all concerned. It is well to remember that there is a position with reference to the ordinance of baptism which is not in dispute and those who hold that position need only to abide the time when others will be willing to accept it.

The ordinance of the Lord's Supper is also of interest. With reference to it there is abundant opportunity for controversial discussion. Questions with reference to its origin, its position in the early church and the particular significance that was attached to it are not only interesting but important. To enter upon the discussion of any of these questions in this essay would carry us far beyond the limits of our expressed purpose. Let us at once divest our minds of any mystical ideas which are so likely to attach themselves to this ordinance. It is pre-eminently a remembrance institution. "This do in remembrance of me," is the word of the Master. Speaking of the ordinance, Isaac Errett once said: "We invest it not with the awfulness of a sacrament but regard it as a sweet and precious feast of holy memories designed to quicken our love of Christ and cement the ties of our common brotherhood." The necessity for such a memorial may be easily seen. It is easy to forget. We allow to lapse from our memories our most sacred experiences, and the loved ones of to-day if they are removed from our midst are all too soon forgotten. The world with its innumerabe interests crowds in upon us and before we are aware of it, it has obliterated from our lives the aspirations that, under other circumstances, love has inspired.

Moreover the ordinance of the Lord's Supper emphasizes the elements of chief significance in the life and ministry of our Lord. It speaks to us of his "broken body" and his "shed blood," all of which he endured that he might bring us to God. It places before the mind in the most vivid possible way the suffering servant of the world. It is a material picture of the very center and circumference of the work of Christ. It says plainer than any language could utter, "He gave his life for us, and we therefore ought to give our lives in the service of the world." The Lord's Supper therefore is not only a memory, sweet and precious, but a clarion call to service. It says to every humble hungering soul,

> "I gave my life for thee,
> My precious blood I shed,
> That thou might'st ransomed be,
> And quickened from the dead.
> I gave my life for thee,
> What hast thou done for me?"

The full significance of the Lord's Supper is never felt until the last line of each verse of this beautiful hymn of Frances Havergal is borne in upon our hearts as a personal call to sacrifice and service.

It has been the custom of the Disciples to observe the Lord's Supper on every first day of the week because, in the first place, this is in accord with the custom of the early church. There is, however, another reason which it may be well to emphasize. If the ordinance has such significance and value as we have said, then every reason that would induce Christian people to observe it at all would urge its frequent observance. Our public services in the Lord's house are not always as helpful and inspiring as they might be. The preacher often feels the inadequacy of his own message to meet the deepest needs of the people to whom he speaks. But when this memorial service is added he has the consciousness that taken as a whole the hour cannot have been spent in vain. With this picture of the suffering Savior indelibly printed upon the minds and hearts of the people, they cannot fail to go back to their offices, factories and shops, or to the routine duties of the home with new resolutions and a quickening sense of purpose to serve and to make that service however humble, glorious.

Minneapolis, Minn.

The Good and Evil of Church Letters

G. B. Van Arsdall

The custom of giving church letters is one that has been in vogue for a long time The purpose of the letter has been to serve as a certificate of membership or statement of the Christian character and good standing of persons moving from one locality to another. The thought in it evidently has been to avoid a church being imposed upon by someone seeking membership who was not worthy. It served also as a testimonial of appreciation of the services rendered by the individual to his own church when he moved from that church to some other community. The results of the custom in this respect have, of course, been wholesome, but on the other hand, there have been some difficulties attending the matter. One of these has been the question of what constitutes good standing in the church. In every congregation there are some, at least, who are not actively engaged in the work, but with whom the church is exercising patience and cultivating them in the hope that they may grow into an active practice of Christian virtues. When such persons call for a letter it is difficult to know how to treat such a request, and yet the difficulty is by no means inconsistent with the attitude of the church toward such persons in retaining them as members, and endeavoring to cultivate Christian graces in them.

But perhaps the most serious outgrowth of the custom of granting church letters has been that it has created a false conception as to what church membership is. To illustrate what it means, one of the difficult problems with every pastor is to induce those who move into his community, who are members of the church elsewhere, to formally identify themselves with the church, or, to put it into the language of general usage, to put their letters into the church.

But before considering this false conception, let us introduce some of the reasons commonly given for withholding membership from the church to which one has moved. Especially in the city we not infrequently meet with people who avail themselves of the fact that they are not formally identified with the church there to spend months, and sometimes years, in going about from church to church, and thus dissipating their energies without centering them on any particular work. Then we not infrequently hear such expressions as this concerning the matter, "We have been members of the old home church since we were children, and we cannot bear the thought of taking our letters away from that church." Another reason often given is the fact that the individuals were very much dissatisfied with the conduct of affairs in the church of which they were formerly members. Perhaps the church was quarrelsome, or there were those in it, who in their judgment at least, sought to "run things." But the more common excuse given is the uncertainty of permanent residence. It would be surprising to those not acquainted with the facts to know how many people who move to a city withhold their fellowship and co-operation in the church for years, because the permanency of their residence there is uncertain. The writer recently met those of a family, who have moved to Cedar Rapids, who lived in Des Moines for eleven years, and yet never identified themselves with the church there, because at no time during that period was it certain that they might not move away from the city soon. All these, and many others, are reasons commonly given for not taking fellowship with the church. It would be interesting and profitable to discuss each of these at length, but we speak of the matter here only to call attention to the false conception of church membership that has grown up as a result of the custom of granting church letters. For instance, when one speaks of leaving his letter in the church from which he came, he conveys the idea that he has left something tangible behind him. Now the only thing which one leaves behind is the record and memory and influence of his life, and the church letter is simply a testimonial to that fact. That he is a member of the church from which he came is true only in the sense that his name may be on the roll of the church. From that church he may receive a statement concerning his character that will admit him into another church, but a man has no church membership, in the truest sense of the word, apart from the place where he lives and fellowships in the Master's work, and if he does not live somewhere and work somewhere, it matters not where his name may be enrolled.

The pathetic side to this matter is in what the church suffers from this misconception. None of us know how long we may live in any particular community, and certain it is that we will not live anywhere on the earth permanently. In every other line of business it is the normal thing for a man to seek out those who are engaged in his profession or business, learn its condition and needs, and seek to benefit both himself and the business by an interest and participation in it. It would seem that in the matter of church membership, which to a Christion ought to be the most important thing in his life, it would be the natural thing for him to seek out the church first, and take fellowship immediately upon his arrival in the city. Such a course would make the church and its work the matter of first importance with him, and his influence there the thing about which he was most anxious. Even should one stay but a few months in the church, he does not know what influence such an active interest upon his part may have upon others, and it is certainly the wholesome and natural thing for him to do, in order to cultivate his own spiritual life.

The writer has seen so much of the evil effects of this misconception of church membership that he has come to the conclusion that it would be a wise policy for the church in any community to enroll the names of members who move to that community on the list of the church membership, assign them work, have an oversight of them, and in short, sustain the same relation to them that it does to those who observe the formal custom of presenting their letters and coming forward to receive the hand of fellowship. This need cause no offense to such persons, indeed it is rather a compliment to them, to take such recognition of their worth and place and what is expected of them, and what in their hearts they really expect of themselves. A politician does not formally give the hand of fellowship to a member of his party who moves to town. He simply expects that he will go on voting and working for his party as he has always done. Should the church do less? Let us think on these things.

Cedar Rapids, Iowa.

Twentieth Century Church Equipment—I

S. R. Badgely

The topic "Twentieth Century Church Equipment" implies that there has been some sort of church equipment in the centuries preceding ours. It might therefore be interesting and profitable to review briefly the history and development of church building in order to judge how the present may be related to the past.

The most enduring history of the human race in all ages has been written in the buildings which it has erected. From the earliest type of shelter to the most magnificent palace, all tell us some story of the wants and wishes, toils and tastes, hopes and home life of their builders. The tent of the Bedouin and wigwam of the Indian, speak of the nomadic life of their occupants, the one in search of pasturage for his flocks, and the other in pursuit of game or fish.

So well understood is the language of buildings that the ruins of habitations long destroyed are a most valuable heritage. Fragmentary ruins of Egyptian, Greek and Roman buildings have added much to our knowledge of these interesting people and enable us to trace the genealogy of architecture in its earlier development.

The long buried Pompeii yields up many of its secrets, as its buildings are exposed to view, and even the Sphinx with all its reputation for silence, has not been without its story.

The most ancient and enduring structures of which we have knowledge are tombs built, or rock hewn, to preserve the remains and perpetuate the memory of the dead, and temples erected either to placate the anger of the gods or as an expression of gratitude and a place of worship.

The earlier form of temples provided simply a shrine for an image worshiped as a god, or which stood as a symbol of a god, so that the heart's desire for communion with a higher order of being might have something tangible to appeal to in petition, gratitude and sacrifice.

The tabernacle of God's chosen Israel was an adaptation of these temples with the Ark of the Covenant, the cherubim and the shechinah, representing the visible presence of the one true and living God, occupying the inmost chamber, or holy of holies. Solomon's temple, inspired by the gratitude of David his father, adhered to the same plan as the tabernacle with each dimension doubled.

In the formative period of the church certain great truths were essential, all of which were emphasized in the temple and its equipment. God's people, sur-

rounded by polytheistic nations with gods for all purposes and all occasions, with charaters as diversified as human ingenuity and passions could conceive, must be taught first of all that there is but one true and living God, creator of all things, pure in life and character, and that this God required his people to be like him. Hence we find in the tabernacle and in the temple which displaced it, one only visible symbol of God, sacredly guarded from all save the high priest and he was permitted but once a year to come into the presence and that only after extraordinary preparation and purification.

The temple with its outer and inner courts, holy place and holy of holies with strict ceremonies of washing and cleansing, were impressive object lessons in purity and holiness. Every article in the elaborate and expensive list of furnishings had its use and taught its lesson. The temple and its equipment was in every essential detail adapted to and suitable for its time and mission.

God who has all time and eternity in which to accomplish his purposes, regards time as an element in all his work and in the development of his people. Israel, inspired, directed and used equipment and methods corresponding in purpose to our most advanced kindergarten work.

The coming of Jesus Christ on earth found the Jewish temple the principal building devoted to the worship of God. The form of worship and climatic conditions of that age and locality had not developed the enclosed auditorium for large congregations. The teaching and preaching of the Master was for the most part in the open air, on mountain slope, by sea shore and at the road side.

As teaching and preaching became more and more a prominent feature in the Christian propaganda and with the extension of the church to other and more northern climates, there came the necessity for buildings which would shelter and accommodate large gatherings of people.

Meantime the Romans had evolved from the Greek Stoa a form of building called the basilica, used as a hall of justice. Many of these buildings were appropriated for Christian worship and new churches were built after the same general plan until the name basilica came to stand for a Christian church. The Roman basilica had a raised tribune opposite the main entrance which in the adaptation for Christian worship easily became the sanctuary or chancel which still remains an important feature in ecclesiastical architecture. Symbols, images and paintings gradually became important factors in church furnishings and decoration. Thus art reached its highest development under the fostering care of the church and inspired by a deep religious spirit.

The excesses of the period called the "Dark Ages" brought on a reaction known as "The Reformation" when many fine churches and priceless works of art in sculpture and painting were mutilated and destroyed in a spirit of rampant iconoclasm. Thus it was that along with Protestanism came a prejudice against the use of material forms and symbols of any description and a decided preference for plainness almost to the point of ugliness, all of which was quite discouraging to architecture and art.

The Church, however, in all ages has been the greatest patron and conservator of architecture and art. It has done more than any other institution to inspire and make possible the erection of noble and permanent monumental structures. Architecture, therefore, owes to the Church a debt of gratitude which entitles it to the very best product of architectural skill.

Church Architect. Cleveland, Ohio.

Chicago's Fifty-Year Old Y. M. C. A.

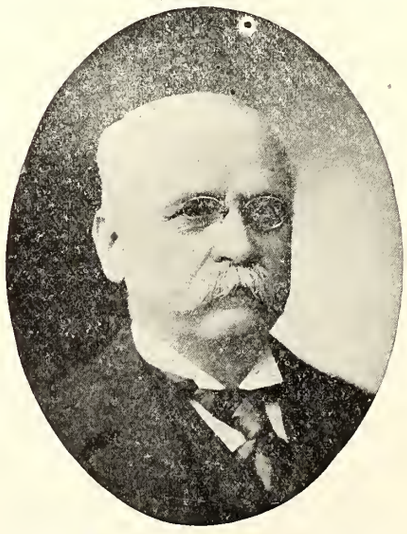
Oliver R. Williamson

In that historic London upper room the world wide Young Men's Christian Association had its birth June 6, 1844. Thirteen years later a financial panic, checking business and bringing despair to thousands, spread through the United States. In the wake of disaster came a wonderful religious revival, scarcely less widespread; the awakened zeal for evangelism led to a deeper sense of the spiritual needs of the cities and organizations of the Y. M. C. A., first in Montreal and Boston, then in other large communities, became the centers of Christian effort.

In Chicago the "Young Men's Society for Religious Improvement," recognizing "the benign results" obtained through these Associations, proceeded on March 29, 1858, to change its form of organization to that of the new movement. Cyrus Bentley, later well known in Chicago, became its president; Dwight L. Moody's share in the beginnings is a part of the world's religious history; and there was in active connection with the work such men as John V. Farwell, A. L. Coe, B. F. Jacobs, L. Z. Leiter, H. J. Willing, Orrington Lunt and E. S. Wells. William Blair and W. W. Boyington were among the incorporators. The first Board of Trustees included E. W. Blatchford, Cyrus H. McCormick and George Armour. Ever since these days the Association has claimed in peculiarly large measure the support and active interest of the leaders in Chicago's material upbuilding; the Committee of One Hundred that has been laboring enthusiastically since last June in preparation for the semi-centennial celebration is probably quite as representative and certainly a more comprehensive body of men who have "made good" than the one of early days.

Chicago in 1858 was a rough hewn town of 90,000. What she is now everyone knows. Despite her large foreign population she is the typical American city. Her stamp is upon much of the marvelous progress of the great west, and to her she draws of the best material for American manhood from the farms and smaller communities, to make or to mar, to refine or to destroy. Out of this crucible have come men of the sort that make nations.

Chicago's leadership in material things is undisputed in the trans-Appalachian region. Spiritually, perhaps the same badge of supremacy may not be placed upon her. But in one particular Christian effort has held its own with the more



Mr. E. P. Bailey, President of the Y. M. C. A., Chicago, Ill.

sordid endeavors of a striving Americanism. Though the work of her Y. M. C. A. to-day is sharply differentiated in outward form from that of the sixties, it still sets the pace for specialized work for young men. Here, where may be found the largest single department in the world, is the proving ground for men and measures. In the multifarious operations new standards of efficiency are developed, and from its offices and its training schools have gone forth youthful veterans who man the associations in smaller cities, who direct or share the foreign work at home or in the field, and who follow Uncle Sam's boys in Panama or in the Philippines.

More than a mere local interest there is, then, in the celebration of the fiftieth anniversary of this Association. The organization has kept abreast of the growth and changing character of the western metropolis, being thus typical of the effort of the Church to be, as a unified multitude, what Paul endeavored to be individually—"All things to all men." First a hired room furnished "A common place of resort, to which to invite the idle and thoughtless young men of the city, where they may pass their time pleasantly and profitably in reading and in intercourse with Christian young men, and thus be brought under religious influences;" now, by various stages and by cautious unfolding the Association has become a broadly organized body having under its care four general, six railroad and ten student departments located at strategic points; owning hundreds of thousands of dollars worth of property and making use of every dollar's worth of it; claiming during the year some 12,000 members and doing for young men what no other one agency could be conceived of as doing. The enrollment in educational classes exceeds 2,000.

It is worth while to go back and touch upon some of the more salient points of the Association's development. Advent of the Civil War brought with it new problems for those who were striving to save men. The Association shared in the common spirit of patriotism, and under the leadership of Major Whittle, five companies of young men, nearly all Christians, were enlisted for the Union Army. These with an equal number of companies constituted the Seventy-Second Illinois Infantry and gained honor for courage in the field. A Y. M. C. A. was organized in the camps, and in the work of the Christian and sanitary commissions the Chicago organization was a

leader. During the war and for two years afterward, quarters were occupied in the First Methodist Church block. Then the generosity of John V. Farwell made a building possible, two "Farwell Halls" in succession being destroyed by fire before the structure was erected which endured until, in the early nineties, the present fine building housing the Central Department and the general offices was occupied. Within the third hall Moody and Sankey and scores of preachers, singers, lecturers and evangelists, whose names are written in the book of fame were heard by Chicagoans and by the hundreds of visitors who sought out a meeting place known all over the world.

Organization on a metropolitan basis, the coming as general secretary of L. W. Messer, and the business like and progressive administrations of Presidents J. W. Houghteling, J. V. Farwell, Jr., J. H. Eckels and E. P. Bailey have marked a new era of which a fresh stage is to begin with the coming celebration. By a million-dollar fund with which the event is to be signalized, way is to be cleared for extending one of the most important developments that have proved their worth in recent years—the dormitory system. Besides providing the excellent influence of residence in wholesome surroundings, these facilities eventually pay for themselves and thus sustain the beneficiaries' self respect. To this fund John G. Shedd has pledged $100,000, Mrs. T. B. Blackstone $25,000 and A. W. Wieboldt $30,000, and the prospects for complete success are good.

In closing this brief article the aims of the Association, and the understanding of those aims by the typical business man, may be well expressed in the words of Mr. Shedd: "One of the most vital needs of a great city like Chicago, where thousands of young men come annually from the smaller cities to make their way in the world, practically without friends, is an environment which will encourage the growth of their moral and intellectual qualities. They should not be left to themselves. Society owes them direction and assistance." Mr. Shedd himself came to Chicago as a clerk at 22.

BLESSED ARE THE MERCIFUL.

Any of us may profit by a little old fashioned, thorough-going self examination occasionally. No better basis can be found for this personal review than the Beatitudes. Item by item am I qualified to claim these blessings? Am I making any progress toward becoming better fitted to receive them? Am I not especially neglecting the habit of the Merciful?

Such self investigation may well be prompted by the joint call that has gone out from the Christian Woman's Board of Missions and the National Benevolent Association for the observance of Easter. They appeal particularly in the name of the little ones of all lands. Do heavy coal bills, the exactions of the beef trust, the continued expensiveness of fashionable clothing, and even the reduced incomes out of which some of us have been compelled to meet these various demands of our circumstances, justify us in passing by the Easter call and the opportunity to do something toward claiming the Master's reward? "Destroy not with thy meat him for whom Christ died."

W. R. Warren, Centennial Secretary

CENTENNIAL BIBLE SCHOOL DAY

Special emphasis is being placed on the raising of the centennial fund in Kentucky during the month of April, and the first Sunday in the month is known as Centennial Bible School Day all over the state. More than one hundred churches have pledged themselves to take special offerings on this day. It will be remembered that the centennial undertaking in Kentucky is the raising of $25,000 for the endowment of a Bible school department in the college of the Bible at Lexington. About $5,000 has been raised in cash up to the present time, and it is hoped that at least $10,000 additional can be raised during the month of April. The churches and schools are responding nicely. A program of suggestions may be had free on application, and mite boxes and other supplies are also to be had. All offerings should be sent promptly to Robt. M. Hopkins, 218 Keller Bldg., Louisville, Ky., and they are invested at once at six per cent interest, the interest going to increase the fund.

Central Y. M. C. A. Building, Chicago, Ill.

Let all Kentucky churches plan for a BIG centennial offering the first Sunday in April, or the first Sunday thereafter convenient.

R. M. Hopkins.

ELLA ELBERT JOHNSON TRUNDLE.

I feel sure you will permit in your columns some words concerning the life and home going of Sister Ella Elbert (Johnson) Trundle, who left us Jan. 18th last.

As all her friends know Sister Trundle has been an invalid for sixteen years yet her patience, faith and endurance were remarkable. Reared in most cultured surroundings near Lexington, Ky., yet she was humble and loved the lowliest. Serene and calm she lived her life of suffering keeping to herself the pain of that life for she did not wish to worry people. Her husband, Dan E. Trundle, minister of the Christian church at Rialto, Cal., said he depended upon her more than she on him. He says "I saw through her eyes, acted through her judgment, felt through her pure love and interpreted the Word through her heart." She was saddened at the thought of not being useful and yet few people were more useful in life. She was a great reader, thinker and was well educated, very proficient in her college work. From a hospital here at San Bernardino her soul went back to God and we laid her frail body to rest in the beautiful cemetery at Rialto. It was my privilege to conduct her funeral service. I say "privilege" because hers was a life of victory and it is always a privilege to participate in victory. The Brooks Brothers, who were at that time in a meeting at Riverside together with Bro. Anderson, minister at the same place, were with us and rendered aid in song and prayers. The local ministers also assisted in the service.

For Sister Trundle I believe "to live was Christ, to die was gain."

At the early age of 39 years her sun has set but the aroma of her life will last in the hearts of her friends forever and the joy of a hope of meeting will compensate for the parting now.

E. E. Lowe.

WHEN I HAVE TIME.

When I have time, so many things I'll do
To make life happier, and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more the weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise.
When I have time.

When you have time the friend you hold so dear
May be beyond the reach of all your sweet intent,
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time. Ah, friend, no longer wait
To scatter loving smiles and words, or cheer,
To those around whose lives are now so dear.
They may not meet you in the coming year.
Now is the time.

—Selected.

Keep the wolf of worry from your door and the rest will take care of themselves.

There always are few friends to mourn the loss of the man who made no enemies.

Few men are in moral danger as great as those who proclaim religion so strenuously they feel no need to practice it.

Henry F. Cope.

Lesson Text John 11:32-44	The Sunday School Lesson	International Series 1908 Apr. 12

The Grave at Bethany*

H. L. Willett

The town of Bethany lies about a mile and a half east of Jerusalem behind the Mt. of Olives. It is reached either by the main Jericho road which circles the hill, or by a foot path leading down from the top of the Mount past the church which marks the supposed site of Bethpage. Bethany itself is a jumble of unkempt looking houses mingled with many ruins of a former period. Among the ruins there are pointed out the traditional house of Simon the leper and the house of Lazarus and his two sisters. These are, of course, worthless traditions for the buildings at furthest could not have been more than a few centuries old. All that can be relied upon is the fact that this is unmistakably the same village in which Jesus passed so many hours of his earthly life. Its present name El Azarieh is the reminder of the Lazarus of New Testament stories. The traveler is shown as the most interesting spot in the village, a tomb which is entered through an opening in the stone wall bordering one of the crooked streets. You enter following the guide who hands you a candle as you descend some twenty steps to a small square chamber. From this in turn you go still lower to a diminutive crypt to enter which you have to stoop very low. The lights carried by those who enter are scarcely able to more than reveal the darkness of the place. Here it is insisted Lazarus was buried. Of course the only foundation for this belief is the fact that it is a fairly well preserved tomb which must go back well toward the early Christian period. More than this cannot be affirmed. Destruction has so often swept over the region that every authentic trace of former sites has been obliterated.

Here lived Lazarus the Jew and his two sisters, Mary and Martha. By what incidents Jesus came to make their acquaintance is not known, but the place was restful and the friendship with the three was genuine and delightful. It was a brief walk from Jerusalem to this retreat where a night could easily be spent during even the most strenuous period of teaching in the city. Jesus had been often at this home. He was to spend here those last nights before the tragedy of the cross, going out each evening from Jerusalem.

It was during Jesus' ministry in Perea, east of the Jordan, that news came to him that Lazarus was very ill. He was besought to come at once. He understood better than the disciples the import of this message. Instead of going at once he delayed, much to the astonishment of some of the circle. It is scarcely possible that this delay was due to Jesus' desire that Lazarus should die. Even the motive of wishing an opportunity for so great a work of power seems hardly consistent with the character of our Lord. It is more probable that he was waiting for a clearer vision of his duty and the will of God. He had no desire to make a display of miracle. He knew only too well how shallow and temporary was the faith which rested on such a foundation.

But presenty he told the disciples plainly that Lazarus was dead and announced his purpose to go at once to the Bethany home. They knew the danger which such a visit involved in the present excited condition of the public mind, and especially the official mind, regarding Jesus. Why he should have waited when his presence might have saved his friend's life and now make the hazardous journey when all hope was over they could not understand. But with loving loyalty they responded to Thomas' brave words, "Let us go up that we may die with him." They were willing to brave martyr deaths for the sake of companionship with their Lord.

The interviews of Jesus with Mary and Martha are pathetic indeed. Both of the sisters voice their sense of keen regret and gentle reproach in the words, "Lord if thou hadst been here our brother had not died." Their faith could not look further than the fact that Jesus' presence had been sufficient to bring healing and help to the afflicted of their people. But from this last blow there was no recovery. There was merely the sad consolation of Jesus' visit to the stricken home. It is significant that the longer of the two interviews between Jesus and the two sisters is that recording his conversation with Martha. It may be that the grief of Mary was too deep to find consolation in words, although she had hung upon Jesus' teachings in the days when the busier Martha was engaged in acts of hospitality. But now it is with Martha that the Lord opens the great themes of life and death. The resurrection was a commonplace of Jewish teaching in that age, but Jesus wanted to show this troubled sister that life is independent of mortality and consists in a quality of being upon which the touch of death can never come.

The words, "I am the resurrection and the life" are more than the central utterances of the liturgy of the dead. They are the secret of the life that cannot die. They point the troubled spirits of earth to the truth that life consists not in years, times and places, but in the presence of God within the soul and such companionship with the divine as transfigures being into deathless power. Who that has read the Euthanasia of Sydney Carton in the Dicken's Tale of Two Cities, has not risen to a new sense of the fact of Christ in human life and of the significance of Paul's insistence that through the power of the daily resurrection from sin and self mortality is swallowed up of life.

With this fact so potently set forth in the story of Lazarus there is coupled another of scarcely less significance. It is the sympathy of Jesus. If the longest verse in the Bible instead of the shortest had been dedicated to the enshrinement of this truth it could not have been made more impressive. In that moment Jesus who was master of life and death, looked upon this little group of mourners as the representatives of all those who watch their loved ones as they pass out through the gates of death. It was the cry of human bereavement heard through all the ages to which his heart responded and in the fullness of his sympathy with these stricken ones "Jesus wept." Edward Denny's fine words emphasize this human sympathy of our Lord.

"Jesus wept, those tears are over,
But his heart is still the same,
Kinsman, friend and elder brother,
Is his everlasting name,
Savior who can feel like thee,
Gracious one of Bethany."

The raising of Lazarus was but an incident impressive of the truth which Jesus had uttered. That life to which Lazarus was recalled was brief and troubled as before, but within there was the stronger current of the life indeed of which Jesus had spoken to Martha. The forthcoming of Lazarus from the grave was only a partial triumph over death which waited in the shadow for a deadlier stroke, but the words of Jesus have opened the gates of life to all mankind and death is swallowed up in victory.

*International Sunday School Lesson for April 12th, 1908. The Raising of Lazarus; John, 11:32-44. Golden Text, "I am the resurrection and the life;" John, 11:25. Memory Verses, 43, 44.

DAILY READINGS.

Mon. Jesus the source of life, Psalm 107: 1-20; **Tues.** Jesus the giver of life, John 1: 1-14; **Wed.** Jesus has the keys of death, Rev. 1:7-18; **Thurs.** Jesus strengthens the faith, Luke 22:28-35; **Fri.** Widow's son restored, Luke 7:1-17; **Sat.** Jarius' daughter restored, Luke 8:41-56; **Sun.** If thou dost believe, John 11:30-46.

A Modern Meditation.

Idle not; for idleness is the mother of all sins.

Neither dawdle nor dilly-dally; for the dawdler groweth weary and accomplisheth naught.

Delay not, nor postpone; for more crimes are due to postponement than to deliberate intention.

Hesitate not an hour in performing thy tasks; for the only way to get a thing done is to do it now.

Glower not, nor grouch; for it is a fearful crime to make other people unhappy.

Never indulge thyself in despair; for there is no surer way to miss all the good things that are coming to you.

Neither indulge in vain retrospection; for what is done is done forever, and the only wise thing is to forget it.

Blame not thyself nor any other person too much; for there are laws stronger than any of us that govern the universe.

Make hope and industry thy habits; for by these two practices shall a man reach the highest place—even contentment.—Ex.

He who does not look forward with reverence will look back with regret.

Scripture Lu. 24:23 Matt. 28	The Prayer Meeting	Topic for Apr. 15

Easter Visions

Silas Jones

The joy of the Easter vision is set over against the despair of Good Friday and the Sabbath following. Darkness settled down upon the disciples when the Lord was condemned and crucified. They were dazed, they were without plan or hope when they heard no longer the voice that had been their guide and inspiration. When Adoniram Judson was asked what was the greatest pleasure he ever experienced, he replied: "What would you think of floating down the Irawaddy on a calm, moonlight evening, with your wife at your side, and your baby in your arms, free, all free? But it means twenty-one months of qualification in a Burman prison to understand what that means." We need to know something of what the world would be without Easter if we are to understand the full significance of the visions of the first Easter morning. If we will only face the facts, our joy will be great not only at the Easter season but also at all seasons. The limitations of earth are removed for those who see the living Christ.

Man's idea of death has been changed by the resurrection. Had there been no Easter vision, Chrysostom would have been a brilliant rhetorician and probably nothing more. But here is what the believing Chrysostom says about death: "Death is a rest; a deliverance from the exhausting labors and cares of this world. When, then, thou seest a relative departing, yield not to despondency; give thyself to reflection; examine thy conscience; cherish the thought that after a little while this end awaits thee also. Be more considerate; let another's death excite thee to salutary fear; shake off all indolence; quit your sins, and commence a happy change. We differ from unbelievers in our estimate of things. The unbeliever surveys the heaven and worships it because he thinks it a divinity; he looks to the earth and makes himself a servant to it, and longs for things of sense. But not so with us. We survey the heaven, and admire Him that made it; for we believe it not to be a god but a work of God. I look on the whole creation and am led by it to the Creator. He looks on wealth and longs for it with earnest desire; I look on wealth and condemn it. He sees poverty and laments; I see poverty and rejoice. I see things in one light; he in another. Just so in regard to death. He sees a corpse and thinks of it as a corpse; I see a corpse and behold sleep rather than death. Consider to whom the departed has gone and take comfort. He has gone where Paul is, and Peter, and the whole company of the saints. Consider how he shall arise, and with glory and splendor."

"Go quickly, and tell his disciples." There is a duty laid upon those who see the Easter vision. The sorrowing disciples needed to be told of the risen Lord. The women were commissioned to bear the news. The apostles in turn were sent to their people and to the nations. "He that heareth, let him say, Come." The Christian can never sit down to enjoy selfishly the blessings his religion has brought to him. He must tell the good news. He must take it to the man that has never heard it. He must declare its meaning in the church. We have but a partial understanding of what the Christian salvation is. The lust of the flesh, the lust of the eye, and the pride of life are in the church. They have no right to kindly treatment in the house of God. The resurrection of Christ means a new man. The joys of heaven are the joys of redeemed humanity, not the pleasures of the worldling. The risen Lord makes no promise of an eternal life of selfish enjoyment; it is eternal life to know him and to do his will.

Scripture II Sam. 22:17-27	Christian Endeavor	Topic for Apr. 12

Temperance Leaders

Royal L. Handley

A temperance meeting is of much importance to young people, especially in the present hour when a revival of efforts in opposition to the saloon calls young men and women to action. This temperance meeting ought to bring about in your Endeavor society a clearer understanding of the whole drink question, a liver interest in temperance work in general and greater readiness to be of use in solving the problem in your local community. Here, as always, Christian Endeavor must mean practical application of Christian principles.

* * *

"Drunkenness is the result of getting the man and the drink together, with the drink inside the man," says Hon. O. W. Stewart, in his lecture on intemperance. The evil comes about from taking the drink to the man, or the man to the drink.

Prohibition is concerned with the matter of taking the drink to the man. It battles against the forces of the brewing and distilling trusts, which are determined to bring the glass to the lips of every man whose purse they may empty.

Temperance works at the problem from the other standpoint, seeking to put an end of the man's going to the drink. At this task many noble souls have burned out in behalf of pitiable victims of intemperance. The waters of temperance sentiment have been swelled to flood tide in many places because here and there good men have been fearless and faithful in opposing the liquor trade. Of those whose names stand like mountain peaks among temperance workers is John B. Gough, who suffered seven years of intemperate existence and then spent the rest of his days freeing men from fetters he had broken. Standing before a vast audience in Philadelphia, he lifted up his hand with an impressive gesture and said: "I have seven years in the record of my life when I was held in the iron grasp of intemperance. I would give the world to blot it out; but alas! I cannot." Then with flaming face and uplifted eyes he exclaimed, "Therefore, young men, make your record clean."

* * *

The drink that is "deceiving" the great mass of people nowadays is beer. The brewers of the country are pushing with organized effort and with unlimited money a "campaign of education," whose purpose is to teach our people to "consider beer as food, and as a necessity for public health and good." Many who are "not wise" are "deceived" by those false claims made in behalf of beer.—Mrs. Z. F. Stevens.

Prior to his setting sail from New York harbor on his voyage for the Arctic regions, Commander Robert E. Peary was interviewed concerning the supplies for the Roosevelt, and among other questions put to him was this: "How about alcoholic drinks?" The answer came decisively: "No man can drink alcoholic liquor who goes to the North. It would mean death to the man and a menace to the expedition."—Harper's Weekly.

Question Spurs.

In what struggle must every soul engage? 1 Cor. 9:25-27.

What desire often leads the young into wrong paths? Luke 15:11-13.

What is the sin of intemperance? 1 Cor. 3:16, 17.

What should be our attitude toward temptations to intemperance? Col. 2:21.

How may one gain self-control? Gal. 5:22, 23; 2 Pet. 1:5-8.

Other References: Prov. 1:10; 11:19; 20:1; 23:20, 21, 29-32; 31:4, 5; Isa. 28:7; Luke 21:34; Rom. 14:17, 21; Eph. 5:18; Jas. 4:7; 1 Pet. 4:8.

For Daily Reading.

Mon., Apr. 6.—Living to the flesh, Gen. 25:30-34. Tues., Apr. 7—Drunkenness forbidden, Luke 21:34-36. Wed., Apr. 8—Shunning temptation, Prov. 6:23-27. Thurs., April 9—Drink debases, Isa. 28:7-10. Fri., Apr. 10—Leads to poverty, Prov. 21:16-18. Sat., Apr. 11—Excludes from heaven, 1 Cor. 6:9-11. Sunday, Apr. 12—Topic — Temperance meeting: Lessons from the life of John B. Gough. 2 Sam. 22:17-27.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

T. B. McDonald preached at Minden, Nebr., Mar. 22.

H. A. Denton is out on a series of home missionary rallies.

C. V. Allison begins a meeting at Phillipsburg, Kan., next Sunday.

Prof. L. P. Bush preached for the Ox Bow, (Nebr.) church, March 22.

D. L. Dunkelberger is in a meeting at Falls City, Nebr., with home forces.

The Southern Illinois Ministerial Association has its twenty-first meeting at Flora, May 5-7.

C. W. Kitchen is successful in the Bible school and teacher-training class at Chanute, Kan.

W. T. McLain says that a beginning will be made on the new building at Manhattan, Kan., soon.

J. W. Hilton, of Lincoln, Nebr., was at Neligh on March 22, in the interest of the Anti-Saloon League.

J. P. Haner has a call to Cowgill, Mo. The brethren want a minister for half time to locate with them.

A. W. Shafer is in a meeting at Missoula, Mont., which is being lead by Victor Dorris as preacher.

J. M. Kersey gave his lecture on "Force and Counterforce" to the church at Chanute, Kan., March 24.

H. J. Myers supplied at Seward, Nebr., March 22, holding a union evening service with the Congregationalists.

H. F. Reed, of Wellington, O., commends very cordially Mrs. Minnie F. Duck as a singer and assistant in a meeting.

Geo. W. Borch has resigned as pastor at Hiawatha, Kans. He has done a good work and the church is in splendid condition.

H. C. Gresham, late of Tyler, has taken the work at Seneca, Mo., where a union temperance meeting is now being conducted.

W. E. Spicer, who began his work last Sunday in Bisbee, Ariz., is anxious to hear from those who know of Disciples in that city.

Clay T. Runyon, of Las Animas, Colo., has accepted a call from the First church at La Junta, Colo., and enters upon the work April 1.

R. H. Newton, who is residing at Haswell, Colo., thirty miles east of Ordway at present, preached at Ordway March 8th and 15th.

Charles E. McVay, having sung in ten consecutive revival meetings without rest is now at his home, Benkelman, Nebraska, for a short vacation.

M. M. Nelson, pastor in Monte Vista, Colo., was sick most of January and February. He is again in his pulpit, but has not regained his normal strength. Had the largest audience Sunday night, March 8th, that he has had since he became pastor at Monte Vista.

H. G. Knowles and R. C. Murphy closed a very successful meeting at Dorchester, Nebr., March 15, resulting in 100 additions, eighty baptisms.

I. H. Hazel has accepted a call to Imperial, Cal., after a period of successful work in Indiana. He recently baptized a number of persons at Clay City, Ind.

J. M. Rudy is striking telling blows against the saloons of Sedalia, Mo. A vigorous pamphlet of sixteen pages has been published by him in the campaign.

B. S. Ferrall and his helpers of the Jefferson Street Church, Buffalo, N. Y., have pushed the attendance of their Sunday school to a point well beyond the 500 mark.

The North Park church, Indianapolis, Ind., of which Austin Hunter is pastor, has a prosperous Sunday school. A large men's class had 54 in attendance Mar. 22.

C. L. De Pew, Illinois State Supt. of Sunday Schools, will speak in Peoria, Ill., Apr. 3, when our teachers of the two schools of the city will enjoy a Bible School luncheon.

The Central church, Peoria, Ill., expects to send a large delegation to the Congress. The men's association of this church heard an address by H. H. Peters, Centennial secretary of Eureka College, Mar. 27.

A. L. Ward of Wheeling, West Virginia, formerly pastor of the church at Boston, following J. H. Mohorter, has accepted the invitation of the church at Boulder, Colo., and will begin his pastoral duties about the 15th of April.

Raymond C. Farmer resides at Colorado Springs, Colo., and is a student in Colorado College, completing his studies to fit himself for the ministry. He preaches one-half time at Elbert. He reports the work at that place gaining.

F. H. Stringham, formerly of eastern Washington, began his pastorate at Ault, Colo., March 1st. He is employed for one-half time in beginning, but hopes the meeting may so strengthen the church that they shall be able to employ him for full time.

Joel Brown's meeting at Alliance, Nebr., closed with fifteen added. Subscriptions for a regular preacher were taken. The church is meeting in a United Presbyterian house. Brother Brown has located a claim in that region and will move his family there May 1. He is available for evangelistic work.

Mrs. J. K. Ballou, wife of J. K. Ballou, minister at Sioux City, Ia., passed to the beyond on March 24, after seven weeks of serious illness. They were married the 17th of last Dec. The funeral was conducted at Sioux City by Rev. E. F. Leake and interment was at Muscatine, Iowa, the home of the deceased. Bro. Ballou has the sympathy of many friends among Christian Century readers.

A. L. Chapman has resigned the pastorate of the First Christian Church in Seattle, Washington, and has accepted a call to the church at Boise, Idaho. During his pastorate in Washington the church has prospered in all departments of its work. A new mission has been planted on Queen Anne Hill, and the prospects in that city are bright. The best wishes of Bro. Chapman's large circle of friends go with him to his new work.

The following note brings sad news to the wide circle of friends who have known Mr. and Mrs. Kelly of Emporia, Kas.:

Dear Brother Willett:

Dorman S. Kelly died suddenly at his home in Emporia, Tuesday morning. He was as well as usual apparently and did some work in the garden. He came into the house after a few moments and complained of a pain in his heart. He died a few minutes later in the arms of his wife.

We are all broken hearted. He was an elder of the congregation sixteen years,—was head of the department of biology in the State Normal for twelve years,—superintendent of city schools of Jeffersonville, Ind., two years, and for the past eight years has lived in Emporia engaged in life insurance and real estate business. He was an earnest Christian man, true as steel, clean, unselfish, every inch a man.

His wife, Louise Kelly, and daughter, Beryl, are bearing their grief as only the saints can bear.

Your brother,
Willis A. Parker.

Our most heartfelt sympathy is extended to Sister Kelly in this hour of sorrow.

THE CHICAGO CHURCHES.

George A. Campbell baptized an influential physician of Austin in last Sunday's services, which were attended by excellent audiences. He reported about sixty additions during the last year, nearly half of them by baptism.

The Irving Park church has received during March over twenty new members into its fellowship. Most of these new members are grown people who have added much to the strength of the congregation.

F. C. Cothran and his people of the Armour Avenue (colored) church held rally services last Sunday in which more than $100.00 was given for payment on the church debt.

Bruce Brown, pastor in Valparaiso, Ind., started an anti-salcon campaign in that city which gives promise of a successful issue for temperance forces.

There were six additions last Sunday at the First church, and one baptism March 22. Dr. Willett and Dr. Crosser, pastor of the Kenwood Evangelical church, exchanged pulpits last Sunday night.

The Oak Park church is holding services in Armory Hall. There were 85 in the Sunday school this week. Prof. B. J. Radford is preaching for the church at present.

FOREIGN MISSIONARY ITEMS.

Miss Stella Ford of Detroit, Mich., has made a gift of $600 to the Foreign Society and will now support a missionary on the foreign field. Her sister, Miss Nellie B. Ford, has supported a missionary through the Foreign Society for several years.

Hiram and Ravenna, Ohio, have united in a Living-Link and will support a missionary through the Foreign Society.

A new congregation has been recently established at Union, Cuba. There will be about 30 members in the new church. Roscoe R. Hill of Matanzas, held the meeting which resulted in the new organi-

zation. Union is about twenty-five miles from Matanzas.

A brother in Nebraska has just given the Foreign Society $300, on the Annuity Plan. This is the sixth gift which he has made to the Society in this way.

NOTES FROM MEXICO.

Felipe B. Jimenez, of Sabinas, has just closed a splendid meeting with the Central and San Luisito churches at Monterey, with sixty-five additions in two weeks at the former, and ten in six days at the latter. His force and power as a simple Gospel preacher is remarkable, and his audience hung on his words, as things of spirit and life. The membership of both churches were most active in their personal work, and the churches have been greatly strengthened.

The Christian Endeavorers of Monterey enjoyed a most helpful two days' visit from Genl. Sect. Shaw of Boston, Saturday afternoon. He addressed the Juniors, after he had been welcomed by the two presidents of our Mexican and American Societies, concluding with a graceful entwining of the flags of the two nations, and a reciting in concert "Behold how good and how pleasant it is for brethren to dwell together in unity." The two flags were presented to him afterward as souvenirs. Saturday night and Sunday afternoon were given to the Young Peoples' work, and Sunday night a mass meeting was held in the new hall of Lawrence Institute, at which gathered all the Mexican Young Peoples' Societies of the city, and the meeting took on the brilliancy and enthusiasm of a state convention at home. Pres. Bolby D. Hall, of the Texas C. E. union, accompanied Mr. Shaw and made several helpful talks during the meetings.

Bro. and Sister J. H. Fuller, of Sherman, Texas, are expected to arrive at Monterey any day now to take up the evangelistic work in and around here. S. G. Inman and wife are moving to Cindad Porfirio Diaz for the purpose of establishing another station which will be in the center of work in the state of Coahuila, and the new work among the Mexicans in Texas.

The missionaries of the different boards are talking of a great united evangelistic campaign to cover the principal citiles of the Republic, led by one of the great evangelists from the United States. Everything seems to point to the fact that Mexico is ready to welcome such a campaign.

S. G. Inman.

DAKOTA SNAP SHOTS.

Our State Evangelistic team, Lawrence Wright and Wm. J. Carr, are now at Miller, S. D., in a good meeting following a union meeting there. They report sixteen to date. Brother Wright was in the Black Hills country recently and reported seven additions.

Their next meetings will in all probability be Arlington and Highmore.

Guy L. Zerby of Tampico, Ill., is in a meeting at Virgil with George Woodman as singer. They report six to date and continue. Virgil is a new work and the meeting is being held in a hall.

Homer L. Lewis closes his work at Sioux Falls, April 1st. His successor is probably in sight.

The writer recently visited Armour, Platte and Sioux Falls. I spent the first Sunday in March at Armour and had two confessions and baptisms and raised $25 for foreign missions and spoke at Platte the next evening and raised $19. We raised our apportionment of $50 at Aberdeen the third Sunday.

A few days ago I baptized a Methodist preacher in a large bath tub as he was not well. His first words when he emerged from the watery grave were "Praise God"! He first became convinced that there can be no baptism without faith on the part of the recipient. The rest was easy and he soon became satisfied that immersion only can fill the N. T. requirements.

Henry W. Warren of Barbourville, Ky., has recently located at Ellendale, N. D. He spoke one Sunday in Aberdeen and our people were much pleased with his messages—especially his lecture "Under the Southern Cross." He is much liked at Ellendale.

Mrs. Alice Matlock of Greenfield, Ind., has just arrived and will make her home with us at least a year. She was president of a large auxiliary and will be a great help in our work.

Our pastorate closes here with March and then we take up the North Dakota work for the C. W. B. M. and will no doubt make Fargo the principal station. My family will be in Aberdeen for a time.

F. B. Sapp,
Cor. Secy.

Aberdeen, S. D., March 25.

He who gives to be seen usually has much he wants to hide.

SOUTH KENTUCKY.

At this time the evangelist for South Kentucky with W. E. Spain as leader of song is at Greenville holding a meeting in the Court House. Not less than fifty (50) members of the church of Jesus Christ, who once claimed to be nothing but Christians live in and near this beautiful capital of Muhlenburg county, Kentucky; some of these have joined "some other denomination to have a church home," in order to keep from being out of the church. These expressions can be heard in many places and yet some seem to think "we do not need to discuss first principles." An enrollment committee has been appointed and up to this writing some thirty names have been enrolled and fair prospects for starting an organization. To date three have confessed the name of Jesus Christ and have been baptized. Truly South Kentucky is in many respects a mission field.

Since June 1st, 1907, to this date eleven meetings have been held and before the missionary year ends, April 30th, not less than thirteen protracted meetings will have been held.

There are some things in store in South Kentucky which when consummated will, we believe, be a blessing to our missionary work. For thirty-four years there has been a missionary organization in South Kentucky, known as the South Kentucky Christian Missionary and Sunday-school Association. Its territory consisted of the thirty-three coun-

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Dr. Smith, of the Department of Sociology in the University of Minnesota, presents the Labor problem from a new and fundamental point of view, a position with which future students will have to reckon. The work appears at a most opportune moment, is calm, judicial, convincing.

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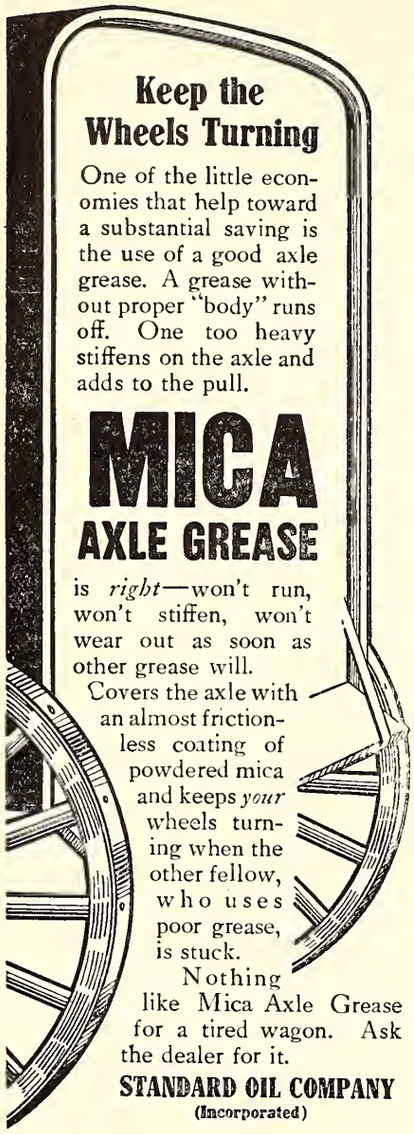

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ties in the extreme western part of the state. At that time I am told, the facilities for travel and other conditions then existing seemed to demand a separate organization from the "Kentucky Christian Missionary Convention." Now such conditions as existed then do not exist. For three years or more it seems that there has been a desire to bring about a union of the South Kentucky Christian Missionary and Sunday-school Association and the Kentucky Christian Missionary Convention.

Such terms as can be agreed upon between the boards representing these two organizations have been submitted and unanimously agreed to.

It remains for the South Kentucky Convention, which meets in Mayfield May 25-27, and the Central Kentucky Convention, which meets in September, to ratify these terms agreed upon by these two committees.

That each Convention will unanimously adopt the recommendations, I have not one doubt, so that in 1909 when our great Convention meets in Lexington, we may safely anticipate one of the greatest Conventions in the history of our missionary work in Kentucky.

This makes me rejoice.

It is now a settled fact that our South Kentucky Convention will meet in the beautiful city of Mayfield, May 25-27, 1908. Sherman B. Moore is the faithful and efficient minister. The church building, one of the prettiest I ever saw, is now in readiness as a splendid place of meeting so that nothing is in our way. I say to one and all, let's make this the greatest South Kentucky Convention. Remember the invitation is extended to one and all. Let there be a large representation from Central and Eastern Kentucky.

The entertainment will be free, but you must write to Sherman B. Moore, that homes may be provided. No one will be overlooked if you write in time. No more hospitable people live any where than in Mayfield. There is nothing in the way. All aboard for Mayfield May 25-27, 1908. Railroad rates will soon be announced. The program is divided into three grand divisions, the C. W. B. M. church and Bible school. All these will interesting and profitable. The time taken up by all these sessions is from Monday evening at 8 o'clock to Wednesday evening. No one need stay away on account of too much time being taken. We are looking forward to this convention with great hopes. May we not be disappointed.

W. J. Hudspeth,
Corresponding Secretary.
Hopkinsville, Ky.

WHO WAS "BOSS."

Once on a time, runs a modern fable which appears in the Philadelphia Ledger, a youth about to embark on the sea of matrimony went to his father and said:

"Father, who should be boss, I or my wife?"

The old man smiled and said:

"Here are one hundred hens and a team of horses. Hitch up the horses, load the hens into the wagon, and wherever you find a man and his wife dwelling, stop and make inquiry as to who is the boss. Wherever you find a woman running things, leave a hen. If you come to a place where a man is in control, give him one of the horses."

After seventy-nine hens had been disposed of, he came to a house and made the usual inquiry.

"I'm boss o' this ranch," said the man.

So the wife was called, and the affirmed her husband's assertion.

"Take which ever horse you want," was the boy's reply.

So the husband replied; "I'll take the bay."

But the wife did not like the bay horse, and called her husband aside and talked to him. He returned and said:

"I believe I'll take the gray horse."

"Not much," said the young man. "You get a hen."

Hang up before you a map of the United States; sprinkle it with about five thousand blood drops; decorate it with about five hundred golden stars; adorn it with five blue ribbons; then remember that every crimson spot represents a city or town where there is no saloon, each golden star a prohibition county, and each blue ribbon a prohibition state.—J. M. Fulton, D. D.

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From Our Growing Churches

TELEGRAMS

Champaign, Ill., March 30.—The University Place Christian Church, Champaign, Ill. Fifteen more conversions last night; 214 to date, all men and women but 20. New men's class enrolls 92. Mrs. Powell's solos and directing great help. Church much strengthened. Continue day or two. Steven E. Fisher,
Pastor Evangelist.

* * *

Lubec, Maine, March 30.—Mitchell and Bilby meeting going grandly on. Sixty-seven to date. The impossible is being accomplished. Called the greatest meeting ever held in Lubec. Some reached that were thought almost hopeless. Grip on hearts of people tightens with every service. Seven confessions last evening. Mitchell and Bilby are great evangelists.
F. J. M. Appleman.

* * *

Frankfort, Ind., March 30.—In Herbert Yeuell meeting, 422 in sixteen days of invitation; 52 yesterday. Majority men, leading business men of city. One hundred and eight last five days of invitation. People come on invitation without manipulation. Yeuell alone doing the work. His strong doctrinal preaching arousing much enthusiasm and opposition. Hundreds turned away.
Ernest J. Sias, Pastor.

* * *

Milwaukee, Wis., March 29.—Meeting closed to-night! 105 additions, 33 tithers. Greatest meeting ever held in Wisconsin. Marks a new era in the church at this place. Plans will be made for another great meeting in auditorium and the establishment of a new church in the near future. Brother Waite doing a great work at this place. I go to Laporte, Ind., next.
Shelburne and Waite.

* * *

Lexington, Ky., March 30.—Dr. Scoville spoke to large congregation at Central Church Sunday morning. The Bible school at this church, of which I. J. Spencer is minister and superintendent, numbered 875, the largest in the history of Christian churches in Kentucky, with Broadway as close second. Great union mass meeting at City Auditorium at 3 o'clock; 2,500 present. The same number at evening services. Fifty-two accessions. Nearly five hundred to date. More than 50 charter members for new church at Woodland and Seventh in Lexington. Brother Scoville has been very ill with grip, but preached every night, contrary to the advice of his physician.
Thomas Penn Ullom.

COLORADO.

Ault.—Our Ault meeting closed last night with 106 additions to church and Sunday school.

Churches wanting meetings may write me at my home, Carthage, Mo. I do not care to undertake a meeting without a good chorus leader.
S. J. Vance.

ILLINOIS.

Springfield.—There have been already 83 accessions in the meeting at the Stuart Street Christian church. F. W. Burnham is preaching. Charles E. McVay, of Benkelman, Nebr., has charge of the music. Bro. McVay has two large choruses. The singing of the children's chorus is especially attractive. Occasionally they occupy the platform of the adult chorus and lead the singing. This is already a splendid meeting for a city church.

Waynesville.—On Feb. 16th we began a meeting here with Bro. C. A. Vanwinkle of Berea, Ky., doing the preaching. We had 51 additions in four weeks. Last Tuesday we changed into a union meeting. Since then six more have responded to the invitation. Bro. Vanwinkle continues to lead the union forces.
J. F. Smith,

Huntington — Sunday closed my six years' work with the Huntington church. They have been years of profit, pleasure and hard work. I have seen the church grow from a small membership and Sunday school to over 1,000 members, a Sunday school of 900, and the erection of one of the best buildings in the brotherhood. During my ministry there has not been a ripple of discord or one unpleasantness. We have all pulled together as one man to the building up of a great church. Our closing services were the greatest ever held in the church. At the closing of the great Sunday school the superintendent asked all to stand who had been baptized and received into the church under Bro. Shelburne's preaching, and fully two-thirds of the membership stood to their feet. In the closing preaching services

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there were seven baptisms (three from the Markle church) and three from other churches, making a total of ten additions. The official board stated that "not one member of the 1,000 wished to see Bro. Shelburne go." I leave behind a great church and people for some good man to take up and carry forward with the same loyal support, harmony and all pulling together. I hope to accomplish as great a work at East Dallas, Tex."—Cephas Shelburne.

INDIANA.

Indiana Harbor—Since coming here we have had five additions, two by confession and baptism.—C. R. Wolford.

IOWA.

Des Moines—Ministers' meeting March 23. Central (Finis Idleman), 2 letter, 3 confessions; Park Avenue (H. H. Utterbock), 2 letter, 1 confession; Valley Junction (Boggess), 1 confession, 1 by letter; Capitol Hill (Van Horn), 2 confession.

Jno. McD. Horne, Secy.

JAPAN.

Tokyo—Baptized four men and one woman yesterday, March 1. All branches of work prospering.

W. D. Cunningham.

MINNESOTA.

Duluth—We have had 5 added in past 2 Sundays, 3 by baptism, all young people. Our Sunday school is studying the life of Christ in Blakeslee system, which is proving of great interest. We are just beginning the Red and Blue contest, which starts off with great enthusiasm.

Baxter Waters.

SOUTH DAKOTA.

Virgil—Opening fine services here. A new town of about 100 population. Have had intense opposition, but have preached the gospel of love and now at the close of the thirteenth day we can say 17 have stepped out. Brother Woodman, my singer, is a great help to me. This is going to be a good congregation as a score of Christians, others than the above, are waiting to be organized to that end.

Guy L. Zerby.

OHIO'S CAPITAL.

The Disciples of the Capital City have their latch strings hanging out, and are making ready to give every visitor to the Ohio Christian Missionary Society meeting, May 25th to 28th, a royal welcome.

The membership of all the churches and their friends will open their homes for the guests.

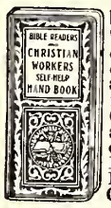
The plan of entertaining this year will be the same as it has been for the past two or three years, a uniform charge of 50 cents will be made to all delegates, for their lodging and breakfast.

Delegates, who are to be entertained free by their friends, should notify the chairman of the entertainment committee, so he can arrange accordingly.

The ladies of the Broad Street church, where the meeting is to be held, will serve dinner and supper during the convention. The first meal to be served will be supper, Monday evening, May 25th.

Delegates are urged to come for the first session, and remain to the close of the convention, and are urged also to attend all the sessions of the convention, and not spend the time shopping.

The one thing we are anxious about is that the names of all delegates be sent at once to the committee of entertainment, so that provision can be made



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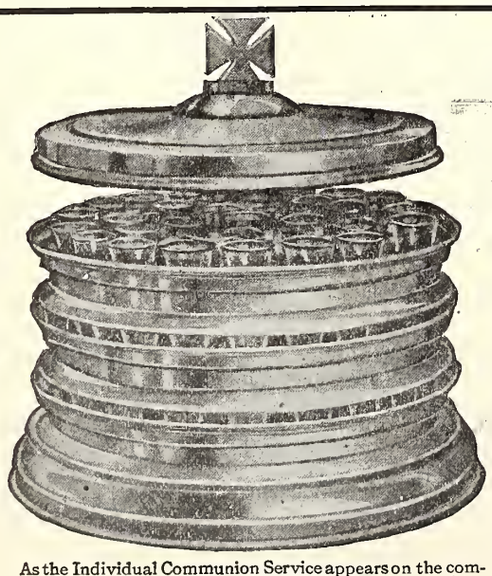

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"I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement; it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

Historical Documents Advocating Christian Union, collated and edited by Charles A. Young. *12mo, cloth, 364 pages, illustrated, postpaid $1.00,* is an important contribution to contemporary religious literature. It presents the living principles of the church in convenient form.

Z. T. Sweeney, Columbus, Indiana, a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of *The Ruling Quality, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.*

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for all, and the next thing is that the people who come shall go to the homes that will be open for them, and not go to the hotels, and thus make a great loss of labor and material to the good women who do the preparing. To reach Broad Street church, which is on the corner of Broad and 21st streets:

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All of these should be appointed just as quickly as possible, and their names sent to the chairman of the Entertainment Committee so he can complete arrangements before convention time.

Geo. H. Crawford,
342 King avenue,
Chairman Entertainment Com.
Columbus, O., Mar. 25, 1908.

CHURCH EXTENSION NOTES

During March the Board of Church Extension received the following Annuity gifts: $1,000 from a friend in Missouri, and $500 from a friend in Pennsylvania. To people over fifty years old, the Board pays 6 per cent in semi-annual payments, paying the interest to the wife in case she survives her husband. This last is the 216th gift to the Board of Church Extension on the Annuity Plan. Annuity money builds churches just like any other gifts. Our Board needed $13,000 of Annuity money at our last meeting for churches that would be glad to pay 6 per cent in order to get their congregations adequately housed. Concerning the Annuity Plan, please write to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

The Board of Church Extension has received two other gifts of $500 each during March. One was a payment on a Named Loan Fund, and the other was a bequest.

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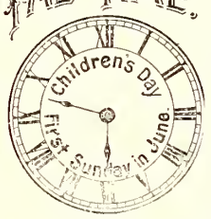

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God's Message to the Human Soul. John Watson, D. D., (Ian Maclaren). The Cole Lectures for 1907. Cloth, net $1.25. A peculiar and sad interest attaches The Cole Lectures for 1907. They were delivered, the author having suddenly passed away during his visit to this country, and within a few days of the date of the appointment that brought him to America. Fortunately Dr. Watson had put these lectures into manuscript form; they are therefore preserved for the wider circle of appreciative readers.

The Modern Sunday School in Principle and Practice. Henry F. Cope. Cloth, net $1.00. This volume by the General Secretary of the Religious Education Association constitutes an invaluable guide for the management of the Sunday School under modern conditions. He presents the results of all the newest experiments both with primary, adolescent and adult grades.

China and America Today. Arthur H. Smith, D. D. Cloth, net $1.25. Dr. Smith has been for 35 years a missionary to China. In this capacity he has learned much of China, which in another relation might be denied him. Being a statesman by instinct and genius, he has taken a broad survey of conditions and opportunities, and here forcibly presents his criticisms of America's strength and weakness abroad, especially in China.

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A GREAT JOINT EASTER OBSERVANCE

The **Christian Woman's Board of Missions** and the **National Benevolent Association** have decided to continue the joint observance of Easter. They desire to lay the claims of the orphan in every land upon the hearts of the young people in our Bible Schools and Mission Bands and Junior and Intermediate Societies.

Easter is the day upon which we make our offering for the orphans of all lands. No ministry is more Christlike, and certainly none is more vital to the success of the cause of Christ at home and abroad. The orphanage, the hospital, and the dispensary furnish the key to the hearts of the benighted in foreign lands. The same holy ministry must be the key used if we would find access to many hearts in our home land. This holy service has been left too long and too largely to the lodges.

The National convention of the C. W. B. M. gave to its Young People's Department the support of the Orphanages in India and Porto Rico, the building of a girls' orphanage in Porto Rico, and the rebuilding or repairing of the ten churches and six mission buildings destroyed or injured by the earthquake in Jamaica. Of the sum needed $25,000 is asked at Easter. The C. W. B. M. offers to any young people's organization giving $25 within three months' time a life membership in the C. W. B. M. Many life memberships should be secured through the Easter offering. To each person who contributes $1 or more to the C. W. B. M., through this offering, a beautiful booklet of engravings showing the missionaries and mission buildings, or a certificate with portrait of one of the pioneers of the Reformation will be given.

The **National Benevolent Association** of the Christian Church is asking its friends to send it this year $25,000 as its Easter offering. This surely is not too much to ask for the care of the helpless needy ones in our homeland; to rescue the children from haunts of poverty and sin, and the aged disciple from the poorhouse. The present needs are a building for the boys at Dallas, the enlargement of the Cleveland Orphanage, a better equipment for the care of the children at Baldwin, Ga., the enlargement of its work for the aged, a building for the orphanage now in a rented house at Denver, a better equipped hospital in St. Louis, and increased facilities at Valparaiso. To do this creditably more than the amount asked for is needed. A gift of $100 constitutes the donar a life line; $25 secures a life membership. To each person who contributes $1 or more through the Easter offering, a beautiful souvenir booklet of pictures of the buildings and inmates of our homes will be given.

A beautiful exercise will be furnished free by application to either the National Benevolent Association, 903 Aubert Ave., St. Louis, or The Christian Woman's Board of Missions, 152 E. Market St., Indianapolis, Ind. Write at once for the exercise and other valuable aids, all free.

An army of young people is already in line for a great, glad Easter festival, in behalf of the homeless, parentless children of all lands. Every young person in the Church of Christ should have fellowship in this holy ministry.

W. R. Warren says: "The Easter offering will help to restore the Christianity of Christ, and every meal supplied, every lesson taught and every coat provided for the orphan at home and abroad through the National Benevolent Association and the Christian Woman's Board of Missions will be an unmistakable sign of Christ's divinity and of the Church's loyalty to him. An accepted Christ and a loyal Church will be the best Centennial realization of our Father's dreams."

Mrs. M. E. Harlan **J. H. Mohorter**

VOL. XXV. APRIL 9, 1908 NO. 15

THE CHRISTIAN CENTURY

OUR EASTER SUN

By Clara Broughton Conant

On Calvary's mournful slope
His sad disciples saw
Their radiant Star of Hope
Behind the clouds withdraw.
Their Lord hung bleeding on the cross of woe,
The King of kings, whom yet they did not know!

They laid Him in the tomb:
The day had scarce begun,
When in the tender gloom
Arose our "Easter Sun!"
The weeping women heard the angels' strain:
"Oh fear ye not! The Lord is risen again!

Shine on, O radiant Sun,
While centuries come and go,
Till the whole earth transformed
Reflects the wondrous glow!
Till the last ransomed soul to the new life is born,
And breaks upon the world the Resurrection Morn!

CHICAGO
The CHRISTIAN CENTURY COMPANY
Station M

The Christian Century

A CLEAN FAMILY NEWSPAPER OF THE CHRISTIAN CHURCH
(Disciples of Christ.)

Published Weekly by
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Station M, Chicago

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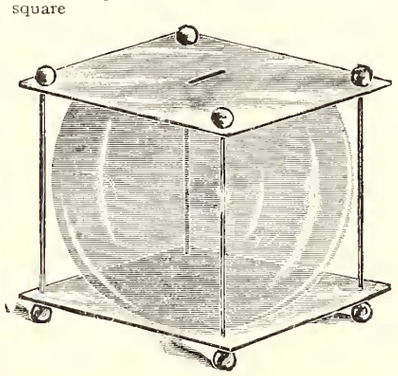

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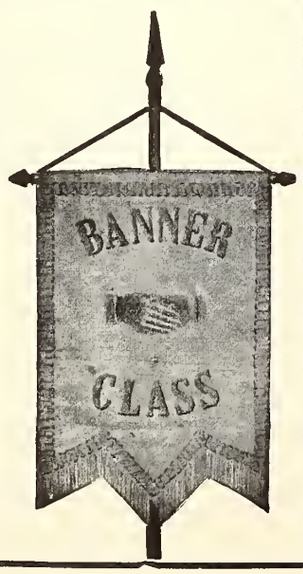

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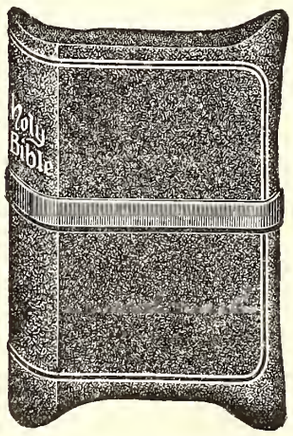

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The Christian Century

Vol. XXV. CHICAGO, ILL., APRIL 9, 1908. No. 15.

EDITORIAL

THE CONGRESS IN RETROSPECT.

We are giving up much of our space this week to the report of our Congress at Bloomington. We believe that those present will be glad to have as full a record of its sessions as possible, and we are equally certain that those who were deprived of the privilege of attendance will welcome the report as a partial compensation for their absence.

It is a truism that the best of such a gathering is the part which cannot be put into any record. There is the joy of meeting fellow-workers in the tasks of the kingdom; there is the opportunity of conference regarding matters of interest among the churches; there is the uplift of spirit which comes from the atmosphere of devotion, and there is the personality of those who lead or follow in the discussions of the public sessions. These things are beyond words to express.

It is apparent that the interest of the Disciples in the largest and most important elements of our common faith is growing with the years. The men who were at the Congress listened with deep attention to all that was said regarding the great problems of the church in meeting its responsibilities. Every reference to literature was eagerly taken down. Every disclosure of new ways of approach to the perplexing questions of the hour was treasured. It was not the discussion of methods so much as those of principles that awakened the keenest interest. There was a feeling that life is too short for any but the most important things, and that the minister who meets the responsibility of his sacred office in these times is doing business in great waters.

It is difficult to point out the moment at which the Congress reached its highest level, and yet we believe it is only accurate to affirm that this was the session in which the matter of union with the Baptists was proposed and discussed. Nor was it alone the charming personality, the genial brotherliness or the splendid presentation of Dr. Dodd of Baltimore which produced this result. These were but the occasions and not the causes of an enthusiasm which swelled beyond the bounds of other sessions. Ten years ago such utterances would have been impossible. Five years ago they would have been taken as the solitary message of some non-representative Baptist. Today we are constrained to believe that they voice a sentiment deep and broad in the Baptist brotherhood which threatens to overmatch our own interest in the great theme which has been our watchword for a century.

For these and many other tokens of the blessing of God upon our work today we are indebted to the Bloomington convocation. Several of the addresses are to be published in pamphlet form. Due announcement will be made of this fact, and we hope their reading may be very wide. We hope to present ampler reports of some of these papers in the near future. We know that they will be welcomed by our readers.

THE DEATH OF PRESIDENT HALL.

No news that has come to the Christian world during the past month is more sudden and saddening than that of the death of Charles Cuthbert Hall of Union Theological Seminary. It is but a few weeks since he was here with us in Chicago, delivering the third of his splendid course of lectures on the Barrows foundation, dealing with the relation between Christianity and the ethnic faiths, a course of lectures which he had already delivered during the past year in the principal cities of India, China and Japan.

Dr. Hall was fifty-six years old. His earliest desire was toward the ministry, but during his college course his voice became so affected that he had to abandon his purpose for a time. He then made preparation for the career of a journalist, but as his voice regained strength he resumed his original intentions and entered Union Theological Seminary. At the close of his course in this institution he pursued graduate studies at the Presbyterian College in London, and at the Free Church College, Edinburgh.

In 1877 he was called to the pastorate of the First Presbyterian Church in Brooklyn, which he served with conspicuous success for twenty years. This period of his career is marked by his books, "Does God Send Trouble;" "Into His Marvellous Light," and "The Gospel of the Divine Sacrifice." When one remembers his gracious personality and the fervor with which he ever contended for the great truths of the Christian faith, it is with astonishment and depression of heart that one learns that he was the victim of a serious and determined effort to try him for heresy. It took the Presbytery of Brooklyn less than ten minutes to kill the resolution offered by a militant and viligant heresy hunter. In 1897 Dr. Hall was elected to the presidency of the Union Theological Seminary, a position which he filled with conspicuous ability and marked results to the hour of his death.

When the Haskell Foundation for an Indian Lectureship was established at the University of Chicago, Dr. Barrows, later president of Oberlin College, was made the first representative in the Orient. Later Principal Fairbairn of Mansfield College, Oxford, was the incumbent. By unanimous vote of the trustees Dr. Hall was chosen as the third in succession, and after his first notably successful lectures in the East, was re-elected for a second period of the same service, a very marked distinction. During his lecture tour in India in 1906 he contracted a malady incident to that climate, and on his return to the Orient last year he suffered a severe attack of illness in Japan, but seemed to have recovered. It was not until January of this year that he was stricken with a new and more dangerous form of the same disease, and knew that death was inevitable.

Dr. Hall was a close personal friend of the late President Harper. It was during his service as President of the Religious Educational Association and while the sessions of the Boston convention were being held that news came of Dr. Harper's impending death, when hope had been finally abandoned. No one who was present on that occasion will forget the prayer offered by Dr. Hall for his friend, who was also the father of that great work of religious education in which all present were engaged.

To native abilities of exceptional character Charles Cuthbert Hall united the results of the most competent and exhaustive studies. His personality was the personification of graciousness and charm. His style was elevated and inspiring. During the past few years several books have come from his tireless pen. Among them, "The Universal Elements of the Christian Religion" and "Christian Belief Interpreted by Christian Experience" were the most notable. His death is a loss to the forces of American Christianity which we do not like to contemplate. There is no man who can just fill his place.

A LITTLE CHILD SHALL LEAD THEM.

Oh, the children of Porto Rico must be given education of hand as well as of brain! In them, I see a bright and glorious future opening for this rich and highly favored land.

MARY E. DOBSON.

The Congress at Bloomington

The Tenth Annual Congress of the Disciples of Christ was held in Bloomington, Ills., from Tuesday to Thursday of last week. It is the most meagre justice to the facts to say that it was the largest, most enthusiastic and most profitable in the list of such gatherings. The registered attendance from outside of Bloomington was somewhat over three hundred, nearly one hundred more than at any previous Congress. And when it is remembered that most of the delegates are ministers, the significance of the event becomes evident. The sessions were held in the First Christian Church, of which Edgar D. Jones is the alert and successful pastor. The Second Church, under the leadership of J. H. Gilliland, the "bishop" of the entire region, rendered valuable assistance. The arrangements for entertainment were in the capable hands of Mr. Robert E. Williams, of the First Church, and could not have been improved.

The committee in charge of the program and general arrangements was composed of W. F. Richardson of Kansas City, President; Prof. W. C. Payne of Lawrence, Kas., Secretary; Edgar D. Jones of Bloomington, Finis Idleman of Des Moines and I. J. Spencer of Lexington, Ky. To Prof. Payne fell practically all the executive work in the preparation for the gathering. And that his part was splendidly done both before and during the Congress was evident to all. President Richardson made an admirable director of affairs, introducing the chairmen of the various sessions and presiding at the business meetings.

The Congress was immediately preceded by the Central Illinois Ministerial Association, which met on Monday and continued till Tuesday morning, with an evening address by C. M. Chilton of St. Joseph, Mo. At ten o'clock on Tuesday a session of the American Christian Education Association was held, at which addresses were made by Prof. S. M. Jefferson and Prof. Thomas McCartney of Kentucq University on "The College and the Post-Graduate Course for the Ministry," by Prof. C. B. Coleman of Butler College on "The Church, the College and the Public," and by Prof. H. L. Willett of the University of Chicago on "A Campaign Suggestion," to the effect that the most needed factor in our educational work today is a field Secretary of Education who can be a common denominator of information and inspiration on this theme throughout the brotherhood.

The Congress opened at 2 p. m. President Richardson was in the chair, and after devotional services conducted by J. M. Philputt of St. Louis, Mo., E. D. Jones, pastor of the church, introduced Hon. Adlai E. Stevenson, ex-Vice-President of the United States, who delivered the address of welcome. In speaking of the attractiveness of Bloomington Mr. Stevenson said: "It may not be out of place to recall a legend to the effect that a Bloomington man departed this life and passing straightway heavenward, of course, safely reached the celestial gate. Interrogated by Saint Peter as to where he was from, the answer given with characteristic modesty was, 'From Bloomington.' Slowly opening the gate Saint Peter, in somewhat petulant tone, remarked: 'Oh, well, come on in, but you will not be contented here.'

"In an old church on a street near by it was my good fortune in my boyhood to hear three of the most eminent pulpit orators of that day—Henry Ward Beecher, Peter Cartwright, and Alexander Campbell. The personality, no less than the eloquence, of Mr. Campbell impressed me deeply. The passing years have not dimmed my recollections of his logical, forceful and eloquent discourse. His patriarchal appearance, earnestness and dignified bearing gave emphasis to his solemn appeals and deep lodgement to his words in the hearts of all who heard him. Once seen and heard he was in very truth a man never to be forgotten."

In response, President Richardson not only made a fitting answer to the sentiments expressed, but made a splendid contribution to Bloomington's present aggressive campaign for the suppression of the saloon, by an appeal to facts regarding conditions in Kansas.

The first paper of the Congress was read by George B. Van Arsdall of Cedar Rapids, Ia., on "The Unshepherded Church and Ministerial Supply." He said, in part:

"Two problems are involved in this study. First, the most effectual care of our existing church by our present ministry; and second, the enlistment and training of a future ministry for the church. The first is that of the wisest use of the forces we have and the second that of increasing the number and efficiency of our forces. The questions are among the most vital and practical issues with which the church is confronted.

'We have 11,000 churches and our statistician reports an annual increase of about 150. The report of last year showed 6619 ministers. One-fourth of our churches are without preaching and an additional fourth have preaching only once a month and both of these classes are without pastoral care. Some months ago Rev. A. W. Taylor of Eureka made a canvas of the state of our churches, gathering his information directly from the several states. His report shows that 22 per cent have no preaching; 50 per cent have preaching part of the time and 28 per cent have preaching all the time. The actual value of the churches that have no preaching at all to the cause of Christ is so meagre as to scarcely be reckoned at all. Indeed it is a question if their existence is not a detriment.

"The responsibility in the matter rests primarily with our missionary organizations. I would recommend the establishment in every state of an Advisory Board of Ministerial Supply. This might well be made a part of our present state organizations. Our state societies are coming to be delegate bodies. With the growth of this ideal condition opportunity will be afforded the churches for a real voice in the creation of such a board. The ministry of the state might elect two members to the board; the churches through their delegates to elect two and the four to select the fifth member. Its duty would be to locate ministers."

After a spirited discussion, the committees on nominations and time and place of the next Congress were announced and the session adjourned.

In the evening Prof. S. M. Jefferson presided, and after devotional services led by H. O. Breeden and W. E. M. Hackleman, Miss Wanbaugh of the Second Church sang a solo. Dr. Hastings H. Hart, of the Illinois Children's Aid Society, gave the address of the evening on the redemption of the child. It was full of information regarding a most important branch of social salvation. Among other things he said:

"The ordinary family home is the best institution that was ever devised for the protection of homeless children. This is the principle on which the various children's aid societies have been working and it has met with more satisfactory results than under the orphanage system. The children who were transplanted from New York turned out well and some of them became governors of states, judges and physicians and members of other professions.

"One peculiar condition found by the officers and agents of these societies is the fact that as a community grows older and richer the people in it are less willing to take children. In Oklahoma today the ratio would be almost 3 to 1 as regards families willing to bring up an orphan child. In the east already the societies have been reduced to adopting the "boarding plan" and pay large sums for the board of children so as to get them into the right kind of homes. Beware then, of getting rich."

The session of Wednesday morning found the Congress in its full strength. The attendance had reached a point beyond the expectation of the officers and hosts and a splendid spirit pervaded the gathering. A. B. Philputt of Indianapolis presided. After a devotional half-hour in charge of S. S. Lappin of Stanford, Ill., Earl M. Todd of Manchester, N. H., read a trenchant paper on "Sanity in Evangelism." He showed that evangelism is the very heart of the Gospel, and has been the most marked characteristic of the work of the Disciples. But he pointed out several particulars in which the popular evangelism of our day needs improvement if it is not to become a menace rather than a blessing to the churches.

"Unless our evangelism can be purged," said he, "of certain elements, and delivered from certain tendencies that have gained momentum, and its personnel improved by the raising up of men of greater spiritual culture and wider knowledge and more catholic spirit—evangelism will destroy the movement which it has created; it will perish from sheer bigness.

"It is doubtful if any church in the brotherhood is strong enough to endure a revival led by any one of our more prominent evangelists without suffering

heavily in respect to the higher spiritual interests of the church.

"The nature of the advertising, the conduct oftime of the evangelist and singer in public and in the homes of the people, the Pharisaism that breathes in the most popular evangelistic songs, all speak loud of moral levity. The people are quick to recognize this, and in spite of the gesticulating and sweating of the evangelist—to some a sufficient guarantee of earnestness, the impression will remain that the whole thing is make-believe and that there is nothing in it for men whose sole interest is in the realities of life.

"It is constantly affirmed by the opponents of the modern learning that criticism and science are destroying the faith of men and manufacturing infidels. They are doing nothing of the kind; they are simply destroying the false foundations, and the man who laid the foundations, and not the man who shakes them, is responsible for these deplorable lapses from faith. If a man's faith rest on the right foundation nothing can shake it and only sin can destroy it. The evangelist has no mandate to seek to influence men's opinions in these regards either one way or the other, and the evangelist who, either in ignorance or pride or prejudice or cowardice, encumbers his message with these matters, and burdens men's faith with them, sins against the evangel and against humanity, and prepares the way for the destruction of his own work—he himself being saved, yet so as by fire.

"I may say that this whole matter of evangelism resolves itself as does every other matter in the whole realm of human interest into one word—Men. Better men, larger men, men of deeper and broader culture; men who live near to Christ, who love Him supremely, who know Him so well that they are able to recognize His spirit in every possible disguise; men who, in the fellowship of Christ, have lost themselves and have outgrown provincialism and sectarianism; men who can say, 'I have been crucified with Christ, and it is no longer that I live, but Christ liveth in me;' men, Christ-filled men, are our hope for an evangelism that shall meet the needs of the twentieth century."

No brief suggestion can do justice to this powerful and timely appeal for an evangelism truly suited to the needs of the times.

Mr. Arthur Holmes of Philadelphia, Pa., spoke on "The Church and Men." Mr. Holmes was at one time a machinist, a toiler among men, was later a pastor and then graduated, as he said, into Y. M. C. A. work. In his address he gave a thoughtful presentation of the reasons why men do not attend church, lined up the position of capital and labor as to their attitude to the church, gave statistical reports on the conditions of the two classes in this country and ended with many helpful suggestions as to how to get the men in the church and keep them in.

The speaker stated 9,000,000 out of 12,000,000 boys in this country drift out of the church between the ages of 12 and 19. How to keep the boy in church means a careful study of the boy himself. He advised the co-operation of the Y. M. C. A. and the churches and thus combine the physical, educational, religious and social work in the churches. He advocated the club idea in the churches to appeal to men. Mr. Holmes advised work in small groups, as this tends to eliminate the crowded conditions and brings out individualism. "Go where men are," said Mr. Holmes. "Shop meetings should be held by the church. Business men can be reached by a supper at some downtown place where discussions on various subjects may follow. Use the volunteer worker. The volunteer is the essence of the service in the kingdom. Love has a force that mere paid labor can never have. First aid to the injured could be taught in some of the shop meetings at noon. Lawyers could talk legal problems to another group, physicians could lecture on health, etc. The group idea will cause the union of all the churches. They will never get together until they get together for something."

By this time it was time to adjourn for luncheon. In order to afford time for discussion of the papers, the afternoon session opened at 1:30. President T. E. Cramblett of Bethany College presided, and Levi Marshall of Hannibal, Mo., led the devotional exercises; a half-hour was devoted to a discussion of the morning addresses, which served to reveal the strength of their appeal to the Congress.

The chief paper of the afternoon was read by Dr. Charles Hastings Dodd, pastor of the Eutaw Place Baptist Church, Baltimore, on "Closer Relations Between Baptists and Disciples." It was one of the most effective of the Congress and raised the audience to a high pitch of enthusiasm.

He made frequent reference to the great session at the recent Baptist Congress in his own city, in which plans for the union of Baptists, Free Baptists and Disciples were discussed with much enthusiasm and quoted from the addresses of F. D. Power, Peter Ainslie and Erret Gates.

He said:

"I can see nothing half as supernatural in this day as the impulse to fraternity and solidarity. It is impossible to resist it. I look upon it as the spiritual miracle of the time. We are not merely looking over walls, clambering up on the steep ladders of our fraternal impulses; the walls themselves are shrinking and toppling and falling as the marching hosts of God's children more and more strike the rhythm of common thought and feeling. I have no need to dwell on things widely known like the Cumberland affiliation in Presbyterian ranks, the union of Baptists and Free Baptists in Canada, the coming together of seven presbyterial bodies for missionary work in Japan under the name of 'The United Church of Christ in Japan,' the blending of the Methodism of north and south to form one Methodist missionary propaganda in Japan, the World Alliance of the Reformed bodies; the pending possibility of consolidation among Congregationalists, United Brethren and Methodist Protestants, not to mention the International Church Federation Society, and such remarkable expressions of unity as the laymen's missionary movement and the young people's missionary movement.

"Something over a year ago by Baptists and Disciple ministers of Baltimore, a joint committee was appointed to start the work of bringing the two denominations into closer relations. This scheme was proposed: (1) A general exchange of pulpits for the purpose of presenting an appeal for union and thereafter frequent repetitions of such exchanges in the interests of fraternity; (2) the organization of one minister's conference; (3) fraternal delegations to the various denominational gatherings, such as state meetings; (4) establishment of intercommunion at the Lord's supper; (5) free exchange of church letters; (6) constant propagation of the idea of fraternity through the press as well as the pulpit; (7) an annual convention for fraternal interchange; (8) the founding of union mission stations in neutral fields; (9) formulation of a plan for ultimate organic union within state bounds, covering legislative requirements for the manipulation and safeguarding of property, the carrying out of trusts and the fusion of the existing societies.

The movement for unity widens. I would counsel the fostering of mutual schools of learning and an interchange of ministry. Yet again, I counsel the frank recognition on the part of the Baptists of Disciple superiority in many ways. I conclude all my counsels by exhorting all who hear me to expect great sacrifice before the ideal is accomplished. Sacrifice—yes of name and prestige and pride and many a meretricious thing—but there need be no sacrifice of truth, of the mighty usefulness of past history or of the peerless opportunity that lies before the religion of democracy."

Dr. Dodd's paper was often interrupted by vigorous applause and at the end there was an ovation.

F. W. Burnham of Springfield, Ill., opened the discussion in a well-written paper, in the course of which he said:

"That there may be closer relations between the Baptists and Disciples the following suggestions are offered along the line of internal preparation: First, let us make sure that we want union, actual organic union, and that all want it. Let us boldly declare that we believe in the possibility of its early realization and that we are really willing to do something to bring it about. Second, inaugurate a widespread and thorough campaign of education and inspiration upon this subject. Make this the paramount issue until the people are thoroughly enlightened and prepared for decision. The time has come to start such an agitation in our churches on the subject of Christian union. If this is not the only live issue in our church, it is certainly the most urgent and most important for the advancement of the Master's kingdom. Third, those who have the vision of union and are fired with zeal to bring it about must be careful to manifest in every such effort the spirit of Christ to the fullest possible degree. Our people are jealous of their independence. They remember that this freedom was purchased with a great price. Let us seek the Christly spirit and cause our people to seek it, that when the time of union comes, the transition may be easy and natural."

In the discussion that followed, which was most enthusiastic, the one note struck by all was that of joy at the signs of union evident on every side. Among the speakers was Rev. U. S. Davis, pastor of the First Baptist Church in Bloomington.

The following resolution introduced by L. H. Coleman, a member of the First Christian Church of Springfield, was adopted:

"Resolved: That the two addresses on the union of the Baptist and Chris-

tian churches be printed and read in all the churches here represented and that this Congress commit itself unreservedly to the task of effecting such a union."

Following this William A. Ward, representing the interests of Christian Socialism, spoke briefly; after which C. S. Medbury presented his paper on "Centennial Ideals," in which he urged, among other features of our centennial propaganda, a deeper piety, a better and larger evangelism, and a more definite confinement to the program of missions.

WEDNESDAY EVENING.

J. H. Gilliland was the chairman at the evening session, and Willis A. Parker, of Emporia, Kan., led the devotional service. The paper of the evening was read by Prof. H. L. Willett, of Chicago, on "The Devotional Material of the Old Testament."

He compared the New Testament to the Odyssey of the Greeks, a figure which led naturally to terming the Old Testament the Iliad of the race. The variety of subject matter was brought out, but was shown to possess a singular and impressive unity of purpose. The speaker dwelt on the influence the Old Tetament has had upon the world; first, of its value to Jesus, its influence on the thinkers of the early Christian church, its unmistakable influence upon the governments of the world. Of the true worth of the book he said:

You may judge of a people by the characters it exalts; you may estimate a book by the men it enthrones. The Hebrew Scriptures find their heroes in the men of faith and vision, to whom God had in some true sense become a reality. There is a passing admiration expressed for the Baraks, the Samsons, the Jephthahs and the Sauls. But the men who are given the center of the stage are the men in whom dwelt the spirit of the Highest." Such a man was Abraham; David also possessed the true qualities of greatness, and the speaker dwelt at length on these two characters. Continuing, he said: "On closest study the great men of the Old Testment are seen to be not so much the militant and tireless contenders for better things that we have pictured them, but rather men who dwelt much in silence and meditation, nurturing the powers of action in the quiet of the mighty hills, only to come forth in great moments like lions of the Lord.

"I is not less true that the earnest pilgrim of the inner way finds for himself even larger treasures of holy thought in the Old Testament than its writers understood. One must walk here with great caution not to err or lend himself to misconception.

"A brief account may well be taken, in closing, of the values which have been imparted to the Old Testament by its entrance into human life in hours of devotion or of supreme spiritual experiences. In this moment it is necessary to confine our inquiry to a limited section of this opulent material, and for obvious reasons the part selected will be the Psalms. To the Christian who is seeking aids to the holy life, writings of this kind have a triple worth. They reveal the hearts of the saints who first uttered them; they serve as the gates through which the eager and alert spirit enters still deeper into the psalm country of prayer and holy thought, and they come to us bearing the rich burden of the treasured and accumulating joys and sorrows, hopes and visions of the men and women who have made them their own in the passing years. The most casual and superficial survey of the theme is sufficient to assure the seeker after God that he has high companionship on his journey to the celestial city, and that many fair souls have traveled this way whose recorded joy of the divine word are to him brooks by the way. The Psalms are written over, like a palimpsest, with the meditations and experiences of those who have found them the solace for their sorrow and the fitting expression of their joy."

THURSDAY MORNING.

Mrs. Helen E. Moses, President of the Christian Women's Board of Missions, presided at the Thursday morning session, and Parker Stockdale of Chicago led the devotional services. Henry L. Herod of Indianapolis, read a statesmanlike paper on "The Race Problem," in which he dealt in an able and illuminating manner with the conditions which surrounded his people, the colored race in America. He said:

'In the beginning the negro illiteracy was counted at 100 per cent. He has reduced that illiteracy by 50 per cent. The negro must not forget that he is but a little child gazing awe-stricken and reverently into an extant of knowledge in whose delight he has not yet come.

"Industrial factors are trifling compared with moral ravages. The negro seems to have had two moral standards, one to live by on week days and another to shout for on Sundays. The white man has a prejudice against the negro in education, in business, in civil life and even in death on the gallows. This discrimination is based solely on the color of his skin. A white face is always above par, a black face is always below. He is judged by the worst element in the race, the white man by the best. The negro practices humility, honesty, integrity, meekness, lowliness, all of which are Christian virtues. But the negro has no desire for a monopoly on goodness. It is high time that both races understood each other.

"Christianity proposes the highest development of manhood. Christianity proposes the perfect standard of measurement. It proposes the perfect method of loving service, not for self but for others. It proposes the perfect spirit of love, helpfulness, not exploitation, co-operation, not condemnation, love, not hatred, all men up, not some men down. I would have the negro understand that to be worthy is better than being rich and better than being white. He needs to know that to be great is to be humble. There is no place in Christ for race prejudice. My solution has been called impracticable, but God's ways have always been impracticable to those who are not disposed to follow them. Let us at least give God's way a fair trial. So here in America let us have the best negro in the world and we shall have a people known for industry, intelligence, a people of moral strength, and good citizens."

C. C. Smith, the well known secretary of the Department of Negro Education and Evangelization, was the next speaker on the program and delighted his hearers with a masterly address on the race issue. He has been for many years closely in touch with both sides of the race issue in the south and speaks from experience. During his work among the negroes of the south, he has been in a position to know the exact conditions, and in his address made a plea for the uplifting of both the negro and the white in that section of the country. He says the whites do not go about the problem in the south in the proper manner and that there is much uncalled for friction in settling the question. His talk was highly instructive and was thoroughly enjoyed by all. Following his address there was a general discussion of the subject.

THURSDAY AFTERNOON.

W. R. Warren of Pittsburg was chairman of the afternoon session, and O. W. Lawrence of Decatur conducted the worship. The address was delivered by Rev. Henry L. Cope on "Sunday School Pedagogy." In the course of his exceeding informing paper he said:

"Religious education will reach the whole life, as much the reason as the affections, as much the will as the emotions. It must be as evidently concerned with baseball or with the problems of the playground or the workshop as with the hymn or the prayer meeting It need not teach baseball, nor need it teach carpentry; but it must teach a boy how to live on the diamond and the man to live in the workshop and teach us all how to play fair in the great game of life. Whether it confine its text-book to the great masterpiece of the religious literature of the ages or not it must make its actual of the ages or not it must make its actual curriculum wide as the heart of man, as the interests of the ages."

In the discussion that followed, valuable suggestions were made by Mr. Cope and others regarding the best Sunday school literature.

The following resolution, introduced by W. R. Warren, was adopted:

"Resolved: By the ministers of the gospel assembled in Bloomington, Ill., April 2, 1908, that all Christian Ministerial Association, state, district and city, be asked to elect delegates to a conference to be held in connection with the national convention at New Orleans, and that the meeting select a committee of five to report to that conference the advisability of a plan for the organization and adminstration of an American Christian Ministerial Association."

The chair appointed the following committee as provided by the resolution: W. R Warren, Pittsburg; J. G. Waggoner, Canton, Ill.; C. C. Rowlinson, Iowa City, Ia.; O. W. Lawrence, Decatur, and H. O. Pritchard, Lincoln, Neb.

The usual vote of appreciation for the courtesies enjoyed at the hands of the Bloomington churches was passed.

The chairman of the Committee of Ten, selected two years since, to confer with a similar committee from the Baptists, regarding closer relations with that people, reported progress.

The most important business was the election of officers. The following were named: President, Dr. J. M. Philputt, of St. Louis, Mo.; First Vice-President, F. W. Burnham, of Springfield, Ill.; Second Vice-President, J. E. Lynn, of Warren, Ohio; Third Vice-

President, Chancellor W. P. Aylesworth, of Lincoln, Neb.; Secretary and Treasurer, G. B. Van Arsdall, of Cedar Rapids, Ia.

THURSDAY EVENING.

The closing session of the Congress was devoted to the topic, "A Human View of the Labor Problem," and the speaker was Miss Mary McDowell, head of the University of Chicago Social Settlement in the Stock Yards district. H. O. Pritchard was in the chair, and after the opening exercises, introduced the speaker.

"I'm not going to speak as an economist or as a sociologist. My business is simply to be human. We have been thinking that we've got a democracy," said Miss McDowell. "We haven't got a democracy and that is what is causing the great struggle today." She has been working in that neighborhood for fifteen years and has seen the population change from English speaking people—Irish, Scotch and English—to Slovaks, Lithuanians, Polish, Italians, Greeks and Syrians. No one today has a more difficult place than the man that stands between labor and capital such as the superintendents and bosses.

She showed how the American standard of living had taken hold of these immigrants—the standard which demands something better than two rooms for eleven people. They get an idea that the members of their families should have more privacy and they are gradually working for better accommodations, especially for the women and girls. The American laborer, even the most unskilled, is not content with the conditions to which the new comers were accustomed in the old world. Referring to the conference between the labor leaders and the packers, one man said: "The representative of labor represents quite as important interests as the representative of the packers." He was speaking to a group of ladies and gentlemen who had come for conference on labor conditions to Mrs. Potter Palmer's new picture gallery. "You may talk of your free baths," he said, "and the rest rooms you are putting in the factories and the districts where we live. But we want our own baths and rest rooms and want some of the beauty ourselves in our own homes."

At the close a great number of questions were asked of the speaker, to which she responded.

After a brief statement by the secretary, Prof. Payne, the Congress was brought to a close, with the feeling on the part of all that it had been the most enthusiastic and successful of the ten held thus far.

CONGRESS NOTES.

The ladies of the First and Second churches served luncheon and dinners in the church for twenty-five cents. The visitors appreciated the good service, and the ladies had all they could care for.

Edgar D. Jones, pastor of the First church, was an admirable host, whose increasing efforts contributed in quiet, yet most effective ways, to the success of the Congress.

The Committee of Twenty-five to consider the wisdom and method of establishing a publication society among the Disciples, held two important meetings during the Congress.

The Centennial Committee was in session several times, maturing plans for the great convention of 1909 in Pittsburg. Secretary W. R. Warren was busy keeping Centennial interests to the front.

The Executive Board of the American Christian Education Society held a session and elected officers as follows: President, T. C. Howe, of Butler College; Secretary, A. B. Philputt, of Indianapolis. Executive Committee, the President, Secretary and W. C. Payne, Thomas McCartney and H. L. Willett.

The number of special meetings of committees and other groups held in connection with the Congress led one delegate to suggest that a special Congress ought to be held every year for committee meetings alone.

The veterans, W. T. Moore and William Hayden, were much in evidence in the sessions. We missed J. B. Briney, who usually lends spice and point to the discussions.

The Bloomington papers, the *Paragraph* and the *Bulletin*, contained valuable reports of the Congress. Especially did the reports in the former maintain the high reputation for efficiency enjoyed by that journal.

Dr. Dodd, in his splendid address on the Union of Baptists and Disciples, referred at length to the effort now being made to unite the Baptist and Christian churches of Rockford, Ill., and believed it was typical of many communities.

If the Committee of Ten, chosen two years ago to confer with a similar committee from the Baptists regarding a basis of co-operation, does not bring in its report soon, the two bodies will be one before it finishes its work.

It was suggested that the Congress be omitted next year, and held hereafter biennially. But the suggestion met with no favor, and was laid aside. It is apparent that the Disciples want a Congress every year.

Dr. W. T. Moore made an earnest plea for Bethany, W. Va., as the place for the next Congress. After vigorous discussions, however, the matter was left in the hands of the officers.

Miss McDowell illustrated the longing expressed in the labor struggle by a story of two little boys who stopped to drink at the fountain before the settlement house. The day was sultry and the odor from the stock yards and packing houses were especially noticeable. The smoke for which that part of Chicago is notorious was very thick that day when one of the little boys was heard to say: "Yes, He can see everything. He can see inside us. Why, He can see down through the smoke, God can. And the other little boy replied, very reverently, "Gee; wish I was God."

In illustrating the bluntness and directness of some working men with whom the minister has at times to work, Mr. Holmes said he was once conducting a shop meeting and tried to start a song. It did not go well and he said to the men, "That was not a success. Something was the matter." A man at the back of the crowd called out, "Yes, we've got a bum leader."

DANGEROUS INFLATION.

Fat Man (to Dentist)—"Are you going to give me gas?"

Dentist—"Certainly, sir."

Fat Man—"Then better anchor me down first."—*Judge.*

"WE WILL PUT YOUR NAME ON FILE."

The Needy One—"I say, old man, could you lend me a dollar for a day or two?"

The Other One—"My dear fellow, the dollar I lend is out at present, and I've several names down for it when it comes back."—*Harper's Weekly.*

REVIVED.

Old-Time Health, Eating Grape-Nuts.

"I had been sick for ten years with dyspepsia and a lot of complications," wrote an Arkansas woman.

"An operation was advised, change of climate was suggested, but no one seemed to know just what was the matter. I was in bed three days in the week, and got so thin I weighed only eighty-nine pounds. No food seemed to agree with me.

"I told my husband I was going to try some kind of predigested food to see if I could keep from this feeling of continued hunger.

"Grape-Nuts and cream was the food I got and nothing has seemed to satisfy me like it. I never feel hungry, but have a natural appetite. Have had no nervous spells since I began this food, and have taken no medicine.

"I have gained so much strength that I now do all my housework and feel well and strong. My weight has increased eight pounds in eight weeks, and I shall always eat Grape-Nuts, as it is far pleasanter than taking medicines." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Sunday School Lesson--The Cruise of Ointment

Athough this lesson occurs at Bethany, the scene of the last study, some considerable interval has elapsed since the raising of Lazarus. The events which followed that miracle made it necessary for Jesus to retire to a distance from Jerusalem, and He went first into Ephraim and then still further into Perea. Finally He started on His journey to Jerusalem where He was to consummate the purposes of His ministry by His death. On the way through Jericho He healed the blind man and had the remarkable interview with Zaccheus. Then He started with His disciples up the long ascent from Jericho to Jerusalem and closed the journey at Bethany just over the Mount of Olives from the city.

Simon the Leper.

His arrival was only six days before the Passover, which was to be fraught with such memorable consequences to Himself and His work. His coming was a matter of intense public interest. In addition to His general reputation, Jesus was known here as the friend of Lazarus and his sister, and as the One who had raised this, their townsman, from the grave. Such a visitor would fill all minds with curiosity to see Him. Perhaps, also, He had healed Simon the Leper of the deadly disease which was held incurable by the knowledge of that time. The fact that this man had been a leper is clear from the title given him, and that he had been cured is equally certain, for otherwise he would have been unable to remain in any settled community according to the laws relating to leprosy. The inference is clear, therefore, that he also was one of the objects of Jesus' compassion. A ruin in the old town of Bethany at the present time is pointed out as the home of Simon the Leper.

Character of Martha.

At this home there were gathered many of the townspeople on the evening of Jesus' arrival. It was a gala occasion. Nothing could exceed their desire to honor their great and gracious guest. True to her domestic instincts, Martha assisted in serving. An ancient tradition affirmed that she was the wife of Simon the Leper. There is no indication that she was less interested in Jesus' teaching than her brother and sister. Her rebuke of Mary at the 10:38-42) does not indicate that she time Jesus was their guest (Luke was indifferent to His words, but only that she was anxious for His comfort. Nor do Jesus' words on that occasion mark His disapproval of Martha's solicitude, but only his hint that there were other and perhaps more important sides to human life than mere attention to the demands of hospitality. Certainly Martha's earnest words with Jesus at the time of her brother's death (John 11:17-28.) show that she was intensely interested not only in the present circumstances, but in the whole truth regarding the resurrection. She was a woman of practical mind, impatient of dreaming and insistent upon knowing the reality of things. As such she merits approval quite as fully as does Mary.

"The Sons of Martha."

This fact must be considered by readers of Mr. Kipling's poem, "The Sons of Martha," in which the speaker utters his cynical comments upon a world in which

"The Sons of Mary seldom bother, for
they have inherited that good part,
The Sons of Martha favor their mother, of the careful soul and the troubled heart;
And because she lost her temper once, and because she was rude to the Lord, her guest,
Her sons must wait on Mary's sons, world without end, reprieve or rest."

For in the sense in which that poem speaks of the sons of Mary, the indolent, pampered, superior class, they are becoming fewer every year, whether they have the title of nobility or are of the company of the idle rich or are of the slave holding aristocracy in lands where human bondage still continues. The sons of Martha are workers in the world; they belong to no class alone, nor to any one land. In their ranks are the toilers in mines, the diggers of tunnels, the sweating heroes of factories and workshops, the captains of industry, the makers of empire, the engineers, architects, scientists, surgeons, teachers, tradesmen and ministers who have been given their task of God, who love their work and are bringing things to pass. Like Martha, their mother, they do their appointed service in its proper time, whether it is the serving of a guest in the home, the planning of a campaign, or the questioning after the mysteries of life by the side of a sealed grave.

The Secret of the Tomb.

Lazarus sat with the other guests in the home of Simon the leper. One wonders if his conversation with Jesus at his side dealt with those secrets of the days he spent in the narrow house below the hill. Had the sisters asked him any questions of that mysterious time? Tennyson has raised the same inquiry:

"Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that Evangelist."

While thus they sat in conversation, Mary, the other sister, came in with her offering of spikenard, and breaking the fragile alabaster cup, she poured its contents on the feet of Jesus and wiped them with her hair. The splendid gift was worthy of the richest giver. The house was filled with the priceless odor. Jesus received it as a token of that devotion which no words could adequately express. Mary loved him because of the gracious sympathy he had brought into their lives; but more than this, she felt that life itself could not repay the wonderful blessing he had wrought in bringing Lazarus back.

The Protest of Judas.

In rapid review the characters in this little drama pass across the stage. Judas comes next. He is called the son of Simon. This could hardly be Simon the host, for the word "Iscariot" seems to refer to the town of Kerioth, further east. Judas is the only jarring note in this harmony of souls. His protest against the apparent waste of this offering may have passed at the moment as the prudent counsel of an economical mind, but when in later years the evangelist told the story his judgment was uncompromising. It was because Judas was possessed of that avarice which helped to bring Jesus to his death that he had made the criticism upon Mary's gift.

Very gracious were the words of Jesus as he accepted the anointing as not only the token of Mary's love, but in a mystical sense his own preparation for that burial which he alone of that group foresaw as imminent. Beyond all price was this act of generous and unreserved affection. It was worth any sacrifice of mere money, which can be used for such sordid and worthless things, that for once in his life it should express such precious sentiments. For the whole of his message centers in the truth that nothing matters but love.

Daily Bible Readings: Monday, Love's pedigree and fellowship, 1 John 4:7-19. Tuesday, Love's motive and measure, Luke 7:36-47. Wednesday, Love, the queen's grace, 1 Cor. ch. 13. Thursday, Love's challenge and insight, John 21:12-19. Friday, Love's abiding reward, Matt. 10:32-42. Saturday, Abounding in giving and loving, 2 Cor. 9:5-15. Sunday, A prayer for greater love, Eph. 3:14-21.

**International Sunday School Lesson for April 19, 1908. Jesus Annointed at Bethany.. John 12:1-11. Golden Text, 1 John 4:19. Memory Verse, 3.*

POSITIVE PREACHING.

Dear Bro. Willett:

Thank you for your recent editorial on "Positive Preaching."

It is true that the preacher may know many new truths that others "are not able to bear." Christ's method was to gently lead his disciples along the path of knowledge. It is cowardly to cling only to the past, and to force upon men ideas that can only cause trouble in the congregation. I am afraid that some of our preachers assume an attitude of defiance and dogmatism that results only in evil. With best wishes, I am, yours truly, R. F. Thrapp.

The Prayer Meeting--Power of a Man of God

Topic for April 22. 1 Sam. 9:6.

Silas Jones

Illustrations of the power of the man of God are abundant in the Scriptures and in the history of the church. Ahab, the king of Israel, went down to take possession of the vineyard of Naboth. Elijah the man of God met him and said: "Hast thou killed, and also taken possession? Thou hast sold thyself to do evil." When the king heard the words of doom, he put on sackcloth and fasted, for he could not stand out against him who spoke in the name of Jehovah the God of Israel. King David committed a great sin. Nathan the prophet came to the king and boldly denounced him. David said: "I have sinned against Jehovah." The pleasure-loving Herod Antipas feared John the Baptist, "knowing he was a just man an holy." When Paul the prisoner reasoned of righteousness, self-control and the judgment to come, Felix his judge was terrified. The representative of Roman power was weak before the Christian apostle who spoke for God. The might of the nations is nothing to the man who feels for a moment the presence of the ruler of all. Neither Jewish ecclesiasticism nor Roman militarism was able to destroy the early church, because men of God preached the gospel.

Leo X thought the disturbance in Germany originating with the posting of Luther's theses was a quarrel of the monks. He soon discovered his mistake. The leader of that disturbance was a man of profound religious experience. He had laid hold upon neglected elements of Christianity. He had been burdened by a false theory of salvation. He was aroused by the corruption of the church. The attempt to crush Luther failed, for God sent him to declare the truth. Contempt and ridicule met Wesley and his companions when they put into practice principles of the gospel displeasing to the natural man. They bore the cross laid upon them, and the standard of Christian conduct was brought nearer to the rule of Christ. The plea for the union of disciples of the Lord was effective through the faith and knowledge of the men who made it.

Ten righteous men would have saved Sodom. One earnest Christian can save a town. The truth is mighty and will prevail if it is in a life. But a good life cannot exert its full power in one day, nor can it fully reveal itself without sacrifice. Perhaps, then, the complaints we are so quick to utter are not justified. We may be in too great a hurry. It may be, too, that the element of sacrifice is left out of our conception of goodness. It may be our expectation to win victories without cost to ourselves. Our Lord endured the cross for the salvation of the world. "A servant is not greater than his Lord." The progress of the church has been marked by the self-denial of its leaders. The present conflict differs only in form from that of the past. Modern inventions have brought comfort to the body; they have not cured the world of its sin. The spiritual struggle remains, and only the brave and loyal are fit for it.

The man of God knows the divine will and does it. He has always been reverenced by men of sanity and he always will be. We honor him who knows the secret of beauty, and expresses it on canvas or in verse. Patriotic deeds are celebrated by poets and orators. The names of inventors have become household words. With greater reason ought we to reflect on the life of one who knows the secret of the Lord. In the mad rush for things we may forget ourselves. The man of God will not allow us to do this if we give heed to him. Men are eager to secure for their towns factories that will furnish employment for labor. Is it not worth while to bring in men whose very presence is a rebuke to every form of evil?

Christian Endeavor--Observing Easter

Topic for April 19. John 20:1-10, 19-23.

Amos R. Wells

If the spirit of Easter is maintained throughout our Sundays, they will be well kept; there is no doubt of that. The Easter spirit is that of life out of death, of strength out of weakness, of joy out of sorrow; it is the spirit of a new beginning, and that is the true spirit of the Lord's Day.

The six working days have worn our bodies to the breaking point. Sunday, rightly observed, means life from that death, strength from that weakness, exhilaration from that depression. The average man, the man with an average constitution, cannot do his best work on the six days if he also works on the seventh day. The Fourth Commandment is written as plainly on our nerves and muscles as upon the leaves of our Bibles.

Besides, the six days' work brings our spirits to the breaking point. How the worries press upon us! How many fears and doubts! How many harsh words do we hear and speak! How much that is ugly comes into our lives and goes out of our lives! Surely we need one day in seven for cleaning house. And Sunday is our life from this spiritual death. It is our chance to renew our courage and purify our desires, tighten our hold of the great realities and loosen the grip of the evil one.

If we do not gladly assent to all this, it is because we have not been spending Sunday as we should. If we enter upon its sacred hours with a great burden of unaccomplished tasks hanging over us, Sunday will have no real rest for our bodies. If we carry into the Lord's Day the clashing frets of the past week and the dark fears for the week to come, Sunday will have no renewing for our souls. We must prepare for it, getting our work out of the way. We must accept it, giving ourselves up to it and allowing it to have its blessed way with us. And if we thus permit the Sabbath to prove itself, no fear but it will prove itself to be the "day of all the week the best, emblem of eternal rest."

FOR DAILY READING.

Monday, April 13, the "why" of Sunday, Gen. 2:1-3; Tuesday, April 14, a perpetual covenant, Exod. 31:13-17; Wednesday, April 15, a type of heaven, Heb. 4:4-9; Thursday, April 16, a day of rest, Exod. 20:8-11; Friday, April 17, a day of worship, Acts 16:11-15; Saturday, April 18, a day of ministry, Matt. 12:9-12; Sunday, April 19, topic Sunday, our weekly Easter, and how to observe it, John 20:1-10, 19-23; Rev. 1:10.

A RECITATION.

Let the following poem upon the Lord's day be committed to memory and recited in the meeting:

Again the morn of gladness,
The morn of light, is here;
And earth itself looks fairer,
And heaven itself more near;
The bells, like angels voices,
Speak peace to every breast,
And all the land lies quiet
To keep the day of rest.

Again, O loving Saviour,
The children of Thy grace
Prepare themselves to seek Thee
Within Thy chosen place.
Our song shall rise to greet Thee,
If Thou our hearts wilt raise;
If Thou our lips wilt open,
Our mouth shall show Thy praise.

The church on earth rejoices
To join with these today;
In every tongue and nation
She calls her sons to pray.
Across the northern snow-fields,
Beneath the Indian palms,
She makes the same pure offering,
And sings the same sweet psalms.

—C. E. World.

"Lest We Forget"--Easter and The Orphans

REMEMBER.

Remember that Christ stands naked, cold and hungry awaiting our answer to the cry of his needs in the Easter Offering. Every young person and every Bible school, Mission band, Junior and Intermediate society in the brotherhood should enjoy the blessing of ministering to him by ministering to his suffering little ones in all lands.

IT IS THE WILL OF THE LORD.

"And if the brother be waxen poor, and fallen in decay with thee then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee." Levi 25:35.

"If I have eaten my morsel alone and the fatherless have not eaten thereof, if I have seen any perish for want of clothing and he were not warmed with the fleece of my sheep—then let my shoulder fall from my shoulder blade, and mine arm be broken from the bone."

"He that hath pity on the poor, lendeth to the Lord, and that which he hath given he will pay him again."

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 Jno. 3:17.

And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it one of the least of these my brethren, ye have done it unto me. Matt. 25:40.

CHRISTIANITY APPLIED.

The Gospel of the Helping Hand is Christianity applied. The one to whom this ministry does not appeal has not absorbed all the "light" yet that is his privilege. We canot feel satisfied with this work until these institutions have been sufficiently established in every section of our land.

C. F. SWANDER.

AMERICA FOR CHRIST.

If we would win America for Christ and through America win the world, we canot turn over the work of benevolence to fraternal orders and secret societies. We must act as becometh Christian men and women. We must do what Jesus did, do what Jesus would do if he were on earth to-day. We must care for those who need care, help those who need help, shelter those who need shelter, provide homes for those who need homes.

CLAUDE E. HILL.

SAD CONDITION OF INDIA'S CHILD LIFE.

The child-heart beats the same in every land, and I have found that the little ones of India have the same thoughts and feelings as do those of our own America. But in India child-life is indeed pitiable. The children there know little, if anything, of that free, happy childhood time which God intended them to have, and in which they should be gaining strength, both in body and mind to better fit them for the experience of after years.

ANNIE AGNES LACKEY.

A WORK WELL BEGUN.

In caring for the orphan and helpless, penniless old age or the unfortunate sick, homes and hospitals are needed where they can be taken and ministered unto in the name of the blessed Master. To meet just this need which was felt by a large number, the National Benevolent Association was called into being, and under her efficient leadership we can minister to those in greatest need who otherwise must needs suffer.

GEO. B. TOWNSEND.

BOYS OF PORTO RICO.

Porto Rico needs a regeneration of her moral life. Much can be done and must be done with the older people, but our main progress no doubt must come through our work with the children. In them can be instilled a trust in fellow man and in God. They can be taught to be sincere, to keep a clean heart as well as a clean exterior. They can be taught thoroughness and be made to know that though other men and even one's self may be cheated God may not be. In the children can be developed stability of character which will not permit religious teachings to be easily put aside.

W. A. DOBSON.

A NEW COMMANDMENT.

"A new commandment give I unto you that ye love one another." Paul gave the same instruction: "Touching the ministering to the saints, it is superfluous for me to write unto you." "Concerning the collection for the saints, upon the first day of the week, let every one of you lay by him in store as God hath prospered him."

This benevolent organization comes to us with a great privilege with its children's and old people's homes, its hospitals and orphanages, its Easter-day and life-line service. It would arouse our people everywhere to the call of Christian benevolence. Shall we answer? Shall we respond to the claims of the needy?

F. D. POWER.

WIN THE CHILDREN OF FOREIGN LANDS FOR CHRIST.

More and more convinced are we of the importance of striving to win the children, heathen and Mahommedan, as we seek to win the men and women, and the assurances we have had that the message we have to give touches their hearts strengthens still more this conviction.

In our school work, this past year we have heard private confession from a Mohommedan boy that he had asked Jesus to forgive his sin. A Mahommedon will not acknowledge that Christ has any divine power, and this boy knows what his people teach.

E. H. GORDON.

A RETURN TO FIRST PRINCIPLES.

It is an evidence that we are going from the first principles unto perfection that a National Benevolent Association has sprung up in our midst—the picture of our own Christ helping the needy to-day. And this picture has crept into many tender hearts as evidenced in many splendid offerings already made. Further, it means new lives of tenderness and helpfulness. For, after all, one's life is only enriched and widened and glorified as it knows and enters into the world's needs in a relieving ministry.

O. H. PHILLIPS.

AN APPEAL FROM MAHOBA GIRLS.

You people have given many presents to India. You have said many prayers for us, and also have done many works for us. But O, brothers and sisters, gifts and prayers are necessary. In every section of our country there is the darkness of death. In every little division, from the smallest section to the great country of Madras, all of our people are bowing their heads to idols, and are stretching out their hands to empty loneliness. In the United Provinces there are many places of pilgrimage. Many Hindoo people come into this province to bathe in the river Ganges, and 47,192,000 live here. If all these find the true way, many other sent ones will be necessary.

GIRLS IN MAHOBA.

IT HAS A RIGHT TO BE FIRST.

The Benevolent Association has a rightful primacy. It is the Sinai of the older law. It is the Transfiguration Mount of the newer love. It is the dawn-break of the millenial day. It is the prophecy and pledge of heaven. It is as high as a dream. It is as wide as human sorrow. It is as deep as the love of God. And by your love for our plea, which is Christ's plea, which is the plea of the apostles, of saints, of martyrs, of the church of the first-born of the ages; by your love for its unity, the wholeness of its restoration, its successes, its heart culture; by the prayer of the aged and the cry of the orphan, I plead for your generous support of this ministry of tenderness and love.

GEO. H. COMBS.

With The Workers

Plans have been adopted for a new building at Diagonal, Ia.

G. L. Bohanon changes his address from Spencer to Long Grove, Ia.

Edward Clutter is in a meeting at Odell, Neb., where L. C. Armstrong is pastor.

E. H. Williamson and wife are to be at Newburg, Mo., in April, and at Sparta in May.

Albert Marton, of Morrowville, has been called to the Stamford church, Nebraska.

Z. T. Sweeney dedicated the Crawford Road Christian church, Cleveland, O., last Sunday.

O. J. Marks is singing in a meeting with J. T. Ferguson at Park church, Kansas City.

S. M. Perkins' address is now 514 East Fifteenth street, Davenport, instead of Albia.

The Texas Christian convention and encampment is to be held at Thorp Spring, June 9-17.

Brother Jno. Darsie, of Hiram, Ohio, is supplying the pulpit at Fifty-sixth Street church for a time.

Evangelist E. B. Barnes has been secured by the church in Columbia, N. C., for a meeting in May.

Z. O. Doward is accomplishing excellent results in his labors with the East Side church, Lincoln, Neb.

C. M. Johnson, of Mt. Ayr, has been called to the work at Cincinnati, Ia., and will begin next Sunday.

A. R. Adams, of Milestone, Sask., Canada, is to visit his old home in the southern states this summer.

Homer L. Lewis has closed his work at Sioux Falls, S. D., and changes his address to Haynes, same state.

The present membership of the East Side church, Denver, is 166. Jesse B. Haston is doing good work there.

The young people are a strong force in the church at Meyersdale, Pa. The work is moving along nicely there.

A. C. Stewart reports a minister of the Dunkard church, with his wife, joining our congregation at Green, Ia.

H. O. Breeden and Howard Saxton are to hold a meeting for the church at Mineral Wells, Texas, in November.

S. W. Jackson and wife, who have for two years been evangelizing, have been in a good meeting at Hood River, Ore.

Dr. Royal J. Dye has been appointed Representative in the Congo Free State, of the World's Sunday School Association.

The Sunday school of the Capitol Hill church, Des Moines, Ia., has pushed its attendance past the 500 mark.

Evangelist E. R. Clarkson, assisted by F. H. Cappa and wife, will lead the church in Rome, Ga., in a meeting this month.

The Goldfield (Iowa) church, where R. C. Moore is the minister, will spend about $1,500 on church repairs this summer.

The church in Scottdale, Pa., gave a farewell reception recently for M. C. Frick and wife, who have removed to Mill Hall, Pa.

Russell F. Thrapp, pastor in Jacksonville, Ill., has been speaking in Lincoln and towns near, in the interest of the local option campaign.

A reception was tendered W. C. Bower and family, of Tonawanda, N. Y., by his congregation recently. He is a much loved minister.

In three months the Bible school at Wellsville, O., has increased to 360 in attendance. The class of the minister, Homer Sala, has grown to 120.

The church at Denver, Ill., B. H. Cleaver, minister, is rejoicing over the assignment to it by the Foreign Board of Bolengi, Africa, under the station plan.

Charles Lemuel Dean is able to report forty-one additions at Loveland, Col., during his pastorate there from November 1, 1907, till the first of March of this year.

The Sunday schools of the Central church, Des Moines, Ia., and Independence Boulevard church, Kansas City, Mo., have decided to enter once more into a friendly contest.

Cleveland Kleihauer, pastor of the church at David City, Neb., is a Cotner University graduate. That he is appreciated is seen in the increasing of his salary by his congregation.

J. A. Cornelius is to close his work at Dodge City, Kan., in the near future. O. Kennedy, the minister at Bucklin, commends him very highly to any church desiring a pastor.

G. D. Edwards, of Missouri Bible College, Columbia, Mo., recently addressed the students of Christian University, Canton, Mo., telling of his former work in the Hawaiian Islands.

Austin Hunter, of Indianapolis, has recently addressed the mens' meetings at North Indianapolis, Mooresville and Greenwood, Ind., He is now beginning his seventh year as pastor of the North Park church.

The West End church, Atlanta, Ga., after nearly two years of persistent effort, has secured Herbert Yewell for a tabernacle meeting in June. The church will make thorough preparation and do all it can to aid Bro. Yewell in a great victory.

W. H. Cannon, minister in Lincoln, Ill., has accepted a call to Pittsfield, Ill., and will begin his new pastorate about May 1. During Bro. Cannon's ministry in Lincoln the Christian church has greatly prospered in its membership, a handsome new and modern church building has been erected, and every department of the church has shown increased life and activity.

J. M. Rudy has removed from Sedalia, Mo., to Greencastle, Ind. His departure from Sedalia was the occasion of a farewell reception at the church, at which the departing pastor was presented with a purse containing $142.50. A letter of commendation addressed to Mr. Rudy's new charge was read and adopted by the church. His new field is one of the most important in Indiana, and we wish him the prosperous ministry merited by vigorous and consecrated service.

The new Euclid avenue church building, Cleveland, O., costing $114,000, will be dedicated April 12. President Bates, of Hiram College, will preach the sermon. The entire cost of this building has been more than provided, so there will be no unseemly money getting on Dedication Day. The church and the pastor, J. H. Goldner, expect to make it a day of real spiritual uplift.

THEY GROW.

Good Humor and Cheerfulness from Right Food.

Cheerfulness is like sunlight. It dispels the clouds from the mind as sunlight chases away the shadows of night.

The good humored man can pick up and carry off a load that the man with a grouch wouldn't attempt to lift.

Anything that interferes with good health is apt to keep cheerfulness and good humor in the background. A Washington lady found that letting coffee alone made things bright for her. She writes:

"Four years ago I was practically given up by my doctor and was not expected to live long. My nervous system was in a bad condition.

"But I was young and did not want to die, so I began to look about for the cause of my chronic trouble. I used to have nervous spells which would exhaust me, and after each spell it would take me days before I could sit up in a chair.

"I became convinced my trouble was caused by coffee. I decided to stop it and bought some Postum.

"The first cup, which I made according to directions, had a soothing effect on my nerves, and I liked the taste. For a time I nearly lived on Postum and ate little food besides. I am to-day a healthy woman.

"My family and relatives wonder if I am the same person I was four years ago, when I could do no work on account of nervousness. Now I am doing my own housework, take care of two babies, one twenty, the other two months old. I am so busy that I hardly get time to write a letter, yet I do it all with the cheerfulness and good humor that comes from enjoying good health.

"I tell my friends it is to Postum I owe my life to-day."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

R. F. Whiston and J. W. Hilton begin a meeting with the church at Ashland, Neb., April 3. The regular services under Professor Hilton's ministry have drawn such large audiences that it was necessary to find a larger auditorium, and for several Sundays the evening services have been held in the Baptist church.

Y. M. C. A. JUBILEE AT HAND.

With the approach of the semi-centennial of the Chicago Y. M. C. A., interest in the numerous events which are scheduled for the days and evenings between April 11 and 28 has grown more intense. The daily press has followed closely the development of plans by the committee of 100 business men which has the matter in charge.

Over 200 meetings are to be held, and some fifty prominent speakers will make addresses, including Commissioner Henry B. F. Macfarland, Washington, D. C.; James G. Cannon, Vice-President of the Fourth National Bank of New York; Judge Selden P. Spencer, St. Louis; President Woodrow Wilson, of Princeton University; Bishop William F. McDowell and Bishop Charles P. Anderson, of Chicago; John R. Mott, of New York, President of the World's Student Federation, Y. M. C. A.; and Richard C. Morse, veteran General Secretary of the Y. M. C. A. International Committee. The list also includes a large number of specialists in Christian work for men in connection with the railroads, colleges, industrial establishments and foreign population. Four public receptions will be held in the buildings April 23, and banquets will be given to the members and their friends on the following night. One thousand men and boys trained in the gymnasium of the various departments will participate in a remarkable exhibition of physical work to be held in the First Regiment Armory on Saturday, April 25.

Sunday, the 26th, practically all the Protestant churches will have a share in the observance, special anniversary sermons being preached in many cases. During the afternoon there will be special meetings in the Association Buildings, and mass meetings will be held in the evening at a number of the larger churches.

One of the most notable features will be a citizens' banquet at the Congress Hotel on April 27. This will bring together a large number of the representative men of Chicago, so many of whom are interested in the activities of the association. On the concluding day, April 28, the attention will especially be directed to one of the most effective departments of the association, namely the students' work, by a dinner to begin at the University of Chicago Commons, under the auspices of the various associations conected with the institution.

The fact that a large part of the $1,000,000 fund, if it is secured, will be used for men's dormitories, directs attention to an interesting phase of the association work in which the dormitory has been specially helpful—that which has its relation to the men of the railroads. Chicago is the greatest railroad center in the world, and thousands of these employes have benefited by these institutions. The railroad companies themselves have long realized the value of this provision, and have not only given the association its sympathetic support, but have contributed generously toward the expense of maintenance. Six different buildings are fully occupied as railroad club houses, and are in active operation every minute of every day, and to these buildings, whch are located near the railroad yards, the workers can go at once from their employment, secure a satisfactory meal at a reasonable price, enjoy a bath and comfortable bed, and put in their leisure hours playing harmless games or social conversation. Two of these buildings are at the Pennsylvania railroad terminals, one at Dearborn station and one each upon the Northwestern, Grand Trunk and Chicago & Eastern Illinois lines. That at Dearborn station is the largest, with a membership during the past year of 392.

FOREIGN MISSIONS.

During the month of March the total receipts of the Foreign Society amounted to $46,263.73. During the same month 1,780 churches sent offerings amounting to $39,780.93, a gain of $647.51 over the corresponding month last year. It is hoped the tardy churches will be prompt in sending their offerings in April.

Last week the Foreign Society received a gift of $750 on the annuity plan from a friend in Florida, and also a gift of $100 from a friend in Kansas. Other friends are requested to remember the Foreign Society when they desire to place money on the annuity plan.

In the future the First Church at Findlay, Ohio, will support D. O. Cunningham at Harda, India, through the Foreign Society. It will be remembered that Findlay, Ohio, was formerly the home of Brother Cunningham. Here he is well known and greatly beloved.

The church at Mansfield, Ohio, M. G. Buckner, minister, will, in the future, support J. C. Archer at Jubbulpore, India. This is a bold step for the church at Mansfield. J. C. Archer is a graduate of Hiram College, and has done efficient service as a minister of a local church in Ohio. He goes to his field of labor September next.

The church at Pittsburg, Kan., has adopted Miss Mamie Longan as their living-link missionary in the Foreign Society. She completes her course of studies at Drake University at the close of this session. Her home is near St. Joseph, Mo. She is a grand-daughter of the late G. W. Longan, well known to our brotherhood in general and to the Missouri churches in particular.

PIMPLES WILL LEAVE YOU.

In Five Days You Can Get Rid of All Skin Eruptions by the New Calcium Sulphide Wafers.

TRIAL PACKAGE TO PROVE IT SENT FREE.

If you are one of the unfortunates who can't get away from your pimples, and you have tried almost everything under heaven to get rid of them, take a few of Stuart's Calcium Wafers every day. Do that steadily for a few days, and in less than a week look at yourself in the mirror.

You will then say that Stuart's Calcium Wafers are a wonder in getting rid of all eruptions.

These wonderful little workers contain the most effective blood purifier ever discovered, calcium sulphide.

No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema, or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never failing.

Stuart's Calcium Wafers have cured boils in three days and the worst cases of skin diseases in a week. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

Most treatments for the blood and for skin eruptions are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Wafers contain no poison, or drug of any kind; they are absolutely harmless, and yet do work which cannot fail to surprise you.

Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face:

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and I guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone and I can't find a blackhead. I could write you a volume of thanks. I am so grateful to you."

Just send us your name and address in full, to-day, and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 50c box and be cured of your facial trouble. They are in tablet form, and no trouble whatever to take. You go about your work as usual, and there you are,—cured and happy.

Send us your name and address to-day, and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

From Our Growing Churches

TELEGRAMS.

Lubec, Maine, April 6.—Starting on fifth week. Great day yesterday. Thirteen additions, eighty-nine to date. House packed and many turned away. Interest unabated. Mitchell and Bilby are demonstrating the possibilities of the far East. F. J. M. Appleman.

Palestine, Tex., April 5.—Wm. J. Lockhart and Lintt leading in a great meeting. Twenty-five added to-day. One hundred and fourteen first nine days of invitation. Over-crowded houses.
L. D. Anderson, Pastor.

Lexington, Ky., April 6.—Greatest day in Lexington meetings yesterday. Ninety-nine accessions to the churches Sunday. Union communion service at City Auditorium Sunday p. m. President Loos and President McGarvey on platform. Raised $5,800 for new Woodland Park Christian church to be organized from converts of this meeting. Six hundred and seventy-three to date.
Chas. Reign Scoville.

COLORADO.

Ault—Our union meeting with the Christian, Congregational and Baptist churches of Ault, Colo. (Ault is a town of 800 population, sixty miles north of Denver) closed last Monday evening with 106 additions to church and Sunday school, 78 to the church and 28 to the school. Of this number 55 were confessions and 23 were by statement. More than half of those for both church and school came to our people notwithstanding the fact that the Christian church was the weakest one in the city. A spirit of love and good fellowship prevailed throughout the entire meeting, and I had a splendid opportunity of presenting the "Bible Plan of Salvation" to the people. This I did in the spirit of love, and it was received in the same spirit by the pastors and their people. I failed in no instance to "declare the whole council of God," and it was heartily received by the people. I emphasized faith, repentance, confession and baptism as conditions of pardon and love and good works as Christian duty and "all the people said amen." In this meeting I preached twenty-three sermons, three in the Christian church, five in the Congregational church, eight in the Baptist church and seven in the opera house. But for the fact that our singer, Ed. McKinney, failed to come to our assistance, thus throwing us back on home talent, we might have had greater results. Also, the fact that an epidemic broke out the first week of our meeting almost ruined our "Sunbeam" work with the children. Yet notwithstanding these hindrances the pastors and people are praising God for the victory won for Christ.

Churches in need of meetings will write me at Carthage, Mo. I make terms to meet the financial conditions of churches for which I work, but do not care to undertake meetings without a singing evangelist to assist me. I shall be pleased to recommend chorus leaders to churches in need of them.
S. J. Vance, Evangelist.

Sheridan Lake—A meeting here conducted by Mr. M. Mayfield, of Dighton, Kan., resulted in seven conversions and a church of thirty-one members organized. C. E. Lincoln will preach for the congregation. W. M. M.

ILLINOIS.

Hoopeston—Two additions by letter here since last report.
Lewis R. Hotaling, Pastor.

IOWA.

Charles City—Just closed a short meeting with home forces. Twenty-one added, twenty adults, one 12-year-old girl. One hundred and two during year closing April. G. A. Hess.

OHIO.

Kipton—Five additions by baptism since last report.
James Egbert.

OKLAHOMA.

Enid—Closed a good meeting at Newkirk with sixty-one added. Chas. M. Bliss led in song and assisted in personal work. He is among the best in that work. Ira A. Engle is pastor, and is doing a good work.
W. H. Kindred,
Clark Fund Evangelist.

A NAME CHANGED.

By a recent Act of the Legislature of Kentucky the name of Kentucky University was changed back to Transylvania University. This was done in accordance with a resolution of the Board of Curators, and meets with the hearty approval of faculty, student-body, alumni, and friends wherever the matter has become known.

The history of the institution under the name of Kentucky University has been a worthy one, and at no time has the University been in a more prosperous condition than now. There are several reasons which thoroughly justify the change of name. There is another institution located at Lexington bearing a similar name, and consequently considerable confusion is created in the minds of many; and because our institution is in no sense a state institution, the name Kentucky University is misleading. The name was originally given as an emergency name by Capt. Philip B. Thompson, when the charter of Bacon College was amended by the State Legislature. When Kentucky University was removed from Harrodsburg to Lexington, in 1865, and consolidated with Transylvania University, the latter had for several years been practically suspended; consequently, the name of the younger and more vigorous institution was assumed without question.

In the union of the two institutions the property of Transylvania University, consisting of grounds, buildings, endowment and library was transferred to Kentucky University with some restrictions. In connection with the recent change of the name these restrictions have been removed.

Transylvania University is an honorable name. Her history is one which dates back to the very beginning of educational endeavor in the west. Opening as a seminary as early as 1780, it lays claim to being the oldest institution of higher learning west of the Alleghany Mountains. In returning to this old name the University has much to gain. It gives us a direct line of educational history for one hundred and twenty-nine years. It brings us into close touch with some of the most illustrious names in American history, as teachers, alumni and benefactors, while nothing that was of a peculiar benefit to the institution under the name Ken-

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tucky University has been lost.

Under existing conditions the future of the university is most encouraging. Within the past few years a systematic and persistent undertaking to increase the endowment fund to meet the growing demands of the institution has been made, and is meeting with encouraging results. A new fifty thousand dollar Science building is nearing completion. When this is equipped and ready for occupancy this coming fall, Transylvania University will have one of the best Science buildings to be found in the South or West. With three splendid dormitories and the fourth one under contemplation of erection in the near future, which will be erected on the most modern plans, we are in a position to accommodate a large number of students.

During the past six years the standard of entrance requirements has been gradually raised until the University ranks with the leading institutions of the country in the educational qualifications of the students received and the character of the work done for graduation.

New departments are being added as rapidly as our endowment will permit. A department of Sociology and Economics was created at the beginning of the fall semester of 1907, with G. A. Hubbell, Ph. D., of Columbia University, in charge. He has proven himself a most valuable acquisition to the teaching force of the University. He is thoroughly competent. Besides his doctor's degree, he has further fitted himself by extensive travel and study abroad.

The year now drawing to a close may safely be said to be one of the very best in the history of the institution. Thomas B. McCartney, Ph. D., of the University of Virginia, is Acting-President. His position has been a most difficult one, but in an unusual degree he has met the exacting demands of the office. His gentlemanly and scholarly bearing has endeared him to faculty, student-body, and all others with whom he has come in contact. The year has been one of peace and harmony, hard work and progress.

WALTER M. WHITE,
Secretary to the University.
Lexington, Ky.

SOUTHERN CALIFORNIA

Reports indicate that our churches made the March offering "unanimous." The First church and Long Beach will of course continue in the "Living Link" line. Magnolia Avenue, Covina and San Diego join this noble company. Our smaller churches are doing even better proportionately. For instance, the church at Burbank, E. D. Chapin minister, with forty-seven members, gives $70 to foreign missions. Our next big enterprise is to line up as unanimously and enthusiastically for Home Missions in May.

Our churches are especially eager for a splendid offering the first Sunday in May. It is the day for the combined interests of State and National Home Missions to be presented to our churches. "An offering from every member" is the slogan adopted for the campaign, and every pastor is expected to lead his church to a position worthy both of his people and the great interests involved. The earnest voice of George L. Snively is being heard among the churches in behalf of this great cause.

Volney Johnson, of Texas, has entered upon his work as pastor of the new University Heights church at San Diego.

C. C. S. Rush has resigned his work at Imperial City and gone to Missouri, where he has entered Canton University for ministerial studies. Harvey Hazel succeeds him at Imperial.

The church at Holtville has secured its loan from church extension, and is building a commodious house of worship. C. J. Upton is pastor, and in his work is ably assisted by H. B. Hollingsworth.

R. P. Shepherd, well known preacher and educator, and Harold Bell Wright, popular writer and pastor, are this year engaged in a joint enterprise of planting and developing a great vineyard in Imperial Valley. Neither can long hide his light under a bushel. The one has already started "A school of Evangelists," having some ten boys under his tutelage besides planting and nourishing a new church in the new county seat town of El Centro, and doubtless the other will soon have published some story of the desert that will rival in popularity "The Shepherd of the Hills."

J. Cronenberger has resigned at Santa Barbara. His year with this splendid church has been greatly blessed, over 100 added to the church and the size and efficiency of the congregation, Bible school and Young People's Department greatly increased.

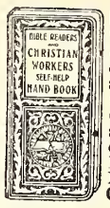
W. T. Adams is crowning an eighteen months' faithful ministry at Corona by the building of a new home of worship. The dedication will occur in April, with C. C. Chapman, Past-Master of Dedication, in charge.

We are pleased to hear the announcement that H. H. Guy, of Japan, has accepted the superintendency of the work among the Japanese to be inaugurated in Los Angeles under the auspices of the Christian Women's Board of Missions. Such a man at the head assures the success of this great venture of faith.

Two great meetings are listed for April, one at Fullerton with James Small as evangelist; the other at First church, in which John L. Brandt will do the preaching.

John T. Stivers has been doing splendid service as an evangelist among our churches this year. Boyle Heights, East Side, Los Angeles, Imperial City and Santa Paula all bear testimony of the good results of his work. His address is 1343 W. Twenty-second street.

E. A. Child, of Albuquerque, N. M., has taken the pastorate of the church at Highland Park, L. A. He is already



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in a good meeting with splendid interest.

We are pleased to welcome back to Southern California that eminently successful preacher of the gospel, Sumner T. Martin. He is with the Hollywood church, where doubtless he will build up a great work.

The annual convention at Long Beach is set for August 5 to 16. *Paste this date in your hat and plan to be there.* Charles S. Medbury, of Des Moines, Ia., pastor of the University Place church, the largest among the Disciples, has been engaged as chief speaker. Recent advices from the East indicate the presence of that great hero of the cross from Bolengi, Africa, Dr. Royal J. Dye, and wife; also that the eloquent Geo. H. Combs, of Kansas City, will be present to deliver one or two addresses. Perhaps it is too great a saying to meet with ready credence, but present indications warrant the prophecy that Southern California's greatest convention is booked for *next August. Come and help to make it such.*

BETHANY COLLEGE.

The Brooke County Sunday School Association will hold its convention in the Wellsburg Christian church on the 16th and 17th of April. Prof. W. B. Taylor, who is president of the ossociation, and Prof. Philip Johnson are Bethany's representatives on the program for addresses. Herbert Smith, ministerial student, will conduct the song services.

President Crambl t is in attendance at the Congress of Disciples, held at Bloomington, Ill., this week.

Owing to the fact that commencement will be held one week earlier than usual this year, no vacation was allowed between the closing of the winter and opening of the spring terms.

Prof. I. F. Neff, of the mathematics department, reports a noticeable increase in the number of civil engineer students this year, and these will make practical application of their knowledge this term outside the college halls, where Bethany, owing to her exceptional location, offers excellent advantages.

Prof. W. B. Taylor was agreeably surprised on last Saturday evening by the male members of the faculty, who composed a birthday party, calling at his home for awhile. The occasion was an enjoyable one.

O. F. LYTLE.

If death be a transition to another place, and if it be true, as has been said, that all who have died are there—what, O judges, could be a greater good than this? For, if a man, being set free from those who call themselves judges here, is to find, on arriving in Hades, these true judges who are said to administer judgment in the unseen world..... will his transition thither be for the worse? What would not any of you give to converse with Orpheus and Musacus and Hesiod and Homer? I would gladly die many times if this be true. . . . To dwell and converse with them and to question them would indeed be happiness unspeakable!—*From Socrates Apologia as reported by Plato.*

As an illustration of woman's wit Mr. Depew, who is still Senator from New York, cites the following:

A man once found that his wife had bought a few puffs of false hair. This displeased him. So one day he hid in the hall outside of her room, and, just as the lady was adjusting the false puffs, he darted in upon her.

"Mary," he said reproachfully, "why do you put the hair of another woman upon your head?"

"John," retorted Mary, with a glance at her husband's shoes, "why do you put the skin of another calf upon your feet?"

"Boohoo! Boohoo!" wailed little Johnny.

"Why, what's the matter, dear?" his mother asked comfortingly.

"Boohoo—er—p-picture fell on papa's toes."

"Well. dear, that's too bad, but you mustn't cry about it, you know."

"I d-d-didn't. I l-laughed. Boohoo! Boohoo!"

BUTTERMILK.

"Which is the cow that gives the buttermilk?" innocently asked the young lady from the city, who was inspecting the herd with a critical eye.

"Don't make yourself ridiculous," said the young lady who had been in the country before and knew a thing or two. "GOATS give buttermilk."—*Springfield Journal.*

The baby was slow about talking, and his aunt was deploring that fact. Four-year-old Elizabeth listened anxiously.

"Oh, mother," she ventured at length, "do you think he'll grow up English? We couldn't any of us understand him if he turned out to be French!"

A JUSTIFIABLE DESIRE.

Judge Dowling—"Have you anything to say against the verdict?"

Prisoner (who has received life-sentence)—"Only that if I don't live to serve it out I wish you would put my attorney in to finish it."—*Judge.*

THE WAY OF IT.

"Pa, tell me how you first met ma," requested Gunson, Jr.

"I didn't meet her, son," replied Gunson, Sr. "She overtook me."—*March Lippincott's.*

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George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes.

"I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement; it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

Historical Documents Advocating Christian Union, collated and edited by Charles A. Young. *12mo, cloth, 364 pages, illustrated, postpaid $1.00,* is an important contribution to contemporary religious literature. It presents the living principles of the church in convenient form.

Z. T. Sweeney, Columbus, Indiana, a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

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We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURG, Pa.

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The graves grow thicker, and life's ways more bare,
As years on year go by:
Nay, thou hast more green gardens in thy care,
And more stars in thy sky!

Behind, hopes turned to grief, and joys to memories,
Are fading out of sight;
Before, pains changed to peace, and dreams to certainties,
Are glowing in God's light.

Hither come backslidings, defeats, distresses,
Vexing this mortal strife;
Thither go progress, victories, successes,
Crowning immortal life.

Few jubilees, few gladsome, festive hours,
Form landmarks for my way;
But heaven and earth, and saints and friends and flowers,
Are keeping Easter Day!

—*Unknown English Poet.*

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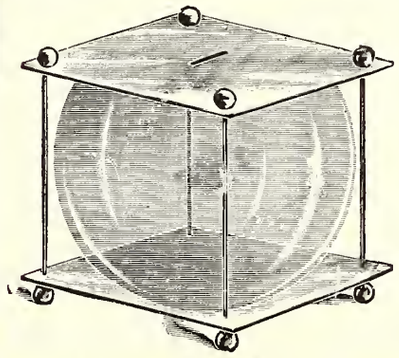

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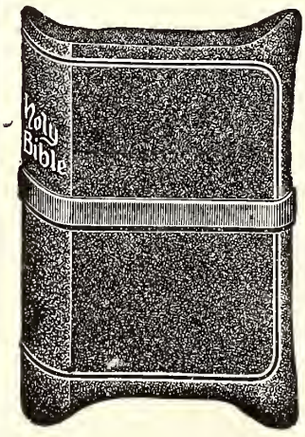

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The Christian Century

Vol. XXV. CHICAGO, ILL., APRIL 16, 1908. No. 16.

EDITORIAL

THE AUSTIN CHURCH.

In another column we print a statement from George A. Campbell, pastor of the church in Austin, a suburb of Chicago. A portion of the congregation, few in number as compared with the total strength of the church, became dissatisfied with Mr. Campbell's preaching, largely because he failed to emphasize certain matters which they deemed essential. Among these, as we understand, were a personal devil and the endless punishment of the wicked. At the same time the charges against Mr. Campbell were so framed as to insinuate rather than state that he did not believe in the divinity of Christ and that he received unimmersed people into the membership of the church. The first of these charges would carry small weight with any one who had the least acquaintance with Mr. Campbell and his message. Readers of the CHRISTIAN CENTURY, in which his writings have appeared for years, will be able to judge of that matter. As to the second, which has received far more attention in the public press of the Disciples, we are glad to have Mr. Campbell's explicit statement to the effect that the church has maintained, and now maintains, the practice of receiving only the immersed into its membership. Various plans have been proposed and are now in use among some of our own churches, and to a still larger degree among the Baptists, for the recognition of members of non-immersion bodies as co-operating members, associate members, or members of the congregation as distinct from the church. None of these plans to secure deeper interest on the part of these sympathetic and more or less related people involves the integrity of an immersed church membership. But Mr. Campbell has not even used this mild device, and has adhered to the practice of the great body of our churches in this regard. While we regret that a separation of this kind should take place in any of the churches, we have no doubt that those who remain in the Austin church will have opportunity for a freer and more vigorous testimony in that rapidly growing suburb, and that the new group, which has gone to Oak Park, a little further from the city, will find ample room for a church in which those fundamental truths of the faith which it shares with the Austin church and all others in the brotherhood may be given full and constructive expression.

EASTER AND THE MINISTRY OF BENVOLENCE.

It is peculiarly fitting that the Easter season with its emphasis upon the new life in Christ should be the time chosen for the offering, especially in the Sunday schools, for the work of the Benevolent Association. It was nothing less than a resurrection for the world to pass out of its older period of self-interest and neglect of the poor and unfortunate to the new conception of brotherhood and good will which Jesus brought into being. Nothing was more wonderful to the thought of the Roman world than the care which Christians took not only of their own poor and distressed people, but of all who had fallen into misfortune.

It has always been the distinguishing mark of our faith that it inculcated the virtues of benevolence and care of the needy. In some parts of the church these qualities have been more evident than in others. It is to the credit of the Roman Catholic church that it has laid great emphasis upon works of charity. No doubt its benevolences have done much to convince doubters of its divine mission in the world. No force that so constantly supplies help to those in distress can be wholly wrong. And so men have praised that church for its ministry of help and healing.

Protestantism has been all too slow to learn this lesson. But it is making noble efforts today to remedy the deficiency. Few are the denominations that would feel that they were doing a full work if they omitted the care of the homeless, the orphan and the aged. The Disciples of Christ have come to a sense of their own duty in this kindly service, but not a moment too soon. The helpful agencies under the direction of the National Benevolent Association are a source of pride to all our churches. The good that is being done cannot be reckoned in figures of a ledger.

It is appropriate, therefore, that the Easter festival, which brings so vividly to mind the new and higher life that came through the resurrection of the Lord should be utilized to promote in the world that ideal of good will which is like a new life from the dead. The offering for the Association ought to be general and generous.

NOTES.

The campaign in behalf of the overthrow of the liquor traffic in this state was fought with notable results at the polls last week. The friends of righteousness have every reason to be greatly encouraged at the outcome.

The list of Illinois cities which voted out the saloon includes Decatur, Galesburg, Rockford, Paris, Urbana, Champaign, Pontiac, Mount Sterling, Arcola, Shelbyville, Hillsboro, Litchfield, Vandalia, Mount Carmel, Taylorville, Dixon, Clinton, Fairbury, DeKalb, Sycamore, Mattoon, Harvard, Carmi and Jerseyville. On the other hand, there are some severe disappointments, perhaps the most notable of which was Bloomington, in which the saloons won by a small majority. The temperance people have been very confident of winning, but it is recognized on all hands that the victories thus far gained are only the beginnings of the total overthrow of the saloons. It now remains to capture the large cities, including Chicago. The difficulty of the task will only spur the friends of law and order to renewed efforts.

One of the interesting incidents of the campaign waged by the saloon for the preservation of its business was the employment of every man of influence it could secure to champion its side of the question. If there was a minister of any creed or denomination who was willing to pose, not so much as an advocate of the saloon, but, as they phrased it, a "champion of personal liberty," he could secure plenty of work at his own terms. Men who were alleged ministers were imported from other states for this purpose, and one Chicago man who has a certain local reputation as a lecturer on ethical culture, took the platform for the saloonkeepers' association. This is the same man who had long ago organized a debate on the question, "Was Jesus Christ a real person?" It was evident that the saloon needed oratory and the preacher-lecturer needed advertising.

An interesting conference was held at Ann Arbor, Mich., a week ago upon the subject of church and guild workers in state universities. Representative men from different institutions and parts of the country discussed the most effective means of influencing students in state institutions in behalf of religious life in general and the ministry in in particular. Among other topics discussed was the general plan of affiliated

colleges and Bible chairs in relation to the state university The attendance was excellent, and the results are spoken of with satisfaction by those who attended.

Much interest has been excited of late by the discovery of the remains of a Jewish temple at Assouan, in Upper Egypt. From papyrus documents relating to it it has been ascertained that it was a temple to Jahu (Jehovah) inside the fortress in Elephantine on the island in the Nile opposite Assouan. The temple was erected perhaps about the period of Ezra and Nehemiah, in the fifth century B. C. It may have been constructed as early as the times of the exile. This proves obviously that there was a Jewish colony in Upper Egypt at this period. These may have been refugees from the Northern Kingdom driven out at the time of the destruction of Samaria, or they may have been fragments of that refugee population which left Judah after the destruction of Jerusalem, carrying with them the unhappy Jeremiah. In any event, the bearing of this new temple and its cult upon the general questions of Old Testament history and criticism is very important. It seems to go far toward the vindication of those readings of Hebrew history which have become familiar under the illumination of historical criticism during the past ten years.

The Easter Offering in the Churches

CHRISTIANITY APPLIED.

I once went with a solicitor for the National Benevolent Association to a brother, worth his thousands, and asked for a liberal contribution. After describing the work in a way that should touch the heart of most any man and asking for the donation, the response came like a flash, "That doesn't appeal to me at all."

This blunt refusal started in my mind a train of inquiries: "Why does benevolent work appeal to some and not to others?" "What prompted the organization of this institution and what perpetuates its work?" "What is the motive power behind it all that makes it so successful?" I will answer the inquiries with an illustration.

In the window of a store in his town there is a curious little device. It is a glass globe setting on a pedestal. On the inside there is a perpendicular shaft supported at the top and bottom by free pivots. From the center of the shaft four arms project horizontally, with paddle-shaped fans. The curious part is that the shaft with its four fans keeps revolving in one certain direction without any visible motive power. Another curious thing is that it will revolve only in the light. When the light is dim it moves very slowly; when exceedingly bright it moves very rapidly; when it is dark the wheel is motionless.

This may be a familiar phenomenon to some, but not all; yet it is explained by a simple law of physical science that we all learned in school. On close examination one can see that the fans are black on one side and white on the other. Black absorbs the sunlight, white does not. This globe, being a vacuum and the resisting power of the air removed, the black absorbs the light on one side while on the other none is absorbed, consequently the fan is driven around and around. The motive power is the light which it absorbs.

The application is equally simple. Jesus Christ is the "light of the world." When men and women wholly surrender themselves to him they absorb that "light" which becomes a motor power to drive us on in Christian activity.

That activity may be expended in various ways, but not the least important is this ministry of the helping hand. It is Christianity applied. I would unhesitatingly say that if any man has absorbed the "light of the world" this work will appeal to him, and his help will be limited only by his means. The one to whom this ministry does not appeal has not absorbed all the "light" yet that is his privilege. We cannot feel satisfied with this work until these institutions have been sufficiently established in every section of our land that no worthy soul may be refused admittance because of lack of room. The beginning has just been made on the Pacific coast, but there are men and women here who have absorbed so much of the "light of the world" that they are determined that other branches of this noble work may grace our borders.

G. F. SWANDER.

SOME OF OUR ORPHAN GIRLS OF THE HOME LAND.

PORTO RICO AS A MISSION

Porto Rico needs the Gospel and needs it now. "The field is white unto harvest," but the laborers are so few, so few. The people, especially the men, are tired of the old religion and are ready to accept the new when they know what it is and what it requires of them. Very few of the men are Roman Catholics in the strict sense of the term. They are Romanists three times in their lives—when they are born, when they are married (if they have any marriage ceremony), and when they die. That is all. The rest of the time they ar atheists in their views.

The boys rebel against the church. A friend told us not long ago that the only time the boys of the charity school were in revolt was when they had to march to church. O, pray for the boys of Porto Rico! Never will this island be uplifted until the boys are saved. The gospel with its freshness and life-giving power is reaching the young men and boys of Porto Rico. We can hardly get seating room enough for all who come to the little mission started here. Very few weeks pass without some one confessing Christ and oft-times there are many. Some are old and bent and gray, with only a few years to give to their Master, while others are in the full strength of their manhood. When these unite their forces for truth and purity and all that is Christ-like, it cannot but help to uplift this people. We may not see great results in this generation but the results will surely come. The Boy's Orphanage will be a blessing to this island that canot be measured.

Many of the women and girls are Roman Cotholics, but not all of them. Their lives are very cramped and narrow. The better classes, of course,

have their servants and have no work to do about the house. They have drawn-work and embroidery to keep them busy part of the time, and evening entertainments sometimes. A few can and do read and play the piano; but the remainder of the time is spent on the balcony. In the poorer classes it is even worse. They do not read and have almost nothing in their homes. They do their own housework, but that keeps them busy only a short time, as their cooking is not extensive and their houses contain usually but one room, seldom more than three. Their houses are bare and destitute. Very little furniture—sometimes none at all. A few stones grouped together form their stove, and with charcoal heaped upon this they have fire sufficient to cook their food. It is such a dreary, barren life. Their religion, the best they could get, seems to partly fill this vacancy.

Imorality reigns supreme; but what could be expected when people are taught that by paying a certain sum the priest will pardon all their sins. Many of the people have never been married because of the exorbitant prices charged by the priests for performing the marriage ceremony. Some of them have lived together as husband and wife and reared their families and, when a Protestant minister, coming to the place, has made it possible to have the marriage rite performed, they have seized the opportunity, their children, some of them young men and women, being present at the ceremony.

The same may be said of Porto Rico as of all other Spanish countries. Her people have been kept in ignorance as much as possible. In the church schools only a little reading, writing, and arithmetic were taught. Even though the people were able to read, they could purchase no portion of the Scriptures. Now this is changed. Bibles are not freely scattered throughout the country yet, but it is possible to purchase them.

Porto Rico is in the transition stage, and atheism and spiritualism are taking root where Christianity is not found. The time for earnest, active work is *now*.. The door is open and he who will may enter.

The children should be cared for in the orphanages as far as possible, so they will be constantly under the supervision of Christian people. In turn these will uplift all the population when they become the leaders.

NORA COLLINS IRELAND.
Bayamon, P. R.

MR. AND MRS. E. C. DAVIS.
Superintendents of the C. W. B. M. Boys' Orphanage in India.

BEARING THE INFIRMITIES OF THE WEAK.

In God's revelation to man there has always been found provision for the weak and helpless. Such provision was given prominence in the Jewish economy. The poor, the widow and the orphan were especially mentioned. Our Master did not lose sight of them during his earthly ministry, but always spoke kindly to them and ministered tenderly and bountifully.

Caring for the weak occupied a large place in the work of the early church. The deacons were appointed by the church, and the work of ministering to the poor assigned as their duty. This duty was taught by the apostles and early evangelists as one of the essential manifestations of Christianity. The church in any age which has neglected the poor within her membership or in the community has fallen short of the divine ideal of the church described in the New Testament Scriptures.

The individual who has not had experience in ministering to the needy has missed an important means of spiritual development.

Christianity is a sympathetic religion. The Christian must ever say to the unfortunate and sorrowing, your misfortune and your sorrow shall be mine and together we will bear it. Goldsmith struck a tender chord in his description of the Deserted Village when he wrote of the pastor who "watched and wept, prayed and felt for all." It is the feeling for another which is needed in this world of sorrow and sadness, that will send us to do something that will lighten the burden. We can render all needed assistance in many cases of misfortune in our several communities, but there will always be conditions which we cannot relieve by the temporary assistance which we can render, therefore we must make some other provision.

In caring for the orphan and helpless, penniless old age, or the unfortunate sick, homes and hospitals are needed where they can be taken and ministered unto in the name of the blessed Master. To meet just this need which was felt by a large number, the National Benevolent Association was called into being, and under her efficient leadership we can minister to those in greatest need who otherwise must needs suffer.

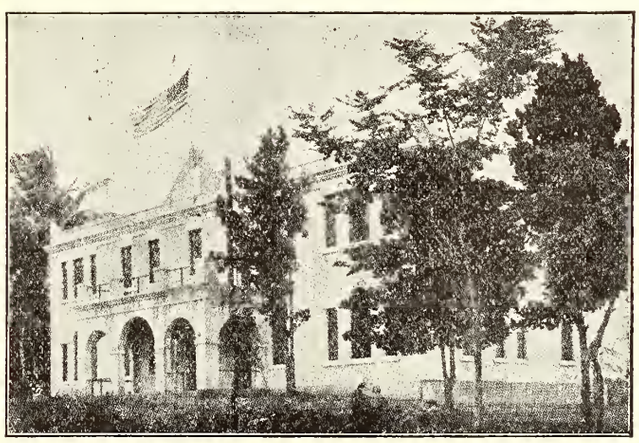
This ministry, so well begun, must be extended until every section of our great country shall have made ample provision to care for the orphan, the sick and aged poor.

This work should be recognized in the missionary and benevolent plans of every church, and the burden of this holy ministry should be laid upon the hearts of every congregation by the ministers of the Gospel.

G. B. TOWNSEND,
Hagerstown, Md.

SOME CHANGES WROUGHT BY LOVE.

In three stations of the Christian Woman's Board of Missions in India are established girls' orphanages, and in one a boys' orphanage. The aim and scope of these institutions would be better represented by the word "home" than orphanage, as usually understood in this country, for the children who come or are brought to us remain with us until they are fully grown. Thus we have them under our influence during the whole, or at least during the most important portion of that period of their life when their minds are plastic and responsive, as well as most tenacious of the truths taught them. Surrounded with the sympathy and love of a good home, their natures gradually partake of these qualities. The good and beautiful in them thrive, while all that is harsh and unlovely is kept under. The physical change is the first to be noted. A few weeks after the arrival of a poor little starved and neg-



C. W. B. M. BOYS' ORPHANAGE IN PORTO RICO.

lected girl it will be seen that her skin has become smooth and clear, her hair instead of being a disheveled heap, harsh and unmanageable, has smoothed out and is becoming glossy and beautiful; and instead of dull eyes and countenance void of expression, there will be animation and a look of contentment and happiness.

MARY KINGSBURY.

THE AUSTIN SITUATION.

I would prefer to rest under misrepresentation rather than misrepresent.

While attending the funeral of a near relative outside the city, a Board meeting was announced Sunday morning for Sunday afternoon. The result of this meeting was a visit from the elders on my return to the city. They informed me of dissatisfaction among a number with reference to my preaching. They wished more of "the wrath of God and of first principles." They said: "We do not object to what you do preach, but to what you do not preach." One of the elders said their visit looked in the direction of my resignation. Without any animus I told them I would resign, and talked with them the best way to terminate my pastorate.

Accordingly on the following Sunday I resigned in the best of faith. Some of my strongest supporters were disturbed. I told them to do nothing, for I had only one desire, viz., to close my pastorate, leaving the church in the best condition possible.

Having an engagement at Bethany for a brief meeting I left Sunday night. On the following Sunday in my absence, unbeknown to me, the following resolution was offered to the church and carried:

"WHEREAS, The Rev. G. A. Campbell has offered his resignation as pastor of his church; and,

"WHEREAS, The services of Brother Campbell covering a period of 9 years have shown his ability in a marked degree; and,

"WHEREAS, The pastorate has up to this time been entirely satisfactory to the membership as a whole, and as there is no valid reason why the present relations between pastor and people should be disturbed; and,

"WHEREAS, The resignation of Bro. Campbell at this time would be a great detriment to the flourishing condition of the work in the different departments of the church, as well as to his personal record; be it

"Resolved. That his resignation be *not* accepted, but, on the contrary, he be urged to remain with us indefinitely."

The officers opposed then offered the following:

"To the Members of the Austin Christian Church:

"We, the undersigned elders and deacons of the Austin Christian church, believe not only in the divinity of Jesus, but in the incarnation of God in the person of Jesus of Nazareth. We believe not only in the death of Jesus on the cross and his burial, but in the glorious resurrection of Christ. We believe not only in the moral teaching, but also in the divine inspiration of the New Testament. We believe the church to be not only a vital institution, but a divine institution. We believe that the divinely-inspired word as preached by Peter, Paul, James and John is the true guide for the church to-day. We believe that these truths of the gospel should be preached now in the great restoration movement as they were in the apostolic period of our church, and by the great leaders in our movement, whose names are dear to every disciple who is familiar with the desperate struggle made by men true to the gospel of Jesus Christ in restoring to us the Church of the living God.

"Thus believing, as the official board of the church, we requested the elders of the church to call upon our pastor, George A. Campbell, and acquaint him with the fact that a number of the members of the church were not entirely satisfied with their church relations, and that as a board, we though he should know it and of its cause. The elders were instructed to report back to the board on Sunday, March 8, at 3 o'clock p. m. That time not having arrived we have had no report of the conference of the elders with our pastor. In the meantime our pastor has tendered his resignation to take effect within ninety days from this date. In view of the fact that a large percentage of the members of the church are not in sympathy with the action of the board in the above respects, and in view of the further fact that Christianity is free to those who accept it and compulsory on the part of no one, so far as acceptance is concerned, we deem it advisable to tender our resignation, and desire the congregation to act thereon at once. Very truly yours,

"Roy M. Marsh (president), Arno L. Roach (clerk), Minor C. Ellis, Robert Daniels, M. E. Hoshaw, George M. Hayes, J. A. Scott, I. P. Blaney, J. L. McBean, J. E. Miller, John Harper, C. Fred Fowler."

When I returned to the city I found that these and their supporters had summarily withdrawn from the Austin church and formed a new organization.

The above implications have been given wide publicity. The charge has also been made that I received into the church three unimmersed people, contrary, of course, to the custom of the church and wish of its officers.

When I first read these formal declarations of the faith of these retiring officers and the implcations therein contained I was astounded. I am yet dazed by wonderment as to how these men who had been so close to me could have written such unjust insinuations. Not a man of them had ever suggested a hint of such being in his mind. These commonplaces of Christian belief are surely held by those remaining and by myself. Great injustice has been done the church by the publication of these implications. In all this discussion not one word of mine has been quoted to justify the charges. The second charge that has had wide publicity is that of receiving the unimmersed. This charge was never made in a board meeting. It was never even suggested there. Not one of these retiring officers ever hinted to me, to my recollection, that I had done so. No unimmersed person ever considered himself or herself a member. The church has not been deceived. I was entirely unaware that anyone thought such a thing till I read it in one of the papers. If we had been receiving the unimmersed we would not have stopped with three lone cases. I would not for a moment think of fastening a new custom as important as this upon the church without the sanction of the church. The Austin church in its nine years of history—and I have been its only pastor—has never received an unimmersed person as a member. Some, in presenting letters from other churches, have been congratulated in coming with us. We do not extend the hand of fellowship after baptism; but the pastor has always had a fair understanding with them. They were not deceived. The church has been told of their promise to be baptized, and they have not been enrolled by pastor as members till they were.

If any member of the board has been long misunderstanding this, why has he been silent all these years and then gone to a paper far away for a hearing? And why is it so easy for a party to get a hearing without all the bearings of the case being known?

The Austin church has had substantial growth every year of its history. Last fiscal year we had 54 additions, 16 baptisms and the rest by letter and statement. The year before about the same. We have grown from nothing to have an income of about $4,000 a year and a place in the community and our common life in Chicago.

Although I cannot but regret the departure of our friends from us; yet, whether I stay or leave the Austin church will make some progress. The attendance since the misunderstanding has not suffered. There prevails a beautiful spirit of union, a forgiving spirit, a professed loyalty to the Christ and a determined enthusiasm.

It may be there was a cleavage that could not be healed, and any impressions that the men who have convictions and stand for something, and that the irresponsibles are left, is erroneous. I make no insiduous comparison. The present board is composed of strong men who have both convictions and vision. They are not novices in church leadership. The older Chicago Disciples all remain.

May He who often overrules Evil for Good guide both churches into deeper faith, truer love and greater passion for the Christ. GEORGE A. CAMPBELL.

AN EASTER CAROL.

Spring bursts to-day,
For Christ has risen and all the earth's at play.

Flash forth, thou Sun,
The rain is over and gone, its work is done.

Winter is past,
Sweet Spring is come at last, is come at last.

Bud, Fig and Vine,
Bud, Olive, fat with fruit and oil and wine.

Break forth this morn
In roses, thou but yesterday a thorn.

Uplift thy head,
O pure white Lily through the Winter dead.

Beside your dams
Leap and rejoice, you merry-making Lambs.

All Herds and Flocks
Rejoice, all Beasts of thickets and of rocks.

Sing, Creatures, sing,
Angels and Men and Birds and everything.

—*Christina Rossetti.*

A YEAR-LONG EASTER.

BY ANNA BURNHAM BRYANT.

"Bring me something that lasts, Papa!" said a little child when her father left her to go on a journey. As we grow older, our grown-up hearts echo with a passion of longing the thought that lay behind her childish entreaty. What is the use of Easter comfort that dies with the Easter Day —fitly symbolized by fading lilies? Everybody feels a certain exaltation of spirit on Easter Sunday, something born of the stately worship and the "Resurrection Lilies," as the country people used to call them. It is not every one who lets the Easter comfort strike deep roots, until he learns to keep a year-long Easter.

If we recognize this in ourselves, it is a wholesome thing to search for reasons. Perhaps the first one is that we are not yet quite ready for comfort. Somehow I am always tempted to "set a little child in the midst" when I want to press home a truth or find an illustration, and a memory of one occurs to me at this moment. The little heart was fit to break over something, and the mother, hearing the sobs, said gently, "Come here, dear, and let me wipe your tears away." Repeated offers of comfort brought no response, till at last the child stammered tearfully, "B-b-but, mamma, I'm not done crying yet!" Are we not often very much like that? Do we not hug our grief, refusing comfort? What is it else when we will go, long months and years, perhaps, in our black, clinging garments, steadfastly shutting our eyes to sunshine either in our own lives or those of others? God is always wiping tears from off all faces, here as well as in heaven, and the more tear-stained the greater comfort. To the troubled and disconsolate he is always saying "Come." Don't think that you must wait until you have done with crying!

Something happened to an elm tree on a neighboring lawn some years ago. In lowering the lawn to meet the grade of the newly constructed street and sidewalk, many of the roots were wholly or partly cut away, and it was feared the tree would have to be cut down. But an attempt was made to save it, and a circle of ground, a mound of earth ten feet or so in diameter, was left for it to grow in. The tree refused to die. With little room to grow, a part of its life sheared away, it struck new, deeper roots down into the earth, deep, deep down into the moist soil that rewarded it with stronger growth and firm foothold. Many a life has followed the elm-tree's example. You need not die because your life is circumscribed by loss, the very roots seeming to have been cut away in some directions. Strike deeper root. Get down to hidden springs.

The real help and comfort of Easter is the strengthful thought that there are deeper and more vital realities than those in which we have been living. "Jesus said unto her, Mary." I think every one must often like to stop upon this word and shut the book, and think awhile about the meaning of it; for surely there is in it much more than meets the ear. It is as if He were reminding her of something, recalling all that he had said to her, lifting her up as by a strong hand-clasp, to new and higher thought of him. That is the real meaning of Easter. And such a thought will be a living seed of joy to grow and blossom through all the days that follow.

The Easter comfort is for those who ask for it. God's grown-up children need not be ashamed to go to him with all their troubles. A busy pastor, brooding over his Sunday's sermon, moved his tall, book-laden desk, at considerable expenditure of time and trouble, to find the little red top his child had let roll underneath as she came into the study on some errand.

"Why did you let her interrupt you so?" exclaimed the mother, leading the little one away reproachfully. "For such a little thing!"

"It wasn't a little thing to her," he answered gently. "Do you suppose I would have disappointed her? I want her always to tell me all her troubles."

That is what Christ wants, and when we do tell, he never disappoints us. No trouble of ours can ever be a little thing to him. "Woman, why weepest thou?" he said to Mary in the garden, and how quickly the comfort came upon the answer! That was because she answered on the instant. Wherever Grief walks lonely in its garden, an upward glance again reveals him, and there comes again the gentle question, like a soft touch on the heart's door to invite confession. Why should anyone go uncomforted. To everyone who grieves or suffers, the tender Lord stands as close to-day as he did to Mary on that first Easter morning. And to one who really takes the comfort that is offered, there is ever after, not one hour or day of comfort only, but a year-long Easter.—*The Congregationalist.*

THE TRAVAIL OF A SOUL.

There's naught can harm a soul
That's bent on righteous living,
Though ill betide the goal
And fate seems unforgiving,
The storms that rage and roll
Upon life's troubled ocean
Will cease to be; the faithful soul
Shall have, in glory, triumphed then.

—*Warren Edwin Richards.*

Omaha, Neb., 1908.

HIS EYES OPENED.

"Why is she getting a divorce?"

"On the grounds of misrepresentation. She says that before they were married he claimed to be well off!"

"And what does he say?"

"He says he *was*, but didn't know it." *March Lippincott's.*

LOST $300.

Buying Medicine When Right Food Was Needed.

Money spent for "tonics" and "bracers" to relieve indigestion, while the poor old stomach is loaded with pastry and pork, is worse than losing a pocketbook containing money.

If the money only is lost it's bad enough, but with lost health from wrong eating, it is hard to make the money back.

A Michigan young lady lost money on drugs but is thankful she found a way to get back her health by proper food. She writes:

"I had been a victim of nervous dyspepsia for six years and spent three hundred dollars for treatment in the attempt to get well. None of it did me any good.

"Finally I tried Grape-Nuts food, and the results were such that, if it cost a dollar a package, I would not be without it. My trouble had been caused by eating rich food such as pastry and pork.

"The most wonderful thing that ever happened to me, I am sure, was the change in my condition after I began to eat Grape-Nuts. I began to improve at once and the first week gained four pounds.

"I feel that I cannot express myself in terms that are worthy of the benefit Grape-Nuts has brought to me, and you are perfectly free to publish this letter, if it will send some poor sufferer relief, such as has come to me."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in packages. "There's a Reason."

Easter--A Call to the Young to Save the Young.

The Christian Woman's Board of Missions and The National Benevolent Association of the Christian Church, desiring to exemplify the spirit of unity, have entered into a great , joint observance of Easter in behalf of orphans of all lands.

Easter has been chosen as the time for making an offering for the care and comfort of the motherless, homeless child because such an expression of the joy awakened at the memory of our Lord's triumph over death could not be more fitting, or more acceptable to him. "Inasmuch as ye have done it urto one of the least of these my brethren, ye have done it unto me." Surely no ministry is more Christlike, and certainly none is more vital to the success of the cause of Christ at home or on the mission field. The orphanage, the hospital, and the dispensary furnish the key to the hearts of the benighted in foreign lands. The same key must be used if our church is to find access to the hearts of the masses in our great homeland cities.

The appeal is made to the young people in our Bible schools, Mission Bands, and Junior and Intermediate societies. From the very beginning of this beautiful ministry the children and young people have been the first to respond to the cry of their perishing little brothers and sisters in the homeland and across the seas.

THE NEED IS EXTREMELY URGENT.

There never was a greater need for a generous response to the Easter call. The answer to this call involves life or death to many homeless, or worse than homeless children, at home and abroad. The famine conditions in India and the business depression at home have greatly increased the number of these helpless little wards now dependent upon the Christian Woman's Board of Missions and The National Benevolent Association. We must provide for these helpless little ones or they must suffer. If we heed not the pathetic call of their necessities now, we may some day hear the Master say, "Ye did it not unto me."

THE NATIONAL BENEVOLENT ASSOCIATION.

Has eleven great homes under its care with their hundreds of defenseless children, and helpless old brethren depending upon it for their sole support.

Through these homes, for they are conducted as sweet Christian homes rather than institutions, a great work of love has been accomplished in the name of Christ. It has helped and healed 300 of the world's multitude of sufferers through its hospitals. It has inspired 600 destitute, despondent women with new hope. It has furnished assistance to 700 parents whose homes were despoiled by the hand of death. It has provided a home for 70 helpless, homeless old saints, who but for its Christlike ministry would have suffered from hunger and cold. Eight of this number were ministers of the Gospel. It has furnished 4,065 homeless, parentless children with comfort and loving guidance, saving many of them from a vicious environment. It has 2,207 of these little waifs in Christian homes of their own. Scores of these people are doing their part well among the multitude of the world's toilers. One is a graduate of one of our state universities, a bridge architect of fine reputation; another is filling a responsible position as telegraph operator. Several of them are in business for themselves, while a still larger number are mechanics of ability. Some of our girls grace the nursing profession; others are efficient among the world's army of intelligent office workers. Several of them are presiding with sweet Christian grace over homes of their own. A ministry like this that takes hundreds of children each year away from idleness and neglect and often out of vicious influences and trains them to virtue and usefulness is truly doing a missionary work. It is better than all the Juvenile courts in the land. It should be heartily, generously supported.

To each person who contributes $1 or more to the N. B. A. through the Easter offering, a beautiful souvenir booklet of pictures of the building and inmates of your homes will be given.

The present needs of the Association are urgent and great. Seven of her family of ten institutions were born within the last four years. They are all homeless at birth. The task of providing buildings for them has been tremendous. Several of them are seriously hindered in their ministry because of debt upon their properties, beside the necessary expense of maintenance. It requires no small amount to feed, clothe and provide training for a family of from three to four hundred vigorous boys and girls. These children belong to the Brotherhood. The Lord has placed them under its care. It must provide for them. A great Easter offering will lift a great load of anxiety from the hearts of those who have the care of these dear babies, and it will insure to this company of helpless little ones the comfort of a good home.

YOUNG PEOPLE'S DEPARTMENT OF THE C. W. B. M.

The young people have largely equipped with the buildings needed the mission stations of the Christian Woman's Board of Missions in foreign fields. In Jamaica they built churches at Torrington, Oberlin, Berea, Manning's Hill, Highgate, Providence, Chesterfield Hill, Carmel and Salisbury Plains; besides these churches they also put up residences at Oberlin, King's Gate and Kingston, and several cottages for the use of native pastors. By the earthquake of last January most of these buildings were destroyed. Rev. John Randall says: "We must rebuild at Kingston, King's Gate, Carmel, Providence, Chesterfield and Highgate; we must repair at Oberlin, Manning's Hill, and Mt. Zion."

The chief work for which this association makes appeal at Easter is for the support of the hundreds of girls and boys in its six large orphanages in India and Porto Rico. Nearly $20,000 will be needed this year for this support alone, and one orphanage in India and one in Porto Rico have urgent need for buildings in which the children can be comfortably housed.

The *need* for Christian orphanages in con-Christian lands is great beyond expression. There came to India dreadful days of famine that demanded the opening of orphanages;—the days of famine that proved to be God's opportunity for giving the Bread of Life to the famishing souls of thousands who came to His people because of the hunger of the body; the weary days of famine when for months and even years there was continually in the ears of the missionaries the piteous cry of the famine-stricken, "We are hungry souls," "We are hungry souls,"—the heart-rending cry that voiced their greatest need which was so deep that they themselves were unconscious of its existence. Through the horrors of famine God gave to the Christian Churches many hundreds of children and the great privilege of making of them messengers who will carry the message of Salvation throughout much of benighted India. Just now another opportunity is given for the saving of little children from the ravages of famine with its untold sufferings, and of bringing them up in Christian homes. A great many children will need to be cared for. There are precious, promishing boys and girls whom our missionaries will gladly take into their hearts and homes if we will furnish them the money with which to defray the necessary expenss. *The result of the Easter offering will decide these matters.*

To each person who contributes through the Easter offering $1 or more to the Young People's Department of the C. W. B. M. will be given a booklet containing about 200 pictures of its missionaries and mission buildings.

Place your seal of approval upon the sweet spirit of unity that has brought the Christian Woman's Board of Missions and The National Benevolent Association into unanimous co-operation, and upon the holy ministry in which they are engaged in caring for the orphans of all lands, and enter into fellowship with them and the Master in this divine mission by making a liberal Easter offering.

MATTIE POUNDS,
Supt. Y. P. Dept.
JAS. H. MOHORTER,
Gen. Sec. N. B. A.

Sunday School Lesson--Girding on Humility*

H. L. Willett

The Gospel of John divides itself into two nearly equal portions. The first of these deals with the outward ministry of the Lord, with its two lines of activity, the creation of faith in the circle of his followers and the manifestation of disbelief and opposition on the part of the Jews. With the twelfth chapter this process reaches its final stage and the public work of the Master comes to a close. The final words which Jesus spoke to the hostile people were: "While ye have light, believe on the light that ye may be sons ofthe light." From that moment he turned to the inner circle of the disciples to complete in them his testimony to the truth. The closing verses of chapter twelve recall the prophetic words of Isaiah regarding the rejection of the light by the nation.

From this time forth Jesus knew that his hour was at hand. Though only half the material of the Fourth Gospel had been covered as yet, the time which fell to Jesus' public work was almost exhausted. There remained only two or three days. These closing words of the Master to his disciples are supposed to have occurred on the night in which he was betrayed. His hour of trial was at hand, but there was still much the chosen messengers needed to understand. Not all the times of withdrawal from public life had been sufficient to make the disciples understand some of the most important truths of the kingdom. These closing hours were to be made impressive by such words as they could never forget.

THE DISCIPLES.

He had chosen them from the nation, selecting with care the best men he could find. They had been slow to learn the meaning of the Gospel and often he was compelled to rebuke their failure to comprehend. It was only when they were prepared at last to see in him the Messianic Redeemer of their nation and the Savior of the world that he felt he could trust them with the message that he must leave in their hands. He loved them deeply because he had chosen them out of the world and had lived with them many months in most intimate sympathy. And having loved them through the days of preparation, he loved them now more than ever when the end was at hand.

There is something impressive in the sternness with which the Fourth Gospel and the first Epistle of John characterize unbelief, falsehood and treachery. There is a downright and uncompromising denunciation of evil which no other portion of the New Testament reveals. It is singular that John, who was the apostle of love, should also be the apostle of wrath. But such is his fineness of vision that between light and darkness there are no shades of gradation. There is either truth or error. Most severe, therefore, is his judgment upon Judas. It is in this Gospel that we are told that Judas was a thief and wanted the money spent for the alabaster box and the ointment added to his holdings. Well might Dante put the traitor in the lowest round of hell in this great mediæval poem, if John could speak with such unbending sternness of the man.

HOPES OF HONOR.

How different were the thoughts of Jesus in that hour. It was his delight to do the will of the Father from whom he had come and to whom he was returning. Out of the great deep of God's life he had come into the world, the first-born of all the sons of the Highest. Back into the holiest place he was now departing that he might continue there the gracious work he had begun. All the more striking therefore was that humility with which he girded himself to teach the disciples their final and most needed lesson. Often they had disputed one with another regarding their relative positions in the new Messianic kingdom which Jesus was establishing. Each of one of them could recall some word of the Master, or could draw from his own imagination some reason for believing that high honor awaited him in the new dispensation. Jesus knew that such aspirations were entirely fatal to the spirit and success of his enterprise. And he wanted to make so impressive the equality and childlike humility that must mark his followers that he chose a most striking illustration of his own feelings in the matter.

THE SERVANT'S WORK.

The most menial office in the household of an oriental home was that of the servant who washed the feet of the family and the guests as they entered the house. The custom of wearing sandals prevails in the east today as then. Shoes are all but unknown. The sandals are either leather or wood soles, fastened to the foot with thongs or cords. Indeed in many parts of Palestine, the wearing of even this simple kind of foot-gear is deemed a luxury, to be indulged in only when in the towns or when walking over a very rough road. Often on a journey the Beduin slip off their sandals and put them among the stuff on their saddle bags, continuing the way with bare feet. It is easy to see therefore that the first act of hospitality in an oriental household would be to provide water to wash the feet of those arriving. And the servant who performed this work was the least in importance in the family.

What could have been more astonishing, therefore, or more calculated to teach the disciples the all-important lesson of humility than for Jesus to lay aside his flowing outer garment and put on the towel, which was usually tied on with a cord, for the purpose of performing this lowly task. Then he poured out water into a basin and went about from one to another of the group washing their feet. The act was of course not so startling in that land and time as it would be with us today. People were at least accustomed to see such deeds performed. But never by the master of the household, and beyond all things, not by one of the unique dignity which belonged to Jesus. It may well be supposed that the group sat in dumb astonishment while he passed on and washed their feet. That he had some deep purpose in it they could not doubt. But what it was they could only wait to learn.

PETER'S REMONSTRANCE.

But when he came to Peter there was remonstrance. Perhaps there had been time to think the matter through and perceive the awful impropriety of the scene. Or possibly Peter, who was always the bold, thoughtless, uncalculating member of the group, was the only one who dared question the Master regarding his conduct. At any rate the apostle would not let him proceed. It was too humiliating to think that Jesus was actually proposing to perform for him this menial act. At the first word of protest Jesus sought to reassure him with the insistence that he would know the meaning of it all at a later time. But Peter would not let the matter go on. He would be different from the others in refusing to the Lord the privilege of this humble duty. But Jesus sternly said, "If I wash thee not, thou hast no part with me." He could not leave to Peter the possibility of boasting to the other disciples that he alone of them all had resisted the Master's humbling desire to wash his feet.

THE MEANING OF THE ACT.

Then the impulsive disciple cried out, "Lord, not my feet only, but also my hands and my head." Here again he was wrong. In neither manner was he to separate himself from his brethren. It was not necessary that the follower of the Lord be washed completely so often, but only that the clinging defilements of the way be removed. He who has been buried with Christ in baptism needs no second washing of this nature, but only the daily pardon which comes through prayer. The plant of God's grace within the heart needs much watering and tending, but only one planting.

Then came the teaching, of which the act of lowliness had been but the prelude. In the Fourth Gospel every

(*Continued on page* 252.)

**International Sunday School lesson for April* 26, 1908. *Jesus Teaches Humility, John* 13:1-15. *Golden Text, "A new commandment I give unto you, That ye love one another as I have loved you," John* 13:34. *Memory verses,* 3-5.

The Prayer Meeting--Our Plea

Topic for April 29, Matt. 7:19-21: John 15:8

Silas Jones

The mere talker is not in favor with this generation. Men will listen to a doer when he discourses on the kind of work with which he is familiar. "What have you done?" is the question that confronts every claimant for public confidence. There is often an error in judgment as to what is worth doing; but the demand for proof of ability to the attitude of the age toward groups of men is like that toward individuals. The group that commands respect has an aim and is making progress in the direction of attaining it. The church forms no exception to the general rule. Its noble past does not cancel the obligations of the present. Its place in the affections of men depends on a clear and adequate conception of present duty and a courageous performance of it.

WIDER THOUGHT.

It is no new thing that we distinguish between essentials and non-essentials. It is the very essence of loyalty to the plea that we make this distinction. There is room for great variety in the matter of opinions. It would be disgraceful if we should be found contending zealously for notions that form no part of the creed of the church of Christ and insisting that all men shall hold these opinions as we hold them. We have ceased to debate certain questions once thought to be all important. It becomes us to examine with care the dictrines we teach. New occasions teach new duties; they also change the intellectual emphasis. The man who knows neither the Bible nor history may be satisfied with medieval statements of Christian truth; others will probably wish to give a new interpretation to the facts upon which our faith rests. It is necessary to ask whether we have gone back to Christ and the apostles or stopped at Geneva or Rome. Having relieved ourselves of the burden of non-essentials, we can preach with greater effectiveness the message of Christ.

THE PRACTICE OF UNITY.

"They say, and do not." Such is the judgment of the Lord concerning the scribes and Pharisees. The truth taught by them he bade the people accept, but he condemned them as unworthy leaders. Had they been honestly striving to put into practice the teaching of the Old Testament on justice and mercy, they would have seen more in the prophet of Nazareth than a disturber of the peace. Insight comes to him who does the right as he is able to see it. It is possible for people to preach Christian union and then discredit themselves by refusing to practice it. If we should become theorists, our influence would cease. Recent events reveal the possibility of closer fellowship with the Baptists. It would seem that in this direction lie our greatest opportunities for the immediate future. We can prove our sincerity and love by cultivating the acquaintance of the Baptist family, and this we will do.

"THE BREED OF MEN."

After all, it is a question of men. It has always been so and always will be. Doctrines are tested by the men who hold them. Institutions must turn out men who know their rights and dare maintain them, who know the rights of others and unselfishly strive for them. They must be the lovers of the home, good citizens, and they must have a vision of the kingdoms of the world in subjection of our Lord. Such men will worthily represent the plea before the church and before the world.

Eureka, Ill.

Christian Endeavor--Paton, the Missionary

Topic for April 29. Acts 28:1-10.

Royal L. Handley

John Gibson Paton was born on May 24, 1842, on a farm in the parish of Kirkmahoe, near Dumfries, in the south of Scotland. His father was a stocking manufacturer in a small way and the boy was taught his father's trade. But what was more, he learned his father's religious ways. The home consisted of three rooms, the faither's workshop at one end, and the large room at the other end serving all the purposes of dining-room, kitchen, and parlor, besides containing two big beds. "The closet," says Dr. Paton, "was a very small apartment betwixt the other two, having room only for a bed, a little table, and a chair, with a diminutive window shedding diminutive light on the scene. This was the sanctuary of that cottage home. Thither daily, and oftentimes a day, generally after each meal, we saw our father retire, and 'shut to the door'; and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the High Priest within the veil in the Most Holy Place."

On December 1, 1857, he was licensed as a preacher of the gospel and ordained on March 23, 1858, and on April 16th set sail in the Clutha for Melbourne. Then they took an American ship which left them at Aneityum in the New Hebrides. In November, 1858, he removed with his wife to the Island of Tanna,, where he worked until 1866, when he moved to the adjoining island of Aniwa. The story of those toilsome years is told with wonderful power in Dr. Paton's Autobiography, which justifies Dr. Pierson's commendation, "I consider it unsurpassed in missionary biography. In the whole course of my extensive reading on these topics, a more stimulating, inspiring, and every way first-class book has not fallen into my hands. Everybody ought to read it."

Dr. Paton's visit to America and Great Britain made him well known to the Christians of those lands. His hair and beard were a beautiful white and his face glowed with love. His simple rigidity of principle was never relaxed. He would not ride on Sunday and insisted on walking or running from one point to another to keep his many engagements. He was a total abstainer from liquor and tobacco, and his whole appearance told of the clear and eager love of God in his soul.

He spent a long life among savages, often threatened, with experiences more wonderful than fiction, teaching and training the simple people of the South Seas, fighting the traffic in liquor and fire-arms, and human laborers, which wrought havoc among them, and striving to build the kingdom of Christ among these savage races.

The long and wonderful career ended on December 21, 1906, when the old missionary died in Glasgow.—*S. S. Times.*

DAILY READINGS

Monday—The missionary command (Matt. 28: 16-20). *Tuesday*—God's purpose (Luke 24: 46-49). *Wednesday*—Three early Missionaries (Acts 12: 24-25). *Thursday*—The excellency of missions (Isa. 52: 7-12). *Friday*—The sacrifice of missions (Luke 9: 59-62) *Saturday*—Prayer for missions (Eph. 6: 18:20).

Sunday, April 26, 1908. Foreign missions: Paton, and missions in the islands (Acts 28: 1-10).

In India, the Bishop of Calcutta presides over a "Lord's Day Union," which has changed the Calcutta Market Day from Sunday to a week-day, and secured by law prohibition of Sunday work in the European quarters of the city, and of needless work on the river. There is an agitation in favor of similar laws for all India.

With The Workers

L. L. Carpenter will dedicate the new church at Clarence, Mo., May 3.

N. D. Webber is now preaching at the church at Manton, Rhode Island.

W. L. Harris, Lyons, Kans., will dedicate the new building at Makin, Kans., May 3.

The C. E. society of Keokuk, Ia., is holding meetings every week at the county jail.

A. P. Johnson as the new minister in Bethany, Mo., is getting his work well organized.

J. D. Williams has closed his work at El Dara, Ill., and takes charge at Chambersburg, April 12.

W. F. Reagor, Sacramento, Cal., will soon establish a new church in Oak Park, a beautiful suburb.

J. F. Smith of Waynesville, Ill., has accepted a call to Loraine, Ill. He will begin his new work immediately.

The Old Orchard Church, St. Louis, Mo., has found a competent new minister in the person of J. G. Engle.

Charles Reign Scoville and his helpers will hold a meeting in Uniontown, Pa., where J. W. Carpenter is minister.

Percy H. Wilson, after ending a good meeting in Ellwood City, Pa., has commenced a revival in Natrona.

George H. Combs dedicated the new Budd Park church, Kansas City, March 29. B. L. Wray is the energetic minister.

Evangelist John T. Brown is in Harrisburg, Pa. His meeting in Elmira, N. Y., ended with a total of 86 additions.

J. A. Jayne lectured in Central Park church, Pittsburg, Pa., April 9, under the auspices of the Bible class of the Sunday school.

P. C. McFarlane has begun his seventh years am inister in Alameda, Cal. His pastorate has been of marked success.

William Ross Lloyd, assisted by Edward G. Daugherty, is in an unusually successful revival meeting in the Bellvue (Pa.), church.

Charles E. McVay is to dedicate, on May 17, a new building that is being erected by the congregation of the Central, at Joplin, Mo.

Herbert Yeuell goes to San Francisco next month to help Robert Lord Cave and the West Side Church in a meeting to begin May 3.

An encouraging feature of the work at Grants Pass, Ore., is the continually increasing church attendance. Austin J. Hollingsworth is the minister.

J. W. B. Smith will close his work at DeLand, Fla., about May 1. He refers to the official board for any testimonial as to his efficiency and character.

The King Hill Church, St. Joseph, Mo., is building a new house of worship at a cost of $10,000. F. M. Rains will dedicate it May 10.

J. P. Lichtenberger, pastor of the Lenox Avenue Church, New York City, has resigned to accept a place as dean of Berkely Bible Seminary, Berkely, Cal.

Nelson H. Trimble, assistant pastor of the Independence Boulevard church, Kansas City, Mo., has accepted the pastorate of the Fulton Avenue church, Baltimore, Md.

The Young Men's Entertainment league of the First church, Lincoln, Neb., has arranged for an indoor chautauqua to be given this week in the City Auditorium where the church is now meeting.

The services in the Christian Temple, Baltimore, Md., conducted by H. F. Lutz of Harrisburg, Pa., have been notably successful. Peter Ainslee, the pastor, and his people are much encouraged by the meeting.

The Foreign Society has six more native evangelists in Japan than one year ago. Five of these are graduates of Drake College, Tokyo. This is a very encouraging increase in the number of native evangelists.

For the first seven days of April, 314 churches have made an offering for foreign missions, an increase of 18 over the corresponding time last year; but the amount contributed by these churches was only $7,510, or $1,990 less than for the corresponding time last year.

A handsome stone building is being erected for the congregation of the First Christian church, North Yakima, Wash., where Morton L. Rose ministers. The basement was completed last fall and work will soon be begun on the superstructure. The total cost is to be about $40,000.

The church at Carthage, Mo., under the present ministry of D. W. Moore, continues in the living-link rank in the Foreign Society. Although the financial panic was felt in that section very much, yet the church by sacrifice and heroism continues to support its own missionary. The work starts well under the ministry of Bro. Moore.

Prof. T. C. Howe of Butler College, has been elected president of the college. Prof. Howe has been prominently identified with recent successful enterprises of the institution and is in every way eminently fitted for the position of president. His culture and success as an educator, and his experience as acting head of the college give promise of a bright future for Butler.

UNION MINISTERS' MEETING
Disciples and Baptists

For some time past the plan of uniting the Baptist and Disciples Ministers' Associations of Chicago has been under discussion, with the results that an arrangement was formulated last month by which the two associations are to hold joint sessions on the first Mondays of April, May and June. The first of these meetings was held last week. The Baptists number about seventy-five and the Disciples one third as many. The attendance was large and deep interest was manifested by all present in the theme of the hour, "The advantages of union between Disciples and Baptists." The meeting was presided over by the presidents of the two associations, sitting together. and the addresses were made by Prof. Willett of the Disciples' Divinity House

DIDN'T KNOW

That Coffee Was Causing Her Trouble.

So common is the use of coffee as a beverage many do not know that it is the cause of many obscure ails which are often attributed to other things.

The easiest way to find out for oneself is to quit the coffee for awhile, at least, and note results. A Virginia lady found out in this way, and also learned of a new beverage that is wholesome as well as pleasant to drink. She writes:

"I am forty years old and all my life, up to a year and a half ago, I had been a coffee drinker. About ten years ago, I had dyspepsia so bad that often the coffee I drank would sour on my stomach and I could not retain it.

"Severe headaches and heart weakness made me feel sometimes as though I were about to die. After drinking a cup or two of hot coffee, not knowing it was harmful, my heart would go like a clock without a pendulum. At other times it would almost stop and I was so nervous I did not like to be alone.

"If I took a walk for exercise, as soon as I was out of sight of the house I'd feel as if I was sinking and this would frighten me terribly. My limbs would utterly refuse to support me, and the pity of it all was, I did not know that coffee was causing the trouble.

"Reading in the papers that many persons were relieved of such ailments by leaving off coffee and drinking Postum, I got my husband to bring home a package. We made it according to directions and I liked the first cup. Its rich snappy flavor was delicious.

"I have been using Postum about eighteen months and to my great joy, digestion is good, my nerves and heart are all right, in fact, I am a well woman once more, thanks to Postum."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages.

for the Disciples, and Prof. Shailer Mathews, Dean of the Divinity School of the University for the Baptists. The former reviewed the early relations and separation of the Disciples and Baptists, and traced the recent efforts for a closer association which might lead to ultimate reunion. Prof. Mathews discussed some methods of bringing the two bodies into closer relations, such as co-operation on the foreign mission field and in city evangelization. In the discussion that followed the heartiest interest in the plan was manifested. Resolutions earnestly favoring the union of the Disciples and Baptists in Rockford, Ill., were passed. The spirit of fraternity was very marked. It was decided that the discussion should be continued at the next joint meeting on the first Monday in May.

HOME MISSION NOTES.

The American Christian Missionary Society has recently received three more gifts on the annuity plan. One is from a sister already on our list as an annuitant. She sends $2,000 this, thus revealing her faith in the Society. Another sends $500, and still another $100. We have just received notice from another that she was about to send $1,000.

People needing an income on their money are turning with confidence to us. Will you not join these satisfied people, and further the Kingdom by a gift? Write us concerning the plan. Booklet free.

March was a very good month for us, our gain in receipts being $7,313.27 over the same month last year. Over a thousand dollars of this was from the churches. We are nearly $14,000 ahead of our record for the same period of last year, and are offering still a month away.

Our missionaries report for February 1.620 additions and 14 churches organized. These figures are inspiring, but are only an average monthly report. Thus mightily grows the Word of God and prevails.

Greater numbers than ever before have ordered supplies for the May offering. The supplies are in stock, hence your order can be filled at once. Send now, and get in line for a mighty advance. WM. J. WRIGHT,
Corresponding Secretary, Y. M. C. A. Building, Cincinnati, Ohio.

SOME KENTUCKY HAPPENINGS.

D. G. Combs reports 20 baptisms, 4 reclaimed, 1 added by statement, and 12 from other religious bodies. He is in such constant demand for evangelistic work that it is hard for him to deny the requests made for his services and remain at Hazel Green for the greater part of each month. At that place he has reached a goodly number of the student body.

Robert Kirby's wife has been very sick for some weeks and he has been unable to leave home for his work on this account. It will be some weeks yet before he can leave her, if she recovers at all.

W. J. Cocke held a meeting at Taylorsville, during which there there were seven added. Money was raised to pay an old debt and to provide further equipment for the work, as well as to employ a preacher for this year. C. L. Pyatt is to serve the congregation as a preacher.

Five added in the district of H. L. Morgan. The condition of mountain roads interferes very much with his work.

The work at Bromley continues to show evidences of progress—audiences growing and Sunday school doing well, as told by J. P. Bornwasser.

Three added at Latonia and $290 paid on church debt. The audiences are very large to hear the gospel preached by our brother H. C. Runyon.

Bardstown had the privilege of hearing J. B. Briney preach two Sundays, and the work goes on very well.

South Louisville had three additions in March. The Sunday school is doing well, and Edward B. Richey, the minister, says the prayer meeting is the best in the history of the work.

H. H. Thompson has been kept at home for some time by the illness of his wife. She is better now, and he hopes in a short time to be able to spend all his time in the work in Pike county. Four baptisms and five added otherwise during March.

J. W. Masters gave little time to the missionary work during the month. He is preaching regularly at Mt. Vernon, and held a meeting there with 26 added. This is without our help.

Breathitt county had work done at Morgue, Hampton and Riverside by J. B. Flinchum. Six additions, one of them a preacher from another fellowship. He is planning an active campaign with the advent of better weather.

The receipts for March, as reported by H. W. Elliott, Secretary and Treasurer, amounted to $445.25. This is a little below last March. Both February and March recorded a slight falling off. If this continues until our convention in September we will lose all that we have gained and more too. We urge every church that has any money in hand for our State work to send it in at once. A considerable number of congregations took the offering last autumn and have not yet remitted. If this meets the eye of a preacher or an officer of a church that is described by the above statement, let me urge you to attend to this matter without another letter. A number of congregations take an omnibus offering at this season of the year, and from such we hope to have a remittance soon.

H. W. ELLIOTT, Sec.

Sulphur, Ky., April 3, 1908.

THE SUNDAY SCHOOL.

(*Continued from page* 249.)

act of Jesus, miracle or other, is but the illustration of some truth he is about to announce. The little child set in the midst, the bread and fish distributed, the washing of the feet, were all performed in anticipation of the teachings which they made clear and forceful. The most deadly danger which confronted the disciples and the work to which they were called was that they should regard their position as that of officers in charge of an estate, politicians in places of honor, rather than servants whose only value consisted in the witness they could give to the facts and forces of Christ's life. Jesus deemed no lesson too expensive, no lesson too humbling, that could save them from such a mistake, fatal alike to their own efficiency and to the success of the cause which he was bringing into being.

"OFFICERS" IN THE CHURCH.

So he said to them that the service he had rendered them in washing their feet was typical of their constant attitude toward one another and all men. In the nature of the case there could be no officials in the church. All were servants of the Lord and of each other. The deadliest danger that has confronted the church in any age has been that of pride in offices, created for the very purpose of gratifying human ambition. The early churches had in them men of age and experience whose counsel was followed in matters of teaching and discipline. They came to be called "elders" because of their age, or "bishops," superintendents, as the name implies, who looked over the church to give its work direction. They were not officials, they were servants. Such also were those chosen to look after the temporal affairs of the churches and to care for the poor. They were called "deacons" or helpers. Yet on the basis of these very simple activities in the apostolic church men have erected the huge structures of official organization, with ranks above ranks of officers. Even the Pope of Rome, the head of one of these systems, attempts to trace the origin of his office to the apostolic church and to Peter himself.

DAILY READINGS.

Monday, Humility but not Humiliation, 1 Peter 2:11-25. Tuesday, Humility and Self-respect, Romans 12:3-16. Wednesday, Humility the law of greatness, Matt. 20:17-28. Thursday, The perfect pattern, Heb. 12:1-11. Friday, Humility welcomes all, Luke 9: 46-56. Saturday, Humility and exaltation of Christ, Phil. 2:3-13. Sunday, Humility with honor, Romans 13:1-10.

The Rev. Thomas Law, secretary of the Free Church Council of England and Wales, writes: "I have spent Sabbaths in most of the cities of Europe, but I have never found any as bad as Chicago."

From Our Growing Churches

TELEGRAMS.

Lubec, Maine. April 13, 1908:—*Last week's meetings the best yet.. Results for week, forty-eight. One-hundred and twenty-eight to date. Crowds undiminished; hold on people unabated. Mitchell and Billsly are all right.—J. J. M. Appleman.*

Frankfort, Ind., April 13, 1908:—*Meeting won't stop; fifty-four adult confessions last night; 754 to date. Continue to next Sunday. Brother Sias very popular pastor; his able preparation the greatest I ever had; with the assistance of Ralph Boilean, the town canvassed, and all my requests met—and then some. Brother Boilean will be my singer at Popular Bluff. Have had no regular singer for three weeks. Have never before seen so conservative a town so profoundly stirred. All my previous records broken in every way. Sias could shame many pastors in conscientious preparation and assistance.—Herbert Yenell.*

Lexington, Ky., April 13, 1908:—*Ninety-four accessions yesterday. City Auditorium packed both morning and night; 870 to date. Best possible fellowship and glorious results. God gives the increase.—Charles Reign Scoville.*

ILLINOIS.

Springfield—I visited the West Side Christian church in this city Sunday, and sang to a crowded house. Bro. F. M. Rogers is pastor. I assisted Bro. Walter Kline in a short meeting at Lewistown, Ill., which has just closed with fifteen additions. Bro. Kline is doing a great work for the church at Lewistown.

I have time to sing for some church in a meeting from now until the 15th of May. Address me at Bloomfield, Ia.

C. H. ALTHEIDE,

NEBRASKA.

Odell—Our meeting is one week old. There have been 19 confessions. Claire Armstrong is the vigorous pastor.

EDWARD CLUTTER, Evangelist.

NEW YORK.

Syracuse—Central church. Twenty additions, 17 by baptism, 2 by letter, and 1 by statement in a two and one-half weeks' meeting led by the pastor, Jos. A. Eerena, assisted by Una Dell Berry, soloist of Indiana.

CHARLES A. YOUNG AT SACRAMENTO, CAL.

The first Lord's day in February C. A. Young came to lead us in an evangelistic effort in this difficult field—all are difficult—and continued three weeks with an interim of three days during the last week. Others who have aided us in special services during the present administration will not think me unfair when I say, all things considered, Bro. Young far excelled anything that we have ever been able to accomplish in the midst of this pleasure seeking, gold hunting, western environment. The number who responded to the invitation is only one of the many victories that he won for us. God forbid that I would underestimate the worth to the kingdom the twenty-five who got right with God; yet the new plane of life and action to which the church was lifted, the new position in public esteem that was gained, for many in this city learned for the first time of the people here who are content to be known as "Christians only;" and the new appreciation of all who heard him of the high privilege of owning Christ as our King, made the meeting a marking epoch indeed. His sermons on the "Divinity of Christ" were masterpieces. In fact, every discourse was so rich in thought, so resplendent in choice illustrations and quotations from the best literature, and so earnestly and simply delivered that it was always with regret to the audience that his sermons closed. Rich indeed were the treasures which he brought to us from his great storehouse of knowledge and experience; and yet there was always a feeling that we were not receiving a hundredth part of what he knew. Furthermore, his faith in the gospel of Jesus Christ, to which, he seemed to some, to be extremely loyal, if such is possible, and his loving earnestness gave him a very high ground upon which to plead to men. Not one of our services ever lacked in that dignity which appeals to true Christian culture. It was with extreme regret that the meeting closed. It should have continued two or three weeks longer. But the church didn't have the power of decision. Bro. Young is a pastor, and was compelled to return to his field. But all things considered, we had a great meeting. The church and minister are left in a happy and hopeful relationship.

W. F. REAGOR.

NEW BELOIT CHURCH.

Last Lord's Day, April 5, I organized a church in Beloit, Wis., to be known as "The Christian Church of Beloit." They began with eighteen members, but this list will be increased to at least thirty charter members. They have found nearly fifty members living in Beloit, but some of them have been so long without a church-home that it will be very difficult to enlist them. They hope to hold a meeting in May or June. I have been preaching for them alternate Sunday afternoons for some time. We added twelve recently at the Central Christian in Rockford, as the result of a short meeting with home forces. We have sold our old property, bought in a better location, and are contemplating the erection of a building this summer.

W. D. WARD.

Rockford, Ill.

COME TO ONE OF KENTUCKY'S GREATEST CONVENTIONS.

On May 25-27, 1908, our South Kentucky Convention meets in annual session. With present prospects it promises to be one of the most enthusiastic and profitable conventions ever held in South Kentucky.

The fond hope is entertained that fine delegations will come from all parts of South Kentucky, and many visitors from all parts of the state, inasmuch as matters of great moment in which we are mutually interested will come up for our prayerful consideration, and no one interested in our mission work in Ken-

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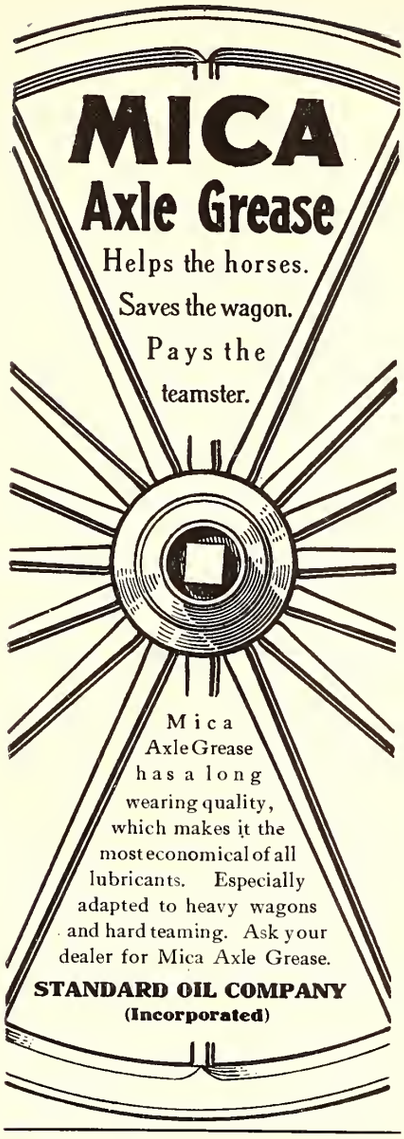

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tucky can afford to stay away if he can possibly come.

Place.

The place where the convention is to be held is the beautiful city of Mayfield, Graves county, in the new and beautiful house of worship just completed.

Time.

The time is Monday, May 25, at 8 p. m., to Wednesday, May 27, final adjournmnt to take place Wednesday night.

The time to be taken in going, staying and coming home is not too much for any one to take from regular work.

Entertainment.

To all who send their names to Sherman B. Moore at Mayfield, homes will be provided free. No more hospitable people live anywhere than in Mayfield, and if you send names in time, you can count on having a good home while there. This will be one of the most pleasant features of the convention. Come! Come! Come!

Railroad Rates.

To all who bring with them a certificate from the railroad agent at starting point, and who have purchased a full fare ticket going to Mayfield, a fare of one-third plus 25 cents only will be charged on returning home, provided as many as one hundred (100) holding certificates attend. Please bear this in mind.

We must, according to recent meetings, have as many as one hundred attending holding certificates, or we fail to get the reduction returning home. This is important.

Conclusion.

This convention will, in all probability, be our last South Kentucky convention, as it is more than likely that the whole state will unite into one great missionary convention.

This consummation will be hailed with great enthusiasm, I am sure, from the great brotherhood of Kentucky on the extreme east to Fulton county on the extreme west, and from one side to the other.

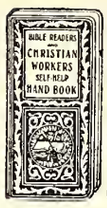
Let every one who possibly can come to Mayfield May 25-27.

W. J. HUDSPETH,
Corresponding Secretary.
Hopkinsville, Ky.

COTNER NEWS.

As the college year nears the close there is much to remember that gives pleasure and encouragement. The enthusiasm with which the year opened has continued and increased. Perhaps the increase in attendance promised in the opening has not been quite as great as expected. owing to the sudden financial depression early in the session, but this did not effect the regular college classes, but mainly the more transitory element.

The present semester has witnessed more victories in a college way than any former one in the history of the school. Week before last Mr. Ford Ellis, a Cotner junior, easily carried off



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the first honor in the State Prohibition Oratorical Contest at Grand Island. This is the second year in succession that this honor has been awarded Cotner. In a triangular debate with Doane and Bellevue colleges, two of the strongest denominational colleges in the state, Cotner won against each, representing both sides of the question. Both victories were complete, in one case the unanimous decision.

Last week the final decision of the committee of college presidents of Nebraska, awarding the distinguished honor of representing Nebraska at Oxford, England, as Rhodes Scholar, filled up our cup of enthusiasm.

In the great civic parade in Lincoln last Saturday, the Cotner band was given the head place, even leading the State University battalion. They were justly praised for their fine music, manly bearing, and attractive uniforms.

Perhaps no institution among us is more closely allied to the college church. The school stands for all culture, but it is distinctively religious and Biblical in its spirit. Not all students are ministerial, but among the very best students are those aspiring to preach the old story. It is therefore college news to speak of the church. Bro. H. O. Pritchard came to us at the opening of the year as pastor. It is due him to say that he has gained the confidence of all. He is a scholarly preacher, a fine church worker, and has met the Cotner spirit of loyalty to the ideals of Christian education. Our place as a living link was more easily met this year than ever before, though our church expenses are heavier. A move is well under way to erect this season a fine church building costing not less than $25,000. A fine start in raising the money has been made.

We are already planning for larger things next year. Our medical college has arranged to take the first two years at the University, and in this way come into much closer touch with the influences of the University. The teaching force has been strengthened and the term lengthened. At the opening of its next session it will occupy its own building for other work in the city, which is admirably adapted to its needs.

The gymnasium is now being finished and will be ready for dedication by commencement. In the basement there are large rooms for bath and other up-to-date conveniences. The upper floor is supplied with a fine beginning of athletic furniture.

A new outside heating plant will be built this summer, from which all buildings will be heated when completed.

A fund is being raised to put the best help in the field to reach our centenial aim of not less than $100,000 endowment by 1909.

Bro. C. S. Medbury will deliver our commencement address. A great commencement season is anticipated.

W. P. A.

Y. M. C. A. SEMI-CENTENNIAL.

True to its original inspiration, the Chicago Young Men's Christian Association began its semi-centennial jubilee with a wide-sweeping evangelistic campaign. A conference of personal workers on Saturday, led by Evangelist Fred B. Smith, responded to the signal for beginning, and on Sunday the campaign was on all along the line. Twenty-three meetings in churches, association buildings, and railroad and college departments drew hundreds of men together for gospel appeals.

Similar meetings continued daily all through the week, reaching out to shops and industrial establishments, the speakers including Rev. Professor Hugh Black, Dr. F. W. Gunsaulus, Evangelist Smith, John R. Mott, and a score of others, including specialists in work for men, successful railroad officials and business men. Rev. J. A. Macdonald, editor of the Toronto *Globe*, Canada's leading newspaper, was scheduled as the speaker at Central department on last Saturday afternoon.

For the latter part of the week the program includes Thursday's luncheons and receptions, with Richard C. Morse, Robert Weidensall and George T. Coxhead among the speakers; Friday's evening dinners, addressed by such men as J. V. Farwell, Jr., George N. Cannan, E. P. Bailey, Ira Landrith, J. L. Houghteling, Bishop MacDowell, Prof. George E. Vincent, Cyrus H. McCormick, Judge S. P. Spencer and J. R. Chapman, and Saturday noon industrial work conference, and evening physical work exhibition at First Regiment Armory. Sunday the anniversary services will bring to the platforms in special meetings, in addition to some already named, H. B. Macfarland, president of the commissioners of the District of Columbia, and J. J. Cannon, a prominent New York State banker. Appropriate sermons will also be delivered in nearly all Chicago pulpits.

Monday, the closing day, will be signalized by a citizens' banquet, President Bailey presiding, which will be addressed by President Woodrow Wilson, of Princeton, Mr. McFarland, Mr. Cannon, Bishops Anderson and MacDowell, John V. Farwell, Jr., and Governor Deneen.

Satisfactory progress is being made with the million-dollar endowment fund, one gift of $50,000 and numbers of smaller amounts being added during the last few days.

In connection with the advance movement of the Chicago association, the fact is recalled that a number of the larger cities have recently conducted campaigns which resulted in an increased endowment for the erection of adequate buildings. In Baltimore $512,000 was raised in twenty-nine days from 6,200 subscribers. In 27 days Detroit, with about one-half Baltimore's population, and a fifth of Chicago's, raised $423,000 from 4,100 subscribers. Other cities which have secured funds ranging from $100,000 to $315,000, are St. Paul, Syracuse, Kansas City, Indianapolis, Portland, Ore., Richmond, Va., Denver, Ottawa, Canada, Duluth, Omaha, Pottsville, Pa., and La Crosse, Wis. Ottawa, Ontario, a city of 70,000 inhabitants, secured $202,800 in fourteen days.

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The Plea of the Disciples of Christ, by W. T. Moore. *Small 16mo., cloth, 140 pages, net postpaid, thirty-five cents,* won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo.. one of the great churches of the brotherhood, writes.

"I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement; it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

Historical Documents Advocating Christian Union, collated and edited by Charles A. Young. *12mo, cloth, 364 pages, illustrated, postpaid $1.00,* is an important contribution to contemporary religious literature. It presents the living principles of the church in convenient form.

Z. T. Sweeney, Columbus, Indiana, a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of *The Ruling Quality, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.*

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Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that * * * present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially realized may come to fruition that these chapters are given their present form."

Early Relations and Separation of Baptists and Disciples, by Errett Gates. *8vo. cloth, gold side and back stamp, $1.00.* A limited number in *paper* binding will be mailed postpaid for 25 cents until stock is sold out.

We owe a debt of gratitude to the writor of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURG, Pa.

The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches.—THE CONGREGATIONALIST, BOSTON, Mass.

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OL. XXV. APRIL 23, 1908 NO. 17

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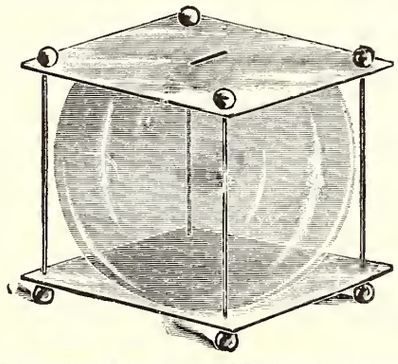

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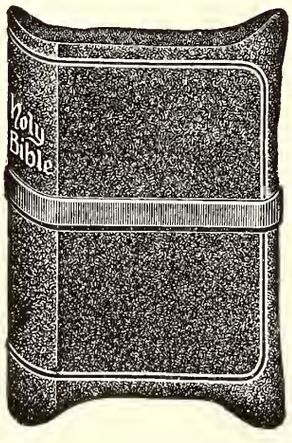

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The Christian Century

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EDITORIAL

THE DENOMINATIONAL CONSCIENCE.

It is one of the significant facts in the history of every organization that it develops in its membership a more or less definite conscicnce upon some one question or more. This is true of business man's association, a labor union or denomination. A group of bankers finds itself exceedingly sensitive on the subject of promptness in the payments of commercial obligations. The one sin which cannot be forgiven is delinquency. A labor union is quite indifferent to this matter and a hundred others but it has a most sensitive conscience on the subject of loyalty to the union. The last disgrace is to be a "scab." An institution of learning develops in its members a loyalty to the scientific method of research. The task of its instructors is to ascertain and to interpret the facts. At all hazards and at any price academic honesty must prevail. The man who will exchange his single-minded devotion to truth for rewards either social or financial is an outlaw in the world of scholarship.

Similarly every denomination develops a conscience. Perhaps it has more than one, as the number of its interests increases, but in the end one will come to take precedence of all others. No religious body falls outside of this statement. It may not be evident upon first acquaintance what that point of conscience is, but growing knowledge of its life and interest will lead to its discovery. It would be easy to point out the chief elements of denominational conscience in the leading Christian bodies of our day. It might be supposed that the names which they have chosen or by which they are usually known might indicate the matter which was of greatest concern. But this is not true. Perhaps it was really the case that the devotion of the early Methodists to a plan or method of work gave them their name; but this cannot be called their chief point of conscience today. It was the fact that the Baptists insisted upon biblical obedience in this rite as a sign of membership in their churches, yet today baptism is not their point of conscientious sensitiveness. The Congregationalists never set the form of church organization, with which their name is connected, above other and more important matters. Perhaps the Episcopalians approach most closely to an agreement between their denominational title and their chief point of existence.

On what theme is the conscience of the Disciples most acute? One would like to claim that it is loyalty to Christ as the divine Lord and Savior, or the inspiration and authority of Holy Scripture, especially the New Testament, as the rule of belief and conduct, or that great subject which historically has given validity to this reformation—the unity of the people of God, or the later development, as one of the necessities of the times, of the principle of restoration of the New Testament Christianity. We believe that there are many Disciples who hold one or another of these interests as supreme, and whose consciences are very sensitive on these points. Yet we raise the question whether taken as a whole the subject upon which we have deeper feeling than any other is not that of baptism.

This ordinance was little understood either as to form or meaning when the work of the reformers began. It was a matter of sore perplexity and finally of heroic obedience on the part of the fathers themselves. It is not strange that as an outward rite, evident to all in the progress of the movement, it should have become very dear to our people. It is unfortunate that it should have become the most notable theme for controversy in our discussions with others, But for this we were not wholly to blame, and history controversy.
cannot be rewritten. It is perfectly certain that for the Disciples baptism is and will continue to be the immersion in water of penitent believers in the name of Father, Son and Holy Spirit. No one of whom we know has any wish to change this hard-won and much-prized position.

But baptism is not the most important thing in the Christian life. No Disciple would hold that it is a saving ordinance in the high and holy sense in which faith saves men, or in which the new life of penitence and trust is essential to the child of God. It has its place and is not to be ignored. It is the beautiful act in which are mirrored the washing away of sin, the passion of Jesus, and the soul's union with him in death, burial and resurrection. But any attempt to make it the chief concern of a religious movement like our own is a misplacing of emphasis, a wrong use of rightful enthusiasm. For this reason we deprecate any utterance which conveys the impression that the Disciples are chiefly sensitive in the subject of baptism, and that they will tolerate laxness on any other theme more readily than on this.

Equally do we deprecate any effort to rob baptism of its true and impressive place in the program of Christian obedience. And this for two reasons: First, because it is an injustice to our history and purposes as a Bible loving people. Secondly, because any such effort is certain to react in a fresh campaign of legalism which, in panic for the safety of a cherished rite, forces it again into a prominence and exclusiveness of regard which has ever been our most fruitful source of danger.

There is a better way. Give baptism its rightful place, as one gives to a marriage service. But put chief emphasis upon the greater things of love, loyalty and character. We ought to have a very rapid development of conscience regarding other matters, such as education, benevolence, missions, the enlistment of men in the ministry, the work of men in the churches, and the life of prayer. These things should we do, and not leave the other undone. No sign of growth in an individual or a body of Christians is more impressive than the increasing importance of the things on which the conscience is sensitive. Let us put first things first.

TEACHER TRAINING.

Many inquiries have come to the CHRISTIAN CENTURY during the past few months for helps suitable for use in teacher training classes. The number of titles in this field of literature has grown rapidly of late, chiefly owing to the influence of the Religious Education Association and its insistence upon a more thorough preparation on the part of Sunday school teachers for their work. The International Sunday School Association has admirably fostered the same interest and has supplied not a little helpful literature upon the theme.

At the same time it appears to be evident that a text book which is both accurate and within the comprehension of the average group of teachers has not yet been produced. Several of the best works in this field are somewhat above the level of the teacher as we find them in the Sunday school. On the other hand those manuals which are more elementary lack both in the competence of the information they furnish and in the scientific character of their classifications. It is true that no work of this kind which attempts in a serious spirit to assist Sunday school teachers is without value. The fact that some of these text books, faulty as they are both in substance and arrangement, should have found apparently wide employment speaks eloquently for the

sense of need on the part of the leaders in Sunday school work.

To the requests which have come insisting that the CHRISTIAN CENTURY undertake the preparation of some helps of this character careful attention has been given. We have decided to issue a series of studies in our columns and have already assurances that these will be used in the teacher training classes with which the inquirers are connected. We doubt not that there are others who will find value in them.

Our purpose is not that of competition. To our inquirers hitherto we have pointed out the best books of which we know, whether published by our own people or by others. We believe that it is only by multiplying helps that the best results will be obtained in the end. We have no special desire to produce merely an asset for the publication department of this journal. Our wish is rather to assist those who need help and who are not finding what they desire elsewhere. We shall be very glad to hear from others of our readers than those who have thus far communicated with us, and to receive such suggestions as they may wish to make.

EDITORIAL NOTES.

The Business Men's Association of the Christian churches of Chicago has taken up with enthusiasm the preparations for the state convention to be held here in September. It was at first intended that the gathering should be held in the Jackson Boulevard church, of which Parker Stockdale is pastor. But upon reflection it has been decided that a larger and more central place should be found, and the auditorium of the Young Men's Christian Association has been secured. This will be much more commodious and accessible. The churches are planning to entertain the conventionin the most hospitable fashion. All hope for a large and helpful convention.

Our amiable contemporary, *The Standard,* of Cincinnati, vibrates between the policy of lavishing vituperation upon the men, institutions and journals which do not follow the path it points out, and passing them over in offended silence. Our attention has been called by several readers to the fact that in a recent list of journals published by the Disciples by a contributor to *The Standard,* the name of the CHRISTIAN CENTURY was stricken out by the editor. This is quite a harmless diversion. The Turks have a way of wiping off from their official maps those nations which have displeased them. But such nations never seem quite aware of the fact.

The Resurrection of Christ

H. L. Willett

The outstanding facts of the gospel, as given statement by Paul (1 Cor. 15), are the death, burial and resurrection of Christ, in accordance with the foreshadowings of the Hebrew Scriptures. To these foreshadowings reference is made in several New Testament passages. To the disciples gathered in Jerusalem on the evening of the resurrection day Jesus alluded to the recent events as confirmations of Scripture, declaring, "Thus it is written that the Christ should suffer and rise from the dead the third day" (Lu. 24:46). In a similar manner Paul, in addressing the Thessalonian Jews, "reasoned with them from the Scriptures, opening and alleging that it behooved the Christ to suffer and to rise again from the dead." (Acts 17:3). To the Jews in Antioch and Pisidia the same apostle set forth the resurrection of Jesus as the fulfillment of a pledge made to Israel in the past. "We bring you," said he, "good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children in that he raised up Jesus." (Acts 13:33.)

Such statements make their appeal, not to any specific declarations of the Old Testament regarding a resurrection of the Messiah, for there are none; but rather to those glowing hopes of a successful issue to the divine Servant's work, such as the Evangelical Prophet sets forth (Isa. 53), together with other hints of revival, national or individual (Hosea 6:2), and dreams of escape from the power of death (Ps. 16:10; Isa. 50:6), the utterances of personal faith on the part of Old Testament saints. The use of such passages as messianic, though they must be excluded from any predictive reference to the life of our Lord, is justified, not only by the Jewish method of applying Scripture, as seen in Paul's writings (cf. Esp. Acts 13:33-41), but as well by the underlying and organic connection between the Old and New Testament ministries of redemption, which summed up all things in the messianic age and office, and therefore made legitimate from the broader viewpoint, the application of a personal or national sentiment to the one in whom all religious experiences of Israel's life had their consummation. The significance of such Old Testament utterances as applicable to the messianic ministry was certainly not understood either by the mass of the Jewish people, or by the disciples of our Lord, who had in view a completion of his work radically different from this.

The first distinctive note, therefore, of the approaching tragedy and its glorious sequel was struck by Jesus himself in the announcement to his followers that he should suffer many things of the chief priests and scribes, and be put to death; but also that he should rise again on the third day. The synoptic gospels unite in the testimony that the earliest hint of the on-coming events was given by Jesus in connection with those climacteric occurrences of his ministry, the confession of Peter and the Transfiguration (Matt. 16:21; Mk. 8:31; Lu. 9:22; Matt. 179, 23; Mk: 9:9).

This was probably six months before the final week. The reference to the resurrection contained in the words "destroy this temple and in three days I will build it up" recorded early in the Fourth Gospel (2:19) is indeterminate as regards its place in the record of Jesus' life, owing to the lack of chronological order observed in the narrative of this Gospel.

What was the character of Jesus' foreknowledge of these events? One may hold the view that he knew from the first the issue of his work, and foresaw with distinctness its tragic yet majestic and victorious consummation. To this view the sequel of the temptation as the deliberate choice of the more difficult but necessary pathway to redemptive success, gives weight. On the other hand, may we, with some, suppose that a ministry which opened with hope for a peaceful and gradual attainment of his purposes through the spiritual conquest of Jerusalem and its people, was gradually shadowed by the signs of Israel's recalcitrant and obstinate refusal to accept its messianic King, and Jesus was brought at length to face the necessity of death? This question can only be resolved in harmony with others involving the limitations of our Lord's knowledge. Any position short of clear insistence upon this absolute foreknowledge, would naturally rest upon the following considerations, which may be found not inadequate as a view of Jesus' attitude toward the outcome of his work:

1. He fully believed in his messianic mission.

2. The Old Testament prophecies, based on the experiences of Israel and looking forward to the messianic ministries of the future, predicted humiliation, suffering, death and apparent failure as assured features of that program. With this view coincided the experiences of Jesus' ministry as it neared its climax. The hope of a peaceful conquest of Israel by means of such campaigns of preaching as he had inaugurated grew ever more remote. The attitude of the leaders of church and state made his position one of increasing peril. At the same time no compromise was possible. The sacrificial life must complete itself by a sacrificial

death. Only thus could he register his final protest against the policy of selfishness and worldliness which was dominant in his day.

3. The prophecies of the successful issue of the messianic work made it impossible that the humiliation and death should end all. But Jesus did not rest upon prophecy alone. As a proof of this it is sufficient to point out the entire absence of any Old Testament prediction of the messianic resurrection, much less of that as occurring on the third day. Nevertheless Jesus spoke with assurance. The power of life in him was greater than any outward power of death. He knew that his messianic work could not fail in the end, and a Messiah held in bond by death was beyond thought. Nor is it clear that Jesus regarded his resurrection as a logical necessity inhering in his messianic program. It seems rather that it was to him simply the natural rebound of a life like his from the power of death. It was impossible that he should be holden of it. The resurrection was the disclosure of the inherent power of Jesus' life. It was the first ripe fruit that appeared on the tree of his perfect nature, a fruit eagerly laid hold of by the early church as its most prized possession. More difficult is the explanation of his confident statement that his resurrection should transpire on the third day, which occurs repeatedly. The entreating words of Hosea to Israel, "Come, let us return unto Jehovah, for he hath torn and he will heal us: after two days he will revive us, and on the third day he will raise us up" (Hos. 6:1-2), can afford us no hint, beyond a mere form of speech, inapplicable as they are to our Lord's resurrection. There is, perhaps, in these very words, however, the hint that the expression as used by Jesus was a common method of referring to any period of very brief duration. The apparent indifference with which the two very dissimilar terms. "on the third day," and "after three days" are exchanged in the repeated references upon a precisely foreseen period of burial, and disclose his real reference made by Jesus to this event whereas but one of them can with exactness be applied, may preclude any emphasis to the brevity of death's dominion over him.

With a consideration of the impression made by these words upon the disciples, however, we come once more on firm ground. Their total inability to comprehend Jesus when he spoke of his death and resurrection must be referred (1) to the impression which the prevalent idea of a triumphant Messiah had made upon them, now that they had identified him at last with this ideal figure; (2) to the impossibility of understanding how Jesus could die and yet carry to completion his purposes; (3) to the common use of figures of speech in their daily language, to which they had grown especially accustomed in the teachings of Jesus, and which enabled them to divert the current of his apparently specific declarations into channels less imperiling their messianic hopes.

It is clear that they had not the faintest comprehension of the coming tragedy, and when its shock broke upon them, their distress was relieved by no recollections of the encouragement which the predictions of the resurrection might have afforded. Apparently when the danger became imminent, they waited in hope that some unforeseen providence would intervene to save Jesus from death; with every step of the advancing trial the tension became more acute. They looked for rescue up to the very last, and when all was over, they went away from the tragic spot utterly crushed and broken hearted, repeating those most pathetic words of Scripture, "we trusted that this had been he who should redeem Israel." They did not believe in him or love him less. They did not doubt his messiahship. But they saw that he had failed, encountering as he had the stiff and unrelenting opposition of his own people, whose co-operation was essential to his success. He had come unto his own, and they that were his own received him not.

The immediate steps taken to dispose of the body of Jesus after his death reveal the total absence of hope on the part of the disciples. Joseph of Arimathea and Nicodemus, who embalmed it, and the women who prepared the spices for it, could have known of no expectations of resurrection. And the disciples themselves, by the incredulity with which they received the first tidings that the Master had risen, set the seal of certainty upon this negative attitude. Apparently the predictions of Jesus had produced more effect on the Jews than on his own followers, for while the latter hoped for nothing, the former took precautions against the possible fulfillment of his words by guarding the sepulchre (Matt. 27:6). If the laws of testimony lead to assured results, the documents of the New Testament yield the unshaken verdict that our Lord reappeared to his disciples after a death made certain by the most adequate tests. Into the various theories by which attempt is made to explain away the fact of the resurrection, or to break its force, it is needless to enter here. They run through a gamut of hypotheses from the crude and impossible assumption that the disciples stole the body and declared their Master had risen, on through the theories of swooning, of imagination on the part of Mary, of vision as maintained by Renau and Reville, of legend as with Strauss, up to that of spiritual vision, as held by Keim, which last view demands as truly a manifestation of the living Lord as does the orthodox belief.

The difficulties encountered by all or most of these views are those plainly attested facts which lie upon the surface of narratives whose agreement is striking, though not complete. Of these facts the chief is the return of hope to a despairing and unexpectant group of disciples.

This makes it necesary for us to rec-

(*Continued on page* 266.)

America as a Mission Field

That means the United States and Canada, one-sixth of the earth's surface. It means nintey millions of persons, one fifteenth the world's population, nearly seventy millions of whom are outside the evangelical churches. It means the most intelligent, enlightened and most prosperous communities of equal size in the world. It means political and religious liberty not enjoyed elsewhere by our race—we know neither kings, popes, nor state churches. It so emphatically means "life, liberty, and the pursuit of happiness" as to draw a million a year from the poor and oppressed of other lands. It means an elect people and place, and since he hath dealt with us as with no others, our people should be righteous, and sin and violence should no more be heard in the land. It means world opportunity and world mission. Here should be evolved the highest Christian character, and here wrought out the ideal, the truly American church; here answered first that prayer, "That they all may be one;" here first the social mission of the church be fully known and lived, and here first his will be done on earth, and here first a redeemed and united people with one heart and one soul take up the cry, "O send out the Light and thy Truth," and the church, as such, fling herself upon the heathen and apostate world.

Today is big with opportunity for the Disciples of Christ—both church and world will hear our plea for a united people of God. In forty states and all of Canada, this plea must be uttered and made effective by the accredited agent of our brotherhood—The American Christian Missionary Society. Not to support this society is to retard the work, while to aid it liberally is to hasten the reign of Christ. Philanthrophy, patriotism, Christianity, all cry with the voice of many waters:—*"Save America for her own and for the world's sake!" Home Missions is the means; The American Christian Missionary Society the agent, May third, the day of offering. O, man, make an offering worthy of your home, your country and your God!*

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Twentieth Century Church Equipment

S. R. Badgley

Church architecture affords a noble channel through which to give tangible expression to the spirit of love, loyalty and sacrifice. Religion supplies the most exalted themes for the creative arts. Church buildings are in a peculiar sense public property. Erected and sustained by a public purse, they occupy places of conspicuous prominence in the public eye, hence their duty and power to add to the picturesque, the artistic and the sublime.

The church building being, first of all, the house of God should be more than utilitarian: it should be dignified, substantial, beautiful, educative, and uplifting. As it is the office and work of the church to regenerate, educate and elevate the spiritual in man, so the building and material equipment of the church should minister to the eye and mind in such a manner as to produce both inspiration and aspiration. As Israel of old offered only the unblemished in sacrifice, so should the church of to-day, in recognition of its fuller ministry, receive our best and purest gifts.

Just as the living church stands for all that is truthful, noble and permanent in character and religion, so should its edifices stand for the same qualities in art. It is not essential that a church building should be expensive in construction, nor elaborate in detail in order to give expression to these sentiments, but it should always be correct in architectural style and substantial in structural character.

Church architecture must necessarily combine the practical with the historic and esthetic. Foundations must be secure, walls and roof constructed to resist the action of the elements, comfortable and convenient accommodations provided for all forms of worship and service, and heating and ventilation supplied by the most thorough and least complicated methods. Ventilation should be as nearly as possible independent of windows and automatic in operation. Proper lighting for both day and evening services is a prime necessity. Good acoustics for both speaking and music is of vital importance. There should be sufficient resonance to bring out the full value and quality of musical tones and to carry the voice to all parts of the room alike, but not enough to produce an echo or prolongation of articulate sounds.

A church building should be conveniently arranged and carefully adapted to the comfort, needs and requirements of the people who use it.

An artist in decorating once said, "I must know what my clients eat for breakfast before I will undertake to decorate their homes." Just so an architect should be familiar with every feature of the life of a church before undertaking to design a building for its use.

Church furniture and decorations should be in perfect harmony with the style of architecture. Many good churches have been spoiled with job-lot commercial furniture. Art glass, mosaic, fresco, marble, tiling and stucco constitute a rich field for the emblematic, historic and instructive in embellishment. The past is our heritage, and no church should be ashamed or ashamed to use that which is good in art and symbol. The cross, the altar and the baptistery may all be used as beautiful architectural features.

In addition to the distinctive needs of each denomination or branch of the church, every congregation has its individuality, its peculiar methods of work and local organizations, all of which should be taken into account and provided for in planning a building which is to be its house of worship and workshop combined. To produce such a building requires and deserves careful study and united thought on the part of the committee and architect to whom the work is committed.

Many and varied are the problems, conditions, influences, desires and suggestions which the church architect and building committee are called upon to consider. Not all conditions are favorable to best results, but all are deserving of best efforts.

The educative power of good housing is a subject worthy of serious consideration.

It is inexcusable for any college or institution of learning and unpardonable for any church to erect and maintain buildings which are abnormally incorrect in design. Bad architecture is as baneful as bad grammar and more enduring in its influence than unorthodox preaching, which will probably be forgotten before the next following Sunday.

Some churches, while guarding very jealously their orthodox teaching, which is inevitably subject to revision, have by organized extension societies filled the country with church buildings which, to say the least, are sadly lacking in orthodox architecture; and official church papers usually describe such buildings when dedicated as the handsomest and most complete in their district.

Our churches should be leading exponents of good taste and correct style. It costs no more and frequently less to erect buildings of architectural merit than is often expended in the creation of monstrosities.

The advantage of good situation and good architecture from a business standpoint is being recognized in all lines of trade.

Business men realize that in these days of keen competition their chances of success are greatly enhanced by a thoroughly modern and artistic building and equipment, as a result of which we are developing good livery stable architecture, good play house architecture, good factory architecture, good mercantile architecture, and leading in the march, and for a greater business *we must have good church architecture.*

The necessity for better churches increases with the betterment of our dwellings and other buildings. The house in which we worship God and in which our children are taught to know and love him, should be as correct in design, attractive in appearance and comfortable in equipment as the house in which we live or do business. With some, church-going is the habit of their lives; they attend and take part in the services because they have been trained to do so, and are not so very exacting as to the accomodations of the building, but there are thousands of people especially in our cities, who have no special inclination toward the church, and are critical in their judgment of men and things. To them it appears inconsistent that the Lord's house should be inferior to the domestic and business houses of his children.

A large and important class with whom the city church especially must reckon is composed of young men and women who come in from rural districts and smaller towns. These find the city full of attractions to which they were heretofore strangers. The great majority of them have been carefully reared in Christian homes and taught to attend and love their church, which to them meant the best of their advantages in the way of culture, instruction and inspiration. In order to attract and retain these very desirable young people, the church must keep abreast of other attractions, hence the need of well equipped social rooms to provide for the gregarian instincts of young people.

Sociability may be genuinely religious, and there is no better place to encourage and provide for such sociability than in connection with the church. It may be said that the ideal place for young people to meet is at home, but all young people are not in homes, and all homes are not ideal. In this practical age the church must recognize conditions as they exist and cope with them in a practical manner.

To what extent games and amusements should be provided for in the social department of a church and the nature of such games and amusements may be a matter of opinion to be settled by each individual church, but we think it fair to say that any class of entertainment considered safe in the home could do no harm in the social rooms of a church. The largest and most important class to which the church is called upon to minister, and on which its future most largely depends, is composed of the children of our homes, and for these no sacrifice can be too great and no building too attractive. "Of such is the kingdom of heaven" can be said of our twentieth century children just as truthfully as of those whom the Master set before his critical disciples.

CHURCH ARCHITECT.
Cleveland, Ohio.

OUR PLEA FOR UNION IN THE NEW COUNTRY.

The new country is a ripe field for our plea. There men have broken with the old and are ready for the new. There are a few families of each of several denominations but not enough to make a church for any one of them, yet each desires a church influence in the community for the sake of their growing families. The Methodists know how to utilize such an opportunity and all over the west will be seen little Methodist churches that are builded by an itinerant evangelist and with the help of missionary money. It is the only church and it gathers in people of all opinions. If we could utilize these opportunities we could take a plea for union and a name that all wear and invite all to a common platform, and in these lands with the forward look could build as no others can. To this union effort we could add the most virile and effective evangelism of the times and outrun all other powers in the community in our efforts for righteousness. We have the society in the A. C. M. S. and we have the money in our churches, and the pastor is the man that can put the two together for the accomplishment of this great work.

ALVA W. TAYLOR.

WILD GRAPE MISSIONARY OFFERINGS.

Isaiah sings a telling song for his well-beloved, touching his vineyard. (Isa. 5:1-7.) Changing the setting a little, we may put the United States for the house of Israel and the Disciples of Christ for the men of Judah.

Then we have this vineyard in a *very* fruitful hill.

The Disciples are a rich people. This land has blessed them in basket and store most wonderfully. We have houses and lands and stocks and stores and factories and fast horses and automobiles. Our God showers the fruitage of the land upon us.

Not only so but he cares for us. He keeps this vineyard with *personal* care. He takes out the stones and fences it and makes ready the wine press. In other words, he has endowed these Disciples in the United States in a most wonderful way. He loves us and has given us, as we think, a little clearer conception of his truth than some others have, and he has wonderfully blessed our preaching of that truth. We are of that great bulk, the common people, and we are intelligent and built on a firm foundation; and "know where we are at," and all that sort of thing. We thank God for what we are. But note: When our Lord had done all this for his well-beloved he stopped and waited. He had sown and cultivated and waited for the harvest. What expectations might he have! He looked that it should bring forth grapes, but —it brought forth *wild* grapes. Grapes, understand, but *wild* grapes.

Now when a Disciple in this *very* fruitful hill out of unselfish love and with a prayer, gives all he can really give to save America, he brings forth grapes. But when he is beseiged by the secretary and the preacher and finally gives a dollar to get rid of them, and to soothe his conscience, that is *wild* grapes. I often wonder how much of the money we use to save America is wild grape money? The most of it, I venture. When, O when, will those whom the Lord so wonderfully blesses give out of a warm, glowing heart of gratitude and give liberally and hilariously? Of all our missionary needs we need most of all a missionary conscience.

May this year of grace witness a great and glorious crop of rich, sweet grapes for our King.

C. A. FREER.

Bedford, Ohio.

AN IMMEDIATE OPPORTUNITY.

Oh! for the springing up of a missionary spirit commensurate with the opportunities and demands upon us everywhere, especially in the larger centers of population. Cleveland, for instance, a city of half a million, in 1906 experienced an influx of over 10,000 souls by immigration. Poland, with its 3,082 leads, then comes Italy, Russia, Hungary, Bohemia, and others. The characteristics of these people reared under church and state domination need not be depicted, for we are not ignorant of its devices. The majority of them are Roman Catholics. In one district, where 40,000 of these are huddled together, there are five churches, with an average accommodation of 500 to look after their spiritual welfare. The insufficiency and inequality in moral things is easily perceived. Likewise the neglect of those who claim superior light and zeal for God's house, is plainly and painfully seen. In the light of this—the value of the soul of man—the life to be lived here on earth—the life to be lived here and the blessed life in the eternal kingdom of our Lord, places before the mind of the Disciples of Christ a means scarcely realized before.

Foreign missionary enterprise finds activity and an open door in the midst of our home-land. No need to look with anxious eye to the orient or the islands of the sea.

"We can find the heathen nearer,
We can find them at our door."

Shall we neglect those at our own doors, and fail to reach out the helping hand? Or shall we, by God's grace, bring them up to the full capacity of enjoying God's blessings? Missionaries skilled in the Polish and Bohemian tongues would doubtless do great and lasting good just now. God forbid that we should withhold this boon!

An acorn under proper conditions becomes an oak, from which may spring a whole forest, capable of furnishing material for the building of great ships to carry on the commerce, and cities for the abode of men.

Oh, soul, possessed with capabilities for endless enjoyment and the power to give blessing to others, heed the word of truth, "Work out your own salvation," and *save yourself by saving others.*"

WM. KRAFT.

Cleveland, Ohio.

China has adopted Sunday as the empire's day of rest. In many cases native schools have been closed on Sunday, and the dowager empress is said to lend her sanction to the adoption of the new weekly rest day throughout her vast dominions.

Through light and dark, through rain and shine, the carrier pigeon holds its course straight homeward. So life's true aim may be won, whatever of failure checks our business, or whatever of sorrow mars our happiness.—*R. F. Johonnot.*

The soul would have no rainbow,
Had the eyes no tears.
—*John Vance Cheney.*

If you want to be gloomy, there's gloom enough to keep you glum! If you want to be glad, there's gleam enough to keep you glad.—*Maltbie D. Babcock, D. D.*

STRONG AS A MULE.

Farmer Gets Power From Food.

Anyone can better his condition, if eating improper food, by changing to the right kind.

It is becoming well known among all classes of people in this country, that strength of mind and body come from the nourishment that is taken into the system in the form of food.

A cowboy whose stomach got all out of order on a ranch, went to farming and incidentally found the cause of his trouble and the way out of it. He writes:

"I was raised on a cow ranch, lived like the rest on beef and potatoes, often eating too much, until my stomach became so weak and I was so run down I had to quit the job.

"Then I tried farming but did not get any better. My nerves were all unstrung and I could not sleep at night. A year ago I saw an ad. about Grape-Nuts being such a wonderful food and told my wife I was going to try it.

"So I bought a box of Grape-Nuts and by the time I had used this food two weeks, the weakness began to leave my stomach.

"Now I weigh 184 lbs., and am as strong as a mule. We eat Grape-Nuts for breakfast, and I also take some as a lunch between meals. I must say that Grape-Nuts is the best food there is, and nearly every one in town, seeing my improvement, has taken to eating it."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville" in pkgs.

Sunday School Lesson--Final Assurances*

H. L. Willett

The wonderful lessons which follow the Twelfth of John are the evangelist's record of Jesus' final words to the disciples. To be sure there may have been occasions when he explained to them more fully the kingdom of God after his resurrection, but those interviews were too mysterious and infrequent to have the same effect upon them as these utterances in the shadow of the cross. There was a feeling of gloom over all hearts when Jesus met them for the Passover supper in the upper room. And this did not diminish as he told them that one of their own number should betray him. His own approaching tragedy, although not indorsed by them, weighed heavy upon all hearts. It is to this disturbed and apprehensive condition of mind that Jesus addressed the words of assurance which form our study.

THE WORD OF COURAGE.

The whole message of the gospel is a trumpet call to courage. The disasters as well as the sins of life bear down the hearts of men. The word of the cross is, "Fear not." The Good News is an assurance of that love of God which sets at defiance all opposing forces. "If God be for us who can be against us." The words of Jesus to his disciples are his words to all his disciples through the ages, "Let not your heart be troubled." They were in doubt about many things which he had not explained to them. They could not understand his failure to assert himself when it seemed to them that he had the nation in his hands. The day of the triumphal entry had been one of sore disappointment. They had still to learn the lesson of implicit trust in their Lord. Their faith in God was a part of the fixed order of their lives. They could not disbelieve in the God whom they had trusted and in whom their fathers had found refuge. Jesus asked them therefore why they should not trust him as well. "Ye believe in God, believe also in me." There was far more reason for trusting the Lord whom they had as their personal friend than the unseen Father, faith in whom was so much less a matter of experience.

THE LORD'S DEPARTURE.

In a certain sense Jesus was also saying to them, "When you trust in God, you are also trusting in me, for it is the same." And now he pointed out to them the significance of this faith. He was to leave them soon, but only for a brief time. As to very little children, Jesus tried to explain to these grown men his reasons for leaving them. The deeper signficance of his departure was certainly one of the "many things" which he had to tell them which they were not yet able to bear. Only by assuring them of the necessity of his going that he might make for them a dwelling, and that he would soon return, could he give them confidence and courage to learn later on the awful secret of his coming tragedy. It is thus that parents bid farewell to their children when the separation seems unnecessary. If the children could understand the hard facts which lie beneath the hopeful words of promise and assurance, nothing could save them from the sheer terror of the parting. It is the remembrance of these comforting words which bears them up in the days which grow long while their hope is slowly changing into the larger realities which they could not at first comprehend.

THE LARGER HOPE.

How very gentle and kindly were Jesus' words to these grown men who were still but little children. In the Father's house to which he was now going there was plenty of room for them. There was no doubt of the future. Jesus would prepare for them a habitation fitted to their enjoyment. Then he would come back and take them to himself where there should be no future separation. It is not strange that they could not understand. Twenty centuries of growing insight into these marvelous promises have not exhausted their meaning. God ever reserves the right to give us greater things than he promises. Our Christian hope today is vastly more comforting and rich than Jesus' promise to the disciples. But to have put our larger meaning into those words at that time would have been to leave the disciples comfortless and in despair.

THE WAY TO GOD.

They could only think of his departure in terms of a journey to a place somewhere else in the universe. Jesus tried to show them that it was not so much a place as a condition of life. Heaven is not merely a locality, but an estate in which the will of God is perfectly fulfilled. Thomas could not understand this truth. He was not a doubter but a man of fact. He had urged the disciples to go up to Jerusalem to die with the Lord if need be (John 11:16). After the resurrection he would demand the proofs of Christ's return to them, not because of his doubt but because he wished their assurance placed beyond question. Here also he wanted the facts confirmed and made clear. He insisted that they did not know where Jesus was going. How could they know the way? Jesus told him that it could be no roadway like that from Jerusalem to Bethlehem, but it was a way of life which could bring them to the goal he was pointing out. God could not be reached by a journey, but Jesus' way of living was a perfect approach to Him. It is not by traveling on earthly highhouse, but by making one's own the life that was in Jesus. The pure in heart alone see God. The peacemakers are the children of God and behold the Father's face. The poor in spirit belong to the kingdom of heaven and are ever in the presence of God. Since Jesus and the Father are one in spirit and purpose, those who knew the Master must know the Father also. "So," said Jesus, "you see you do know the Father." In the life of Christ He had revealed himself.

THE MYSTERY OF THE DIVINE MISSION.

But Philip also had his question, and it has been the cry of the ages; "Show us the Father and it sufficeth us." So had the prophets felt even while they were seeking to reveal the Father to the nation. They yearned after fuller knowledge of the Highest. So had Job cried in agony because he could not find God, and there was no daysman to lay his hand upon them both. The disciples were entering the deepest mystery which the mind of man has ever encountered. To solve that mystery all the faiths have set forth their images of God. All the way from idols to ideals the nations have bowed down, but only Jesus has given us the likeness of God in terms of his own perfect life. He insisted that the words and works of God manifested by him were enough to prove the truth of his great claim, and the centuries are confirming his insistence. If men could not discern God's life in him they could at least see it reflected in his words of sympathy and deeds of love. Such a God was for the first time made known by him.

GREATER THINGS THAN THESE.

But the works of Christ are not completed in his own ministry. There were greater things to follow. It was marvelous that he should teach the ignorant and heal the sick, but how much more wonderful that he should inspire his followers with the passion for similar redemptive work and thus multiply himself a thousand-fold through all time to come. The believer does the work of Christ and more wonderful works than his, because Christ is not here in person to direct; and the believer, a law unto himself, yet subject always to the law of Christ, goes forth a free and happy servant of the Lord to finish the work which He began. He claims the divine blessing as Christ claimed it, and in him the Father is glorified and also the Son.

OUR HEAVENLY HOME.

The title of the lesson seems a misnomer. There is but a single passing reference to the heavenly home, as the house of many mansions. Jesus is not discussing in this conversation the future life, but rather the life of faith, trust and service which his followers are to live in the world. Yet this too is eternal life. To the Christian death is only an episode in a continuous life. The estate in which the believer as the child

(*Continued on page* 266.)

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* *International Sunday School Lesson for May* 3, 1908. *Our Heavenly Home, John* 14:1-14. *Golden Text, "In My Father's House are many Mansions," John* 14:2. *Memory Verses,* 2, 3,

The Prayer Meeting--Abraham's Intercession

Topic for May 6. Gen. 18:16-33.

Silas Jones

The noble spirit of Abraham is in striking contrast to the worldly minded Lot. The chief concern of Lot was for number one. That the men of Sodom were wicked and sinners against Jehovah exceedingly was not allowed to stand in the way of his material progress. He saw a chance for gain and he took it. He exposed his children to the corrupting influences of the city without giving them the stimulus of a heroic example of resistance to sin. Abraham not only led his flocks to the scant pasturage, he also remembered kindly the foolish man that had ventured into Sodom. He held himself ready to assist his kinsman at any time of need.

THE TIE OF BLOOD.

A man can not love humanity in general unless he loves some one in particular. If he despises his own flesh and blood, he need not expect to be taken seriously when he talks about his consuming passion for the rights of man. The world is justified in pointing the accusing finger at the reformer whose children are neglected. To say that Abraham sought to save Sodom for the sake of Lot is to speak in his favor. The friend of God was bound to show an interest in his nephew and former companion. Those who pray for the establishment of churches in cities where their children live, for the destruction of the liquor traffic that their sons may be saved, know the feeling of the patriarch in his prayer for the wicked city.

THE FATE OF THE RIGHTEOUS.

Abraham prayed to the Judge of all the earth, in whose righteousness he had perfect confidence. He was sure that the righteous God would make a distinction between the good and the bad. All true prayer is based on this feeling. Let the pagan try to buy favor of his god by torturing his body, by gifts of his most precious things; the worshipper of the true God relies upon the eternal justice. Whatever be the present fortunes of the righteous man, his fate is in the keeping of Him who will render to every man according to his works. Nor can it be said that in this world the good man is always in trouble, that his city is always ruined. The good man gets more out of the present life than the bad man. The calamities incident to the working of natural forces come to him as to others, but he escapes many sorrows that fall to the evil-doer.

THE HUMILITY OF ABRAHAM.

"I have taken upon me to speak unto the Lord, who am but dust and ashes." Abraham will not attempt to storm the gates of heaven. He realizes that he is talking to God, and that God must be approached with reverence. Kipling said of an American preacher whom he had heard that he seemed to be in the perfect confidence of his God, and he therefore freely advised the Almighty as to the direction in which the divine power should be displayed. Abraham knew what he wanted, but he was aware that his comprehension of the situation was incomplete. He could see only a few of the issues involved. Hence he felt that, after all, he might be asking for what ought not to be granted. Confidence in God's willingness to bless is essential to true prayer. The devout man has diserise which he asks God to fulfill. The prayer of the righteous is definite. But it is made in reliance on the wisdom and goodness of God.

Christian Endeavor--The Silver Lining

Topic For May 3. Ps. 42, 43.

Royal L. Handley

QUESTION SPURS.

How may we overcome doubts concerning God's faithfulness? Ps. 77: 7-12.

What is the Christian's comfort in the midst of discouragement? Ps. 142:3 (first clause).

How will God deal with us if we trust Him fully? Ps. 37:3-7.

When are our trials of the greatest benefit to us? 2 Cor. 12: 7-10.

How may we make sure that our trials will have the right effect upon us? Rom. 8: 35, 37.—*C. E. World.*

QUOTATIONS FOR COMMENT.

"The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about
And always wear them inside out—
To show the lining!"

There is nothing the body suffers that the soul may not profit by.—*George Meredith.*

Tell me what is sorrow? It is a gloomy cage.
And what is joy? It is a little bird,
Whose song therein is heard.
—*Stoddard.*

As Beethoven in his sonatas uses chords which seem to be inharmonious that the following harmony may produce a more beautiful effect, so the Almighty uses storm and whirlwind to purify the atmosphere and emphasize the peace that follows.—*Baron Woldemar Uxkull.*

With the sun o'erhead, your song of praise
Like the lark to heaven mounts,
But how will you sing in the rainy days?
For that is what really counts.
—*Langdon Ballinger.*

INCIDENTS AND ILLUSTRATIONS.

A missionary in Matabeleland, South Africa, was examining a woman with a view to baptism. She had lost two children, and he asked her if she did not sorrow. She said: 'No, why should I? God took them to Himself; He loved them, and will care for them better than I, and I shall find them again in heaven, grown up all good."

In one of Ralph Connor's stories, a crippled girl cannot understand how God can be good and let her suffer so. She is told that just as her father stood by when the doctors hurt her so cruelly in putting on the plaster jacket, and loved her none the less, but allowed it in order that she might walk some day, even so God loved her though he had allowed her to fall and suffer.

It is not easy to keep a room sweet which is deprived of the sunlight. Business begins to reign where the light is not a guest. We need the help of the Almighty to keep the life sweet when the sunshine is temporarily withdrawn. Everybody knows the ill plagues that stir about us when life comes into the shadows. There is the pestilence of fretfulness, and melancholy, and murmuring, and despair.—*J. H. Jowett.*

FOR DAILY READING.

Monday, April 27, Lot's silver lining. Gen. 14: 14-16. *Tuesday,* April 28, Daniel's silver lining, Dan. 6: 16:22. *Wednesday,* April 29, The apostles' deliverance, Acts 5: 17-20. *Thursday,* April 30, Job's gleam of brightness, Job 5: 17-19. *Friday,* May 1, Deliverance from foes, Ps. 106:42-48. *Saturday,* May 2, Deliverance from death. Ps. 56:9-13. *Sunday,* May 3, Topic—Songs of the heart. V, The silver lining of dark clouds. Ps. 42, 43. (Consecration meeting.)

God can forgive us all but our despairing.
Remember that, O man!
All sins are naught to doubt of His all-caring,
Or fear of His great plan.
—*Genevieve Hale Whitlock.*

THE MINORITY AND GOD.

Practically, the majority does not and should not rule, except as it excels in wisdom as well as numbers. In America just now the minority is dominant. So it is called a Christian land, though only a third of its people are church members, and they imperfectly Christianized. Every county has its poor farm and every state its asylums, though most of the voters are selfish. Every precinct has a free school and every western state a free university, though most of the citizens are careless of learning.

Being so trusted the Christians of this country are under a tremendous responsibility. No other minority has ever justified such power. We shall do so only by becoming the majority and—at last—the whole body. So we give the franchise to every man and an education to every child. But we must also implant the Gospel in every heart.

The religious task is not only the harder, but it lays a threefold exaction upon the minority, because they must bear its entire expense, whereas they are allowed to tax the whole population for education and public order.

Patriot heroes are those who rally for America's evangelization the first Lord's day in May. It is a day of prayer and fasting; a time for self-denial and heart-searching. Only as we rise to the occasion are we in the least worthy of the power we wield. The Christ leads on. "If any man would come after me, let him deny himself, and take up his cross, and follow me." This is the Christianity of Christ that we have been striving for a hundred years to restore. Let the May offering show throughout this whole great brotherhood, "Man on the Cross; Christ on the Throne."

W. R. WARREN,
Centennial Sec'y.

THREE GREAT THINKERS ON IMMORTALITY

The doctrine of immortality in a world to come has not in the teachings of Jesus the appearance of a fresh philosophical theory or of a new truth, kindling in him a constant surprise and intensity. It seems rather like unconscious knowledge. He speaks of the great invisible world as if it had always lain before him, and as familiarly as to us stretches out the landscape which we have seen since our birth. The assertion of a future state is scarcely to be met within his teachings: the assumption of it pervades them.—*Henry Ward Beecher.*

The mere moral history of Christ would have settled with us the question of futurity. For the great essential to this belief is a sufficiently elevated estimate of human nature: no man will ever deny its immortality who has a deep impression of its capacity for so great a destiny. And this impression is so vividly given by the life of Jesus—he presents an image of the soul so grand, so divine— as utterly to dwarf all the dimensions of its present career, and to necessitate a heaven for its reception.—*James Martineau.*

The message of Easter is not merely an assurance that Jesus is risen, it is the command to follow him. We may not stand in amazement before an empty tomb, we must "go quickly and tell the disciples." We may not stand gazing in joy at the place where where Jesus lay, we must follow him who "goeth before us." Not merely to revoice in the living Christ, but to go and tell others, and ourselves to follow our risen Leader—this is Easter's imperative.—*Edward D. Gaylord.*

HOW THE PUSSY WILLOWS CAME.

There was a flood long years ago,
  Or so the people say,
It rained and rained from dark gray clouds
  For many a weary day.

The cats and kittens ran and ran
  To find a warm, dry spot;
The large ones reached a mountain high,
  The little ones could not.

But, by a brooklet, as they passed,
  They saw a row of trees,
And, feeling tired, cold, and wet,
  They climmed up into these.

Each kitten found a little branch
  And curled up in a heap,
And, before many hours had passed,
  They all were fast asleep.

The storm it raged and waves dashed high,
  And then the kittens all
Were covered o'er with soft, brown mud,
  And looked just like a ball.

At last the storm came to an end,
  The sun shone from the sky,
The mud that covered up each puss,
  Became quite hard and dry.

And then small bits began to fall,
  Till one could clearly see
Soft spots of gray and yellow fur,
  As plainly as could be.

And by and by, out popped their heads,
  The mud all fell away,
And there sat pussies in a row
  Of yellow, white and gray.

And, in the meadow by the brook,
  If you should look to see,
You'd still find pussies gray and white
  Up in each willow tree.

—*Sophia Wyckoff Brower, in Primary Education.*

THE RESURRECTION OF CHRIST.

(*Continued from page* 261.)

ognize a resurrection which was in some true sense capable of interest. "The gospels assert this with great simplicity and delicate reserve." In the narratives of the post-resurrection appearances of Jesus there seems to be a wavering between the view that he was possessed of the same body as before, marked by the spear-thrust and the nail-prints, that he partook with the disciples of food, and called upon them to handle him, and see that he was veritably flesh and bones (Lu. 24:39); and on the other hand the view that the body in which he met them was of more etherial structure, capable of appearing and disappearing, as when he entered the upper room, the doors being shut, or vanished from the sight of the two at Emmaus; that it was capable of such change that they did not know him, as when he met them in "another form" (Mk. 16:12), or their eyes were holden on the way (Lu. 24:16), or they only learned after some moments that it was the Lord, as on the shore of the Galilean Sea (Jno. 21). But these views are harmonized in a measure by recognizing the spiritual character of the body in which our Lord rose, a body sufficiently capable of revealing his character, and therefore possessed of those stigmata which were evermore the signs of his redemptive work, at the same time elusive enough to be visible only to those whose yearning love made them one in spirit and purpose with their Master. Thus our Lord ascended from death and its limitations which spoke of mortal life, to the Father on the day of his resurrection. Of this fact his words to many are a hint. But for a brief space he appeared to the disciples, that they might secure gradual adjustment to his absence. The ascension of Jesus must be understood as an acted parable, to give emphasis to the fact that this departure in visible form was the last of the series, and that now they were to be possessed of his abiding spiritual presence. Thus the resurrection includes the ascension as necessary to its completion, and as the manifestation of that perfect life given for the world, and now completing its offices in the divine tasks of redemption.

THE SUNDAY SCHOOL LESSON.

(*Continued from page* 264.)

of God follows the divine program is already the heavenly life. Death merely ushers him into its fuller enjoyment. It is this assurance which every Christian wears as the crown of his glory.

Daily Readings—Monday: Our Father's House. John 14:1-14; Tuesday: The Father's Glory, Ex. 24:9-18; Wednesday: The Marriage Supper, Rev. 19:1-10; Thursday: The Worship and Praise, Rev. 4:1-11; Friday, The Heaven on Earth, Romans 8:18-39; Saturday: Shadow of the Almighty, Psalm 91; Sunday: The Kept of God, 1 John 3:1-11.

With The Workers

William A. Ward is in a meeting in Winamac, Ind.

E. N. Spafford goes to Spencer, Iowa, as minister of that church.

S. S. Offut has resigned the pulpit of the Central church, Columbus, Ind.

A. W. Jackman and F. E. Trucksess are holding a meeting in Attica, Ind.

R. C. Leonard has accepted a call to the prosperous church in Oxford, Kan.

Stephen J. Corey will make an address at a men's meeting in Elyria, O., May 13.

C. G. Brelos is happy in the auspicious beginning of his work at Brenham, Tex.

H. H. Ambrose is the new man on the field in Florence, Kan., as minister of our church.

P. H. Welshimer, of Canton, O., will speak May 4 in the Burch Street church, Cleveland.

Cephas Shelburne has been given a most cordial reception as pastor in East Dallas, Tex.

W. A. Roush, of Pleasantville, Iowa, is organizing his work as the new pastor in Attica, Ind.

The Disciples and Baptists are reported as holding union evening services in Edgar, Neb.

Evangelists Violett and Charlton will help the brethren in Sabinal, Tex., in a May meeting.

John S. Zeran, of Dublin, Tex., has organized a good company of tithers in his congregation.

Hon. Oliver W. Stewart was a visitor last week in East Liverpool, O., preaching for the First church.

S. J. Matheson and his congregation in Lacona, Iowa, have freed their church from debt by raising $350.

The popularity of B. H. Coonradt as pastor in Marcus, Iowa, is evident in a call for a period of five years.

C. C. Gowgill and the congregation in Lancaster, O., have made the beginning of a church building fund.

F. L. Davis, who has accomplished a good work in Wilmington, N. C., will go to Flora, Ind., as minister there.

Substantial improvements have been made in our church house in Clyde, O., where C. T. Fredenberg is preaching.

S. T. Willis, of New York City, contributed an excellent Easter article to the April number of the *Circle Magazine*.

C. C. Jones, of Washington, D. C., was a visitor in Newbern, N. C., last week, preaching for the church in that place.

The brethren in Vevay, Ind., are meeting in a commodious church house recently bought from a church of another communion.

W. D. Van Voorhis will have the help of Marion Stevenson in a Sunday School Institute at Bellaire, O., beginning April 26.

The chapel of a new church house in Muskegon, Mich., was dedicated April 12. This new congregation is an enterprise of the state board.

H. E. Beckler, of Belle Center, O., preached recently at Rocky Mount, N. C., with a view to accepting the pastorate of that congregation.

D. S. Milligan is minister of the prosperous congregation in Scottsburg, Ind. The church has been given a new individual communion service.

John L. Darsie, of Hiram, O., was a visitor in Syracuse, N. Y. last week. Bro. Darsie was pastor of the Central church in that city in 1874-5.

Marshall T. Reeves, of Columbus, Ind., has arranged with the state board for the support of a state evangelist, by paying one-half his salary.

Parker Stockdale will remain in Chicago as pastor of the Jackson Boulevard Church, having declined a call to the First Church, St. Louis, Mo.

A. R. Spicer, the new pastor in Dixon, Ill., asks for information in regard to Disciples moving to that city. His work begins under encouraging conditions.

The church at Central, Ind., for which James Teeter is preaching, one year ago bought the building owned by the Congregationalists. It is now arranging for the purchase of the parsonage as well.

W. C. Pearce will speak at a banquet May 14 in the Annex Hotel, Pittsburg, Pa. It is expected that the occasion will result in the organization of an association of men's Bible classes of the city.

William G. Smith and his people, of the church in Alexandria, Ind., have attained the Centennial aim of "the whole church in the Sunday school." There are now four such schools among us.

V. C. Carpenter, missionary of the Woman's Board at Bayamon, Porto Rico, reports the baptism of four young men at Hato Tejas and an increasing interest in the work there. A new day school has been opened at Gatierrez.

Richard W. Gentry, of Columbia, Mo., has accepted the work of associate minister of the First church of this city. He will begin his new ministry as soon as he can be released from his teaching in Columbia.

The mountain academy at Beckley, W. Va., which was opened last fall by the Christian Woman's Board of Missions, is having a most successful year. The enrollment promises to pass 300, and all of the classes are crowded. The school is already needing more room.

The *Clarion Call* is our newest exchange. It is a paper published at Weyburn, Sask., in the interest of Baptists and Disciples. The editors are Rev. J. E. Gosline and Rev. A. R. Adams.

The Ministers' Union in Goodland, Kan., includes in its membership the Roman Catholic priest, who recently read a paper on "Celibacy of the Clergy." J. M. Lowe, pastor of the Christian church, will reply. Bro. Lowe re-

COFFEE EYES.

It Acts Slowly But Frequently Produces Blindness.

The curious effect of slow daily poisoning and the gradual building in of disease as a result, is shown in numbers of cases where the eyes are effected by coffee.

A case in point will illustrate:

A lady in Oswego, Mont., experienced a slow but sure disease settling upon her eyes in the form of increasing weakness and shooting pains with wavy, dancing lines of light, so vivid that nothing else could be seen for minutes at a time.

She says:

"This gradual failure of sight alarmed me and I naturally began a very earnest quest for the cause. About this time I was told that coffee poisoning sometimes took that form, and while I didn't believe that coffee was the cause of my trouble, I concluded to quit it and see.

"I took up Postum Food Coffee in spite of the jokes of my husband, whose experience with one cup at a neighbor's was unsatisfactory. Well, I made Postum strictly according to directions, boiling it a little longer, because of our high altitude. The result was charming. I have now used Postum in place of coffee for about three months and my eyes are well, never paining me or showing any weakness. I know to be a certainty that the cause of the trouble was coffee and the cure was in quitting it and building up the nervous system on Postum, for that was absolutely the only change I made in diet and I took no medicine.

"My nursing baby has been kept in a perfectly healthy state since I have used Postum.,

"Mr. ———, a friend discarded coffee, and took on Postum to see if he could be rid of his dyspepsia and frequent headaches. The change produced a most remarkable improvement quickly."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich.

ports that there is the most cordial relation between all the ministers of the town.

The paper is a newsy, eight-page monthly which promises to be of much power in the promotion of a closer fellowship, and, where possible, actual union between Baptists and Disciples. Success to the *Call*.

The North Park Church of Indianapolis had special Passion Week services. A series of sermons was preached following the order of events in the last week of our Lord's life. There was a different preacher each night. The following participated: Chas. Fillmore, L. E. Sellers, W. H. Smith, A. L. Orcutt, and Harry G. Hill. The services were of great spiritual value. Austin Hunter is pastor of the church.

Pilar Silva, a young Mexican who has been two years in our school at Monterey, is holding a successful meeting at Coyote, near Las Esperanzas, the great coal mining center of northern Mexico. Eight confessions were received at the first invitation. The evangelistic work of the Christian Woman's Board of Missions in this part of Mexico is under the direction of S. G. Inman, who has recently moved from Monterey to C. P. Diaz, in order to be closer to his field.

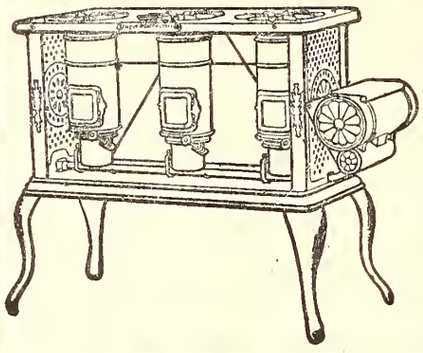
AN EVANGELISTIC JUBILEE.

The scores of evangelistic meetings held in connection with Chicago's Y. M. C. A. Jubilee during the past week resulted in many professed conversions and drew renewed attention to the breadth of the association's work. In shops and churches, in association buildings and at colleges and railway stations hundreds of men were brought together. Though the multiplicity of meetings divided the total attendance, the interest was cumulative and the attention given the jubilee by the daily press indicates the impression made.

An important feature was the announcement of a $25,000 unconditional gift to the $1,000,000 jubilee fund by J. Ogden Armour. This makes $230,000 of the $600,000 minimum portion which the committee of one hundred seeks to secure within the present year.

Remaining features of the program are the members' dinners and foreign work luncheon on Friday, industrial work conference and physical work exhibition on Saturday. Special church services and mass meetings on Sunday, and the citizens' banquet which will be the climax on Monday evening, the 27th. Among the speakers will be President Woodrow Wilson of Princeton, Bishops Anderson and MacDowell, and Gov. Deneen.

A Wonderful Oil Stove



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NOW READY.

The American Government.

We have just published a work entitled "The American Government," edited by H. C. Gauss, Esq. Mr. Gauss is a trained journalist at present occupying the responsible position of Private Secretary to Attorney General Bonaparte.

This book not only gives a list of all offices of sufficient importance to be filled by Presidential appointment and subject to confirmation by the Senate, but a complete statement of the powers and duties pertaining to each office, and the salary attached thereto. How many Americans are there who could tell precisely what the powers and responsibilities of the United States District Attorney or the Collector of the Port are, and the extent of power vested in the hands of Bank Examiners and the Comptroller of the Currency, and to what work of reference could they turn for full information upon these subjects?

This book contains information upon points of law, procedure and custom not known to many of even the best informed citizens. Not many know that the terms of the Postmaster General and the Comptroller of the Currency extend a month beyond the term of the President who appointed them, and that the Postmaster General, unlike other Cabinet officers, can be removed by the President only with the consent of the Senate. Few know that the United States Senators and Representatives have a right to select, subject to the passing of examinations, cadets in the Naval Academy, but have no such right with reference to the Military Academy, for which their selections are merely advisory, the President having the sole power of appointment. These and many hundreds of other facts as little familiar are brought out in this useful volume.

What American traveling abroad or contemplating going abroad but would gladly know the duties and powers of the American Ambassador and Minister, the Consul General and the American Consul: what their duties are not only to the Government they represent, but to American citizens who visit the countries to which they are accredited as well. Not long since a famous New Yorker lost a suit in the United States Circuit Court involving more than $100,000. He desired to appeal it to the Supreme Court of the United States, but was astounded at being told by his lawyers that they were not sure that he could appeal it, and to his astonishment the Supreme Court refused to hear the case. Now this book tells just what cases can be heard in the United States Courts and the jurisdiction of each court; and also covers all points likely to come up about the Government and its officials in all their relations at home and abroad.

The book makes a volume of nine hundred pages, bound in half morocco, and the price is $5. It is a book of reference for American citizens and for foreigners who desire full and authentic information as to the organization of the United States Government.

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1 West 34th St., New York.

From Our Growing Churches

COLORADO.

Grand Junction.—There was one addition to the church April 12, in our regular services.

J. H. McCARTNEY.

KANSAS.

Yates Center.—We had three great audiences yesterday in the church and opera house. Fully 2,000 persons heard the gospel. Thirty-one additions already, 11 baptized last night. Organized training class of 107, and C. E. of 65 at Fall River. I go to Ellis, Kan., May 5.

RICHARD MARTIN.

MISSOURI.

Platte City.—We had one confession last Lord's Day, at the evening service.

HARRY E. TUCKER, Pastor.

NEBRASKA.

Odell.—Our meeting is two weeks old. There have been 35 confessions.

EDWARD CLUTTER, Evangelist.

ILLINOIS.

Eureka.—I closed a very interesting meeting at Brownstown, Ill., last Sunday. Thirty-eight came forward. One was not baptized and one took membership with the Methodists. Most of the additions were men. The success of the meeting was due to the energy and consecration of this faithful church. Mrs. David Pileher, a faithful deacon's wife, presided at the organ, and led the music with great ability. She also abounded in good work in the field as did all the officers and their wives, and many more faithful ones besides.

L. R. THOMAS.

"THE LAND OF THE DAKOTAS."

The first recorded act of worship on the Dakota soil was a prayer by the famous frontiersman and explorer, Jed Smith, then a boy of eighteen on the deck of the "Yellowstone" on the Missouri river, directly west of Aberdeen on the morning of June 2, 1823. The vessel was in command of Wm. H. Ashley, who was enroute to Yellowstone with a company of young traders, trappers and frontiersmen. They were attacked by the Ree Indians at the mouth of the Grand River and thirteen of their number were shot down. Gen. Ashley called for a volunteer to carry the news of the disaster to his partner, Maj. Andrew Henry, then trading on the Yellowstone. Young Jed Smith volunteered and, kneeling amid the dead and dying, forgot all theories of prayer and offered a soulful petition that moved his companions to tears and strengthened him for his hazardous journey.

The first sermon was by Stephen R. Riggs, who drove from Minnesota in 1840 and preached a sermon at Fort Pierre. "Father" DeSmet came as a missionary to the Indians in 1849. The first Protestant church was a Presbyterian, established by C. D. Martin at Vermillion in 1860.

The first martyr was Mrs. Noble, a Disciple, one of our own faith, who was carried away captive after the fearful Spirit Lake massacre, in Minnesota, in 1857 by Chief Inkpaduta. Her captivity lasted from March 18th, till May 29th. When a point about 25 miles southwest of Aberdeen was reached, Roaring Cloud, the son of Inkpaduta, became exasperated by her prayerful resistance of his brutality and beat out her brains with a billet of wood. During all her sufferings she cheered her fellow prisoners with prayer and song. The Tree of Life shall yet blossom in the land made sacred by her life and heroic death.

A great meeting has just been held at Virgin, S. D., by Guy L. Zerby, a boy less than 21 years old. About 73 took their stand with us. There were about forty baptisms. George Woodman was singer. Virgil is a town of about 100 population and the regions round about came to hear the word. The Harris family drove regularly 13 miles. Guy L. Zerby will be one of our foremost evangelists. He is kind to all yet true to the message. He is sane and spiritual.

Our State Evangelists, Lawrence Wright and Wm. J. Cary, have closed a fine meeting at Miller. The total results have not come to us.

G. Lolin Eaton, our new pastor at Hot Springs, has closed his own meeting with 36 added, 25 of whom were confessions. The S. S. has grown from 45 to 92 since his work began in January. We need more like him.

The work is looking up all along the lines. We need strong men now. Don't wait till the battle is fought then come stepping high, looking for something nice. We have Carnegie Libraries and automatic telephones and barbed wire telegraphy.

Remember the May offering and come to the help of the A. C. M. S., which is doing so much for S. D. at the present time. If you cannot send us some good men and a few dollars, send us an earnest prayer by way of the Author of the Great Commission.

F. B. SAPP, Cor. Sec.

Aberdeen, S. D.

DISTRICT OF COLUMBIA.

Washington—Whitney Avenue (Walter F. Smith). One by confession and baptism. Fifteenth Street (J. E. Stuart), 2 by confession and baptism, 1 by statement. Vermont Avenue (F. D. Power), 3 by confession. Ninth Street (Geo. A Miller), 2 by letter. J. E. Stuart is holding his own meeting at Fifteenth street. Great interest aroused. Geo. A. Miller, of Ninth Street, is Acting President of Anti-Saloon League of District of Columbia, and is busy in the fight before Congress. Sunday school contest between H Street and Thirty-fourth Street is keeping things lively. Owing to unlooked-for delays in the erection of a new building for Thirty-fourth Street, the next convention for Maryland, Delaware and the District of Columbia will be held in Whitney Avenue church. This comes early in October.

CLAUDE C. JONES, Sec.

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SEND FOR CATALOG of DEPARTMENT IN WHICH YOU ARE INTERESTED

A WORKABLE PLAN FOR THE MAY OFFERING.

In order to create interest in Home Missions, give the great facts to the people. Hold a Home Missionary Rally with your local forces, your Endeavorers or others. Let the time be the week before the offering or the day of the offering. Sing missionary and Christian conquest hymns such as "Onward Christian Soldiers," "Ho Reapers of Life's Harvest," "Work for the Night is Coming," "Stand Up, stand up, for Jesus," "America." Let the Scripture lesson be Isa. xl, or John 4:31-54, or Rom. x. The prayers are to be for America's salvation. Let there be special prayer for one of God's agents in this work, The American Christian Missionary Society. Following this prayer should come five minute speeches. See that they do not exceed five minutes. Cut off the long-winded fellow and the unprepared fellow whose rambling remarks lead nowhere. The following subjects can be presented: "The Meaning of this Rally—Christian America;" "Home Mission Problems;"

(*Continued in next column.*)

AN INITIAL WATCH FREE.

A Father Knickerbocker "Dutch Auction" is the Latest.

A "Father Knickerbocker" Eight-Day Mission Clock is offered on the first day of the "Dutch Auction," at the regular price and then the price is marked down 50 cents each day until the highest bid is reached. Each of the 99 persons whose BIDS are nearest to the highest BID also get a "Father Knickerbocker" at the amount of their BID.

These ONE HUNDRED genuine "Father Knickerbocker" Grandfathers' clocks are offered at the "Dutch Auction" simply to advertise and introduce this beautiful creation of Modern Artcraft, and any housewife will indeed be fortunate who secures a "Father Knickerbocker" in this manner.

Send your name and address to the Knickerbocker Clock Company, 901 Lexington avenue, Brooklyn, N. Y., and you will receive full particulars and photo-illustrations of the three designs for hall, dining room or library, together with five blank BID forms allowing you and four of your friends to BID at the "Dutch Auction." It costs nothing to BID for one of these beautiful clocks *at your own price.*

Send today, then tell your friends about it, and show them the illustrations of the "Father Knickerbocker" clocks. If you interest your friends in our offer and forward their BIDS with your own you will receive FREE a "Miss Knickerbocker" watch artistically finished in gun metal and gold, with your initial engraved on the case. A limited number of these beautiful watches are to be offered as souveniers of the "Dutch Auction" to ladies sending for particulars as above.

"Home Mission Victories;" "Home Mission Aims—$250,000 This Year;" "The Empire of the East;" "Western Canada;" "The Time of the Forenoon in the Land of the Afternoon;" Reading of appeals from "The American Home Missionary." Four of the above themes will be plenty. Then a brief exhortation for "A Gift From Every One Present," and take the offering. You can work this plan without having a preacher to help you. We will furnish aid on all the above themes. Write today for supplies.

AM. CHRISTIAN MISSIONARY SOCIETY.
Y. M. C. A. Bldg., Cincinnati, O.

COME AWAY DOWN TO NEW ORLEANS IN OCTOBER.

We have all kinds of Christians, but few disciples. Many that claim to be born of the Spirit, but few that are born of Water. Our people are extremists; when they play they play in earnest, hence their addition to the American list of holidays Mardi Gras, a great jolly holiday with the dissipations of all holidays. Many that never read the Bible or think for themselves about eternity have wonderful faith in God, Jesus Christ and his mother Mary. Now, help us by your presence at the convention, to show them the result of a personal study and following of the New Testament.

'Tis a pity that the convention could not meet here now, as the city and country are blossoming like a rose. Much like the country where our Saviour lived, died and rose again. Fig trees spreading their beautiful branches and leaves with the small fruit that comes forth without a blossom. The grandest city in America, if we can lift the awful cloud of sin, superstition and ignorance of the gospel, and let the Son of Righteousness complete what God has given us with the hand of Nature.

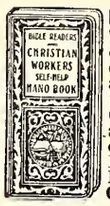
If you cannot come, give us your love, prayers and good wishes for a great revival at the close of the best convention of all.

LEAVING THE BUNCH BEHIND.

Along with marbles and baseball, renewed interest in wheeling manifests itself as a sure indication of spring and the joys of outdoor exercise.

Nothing ever invented serves so admirably the triple purposes of utility, exercise and pleasure as does the bicycle. The best grade of wheels are now selling for less than one-third the prices of ten years ago, and at that the rider gets a better mount than was possible then. The Coaster Brake and Two-Speed Gear features alone mark a big step forward in bicycle construction since the boom days.

Inquiry among jobbers and dealers discloses a demand for bicycles, not



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BOOK OF PRAYERS Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools. Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pkt. size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken; Agts Wanted. **GEO. W. NOBLE, Lakeside Bldg, Chicago**

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only from the small boy (who has always ridden), but also from his older brother and his father also. The lady cyclist is also venturing timidly forth from the mysterious retreat wherein she has hibernated for a decade, and she's not in bloomers, either; thank the Lord for that.

"Leaving the Bunch Behind" is the attractive picture adorning the gold embossed, 1908 catalogue cover of the "oldest exclusive bicycle house in America," a copy of which has just reached us. The catalogue is a work of art, and is brim full of valuable and interesting matter for riders or those thinking of buying wheeels. It is well worth getting. and may be had by writin the Mead Cycle Co., Dep't HX266, Chicago. Thev also send a wheel for ten days' free trial and will engage live agents

COMPENSATION.

The graves grow thicker, and life's ways more bare,
As years on year go by:
Nay, thou has more green gardens in thy care,
And more stars in thy sky!

Behind, hopes turned to grief, and joys to memories,
Are fading out of sight;
Before, pains changed to peace, and dreams to certainties,
Are glowing in God's light.

Hither come backslidings, defeats, distresses,
Vexing this mortal strife;
Thither go progress, victories, successes,
Crowning immortal life.
—*Unknown English Poet.*

A LIKENESS TO THE SAVIOR IN HELPFUL MINISTRY.

The whole brotherhood should rally to the support of the work of the Benevolent Association. To refuse to help care for the children and the aged is to acknowledge that very little sympathy and compassion dwells within the heart. Our Savior's compassion was shown in helpful ministry. This is the only way to indicate the compassion within the human heart. With many of

CHRISTIAN AND AGNOSTIC CHAMPIONS DEBATE.

Meet face to face on public platform, Famous Christian scholar (Rev. Dr. Crapsey), accepts challenge of noted agnostic leader (Mr. Mangasarian), that "Jesus Never Lived." Debate stenographicaly reported, now ready in book form. Edition limited. Price while they last, $1.00—with the names of five of your thinking friends. This is the first in a series of great debates by international champions of opposing views on thought-stirring themes to be held under the auspices of this society. Send postal anyway for free description, reviews, etc., to Original Research Society, 3042 Steinway Hall, Chicago.

our children crying for a home and many aged saints in Israel asking for shelter, the church should make an answer Easter Sunday by an offering worthy of the cause we plead.

RUSSELL F. THRAPP.

PRIDE AND HUMILITY.

It is often true that the men who are proudest of power are those who make the fairest show of humility. The Pope, on one day in the year, washes the feet of twelve beggars outside the gates of the Vatican, and the Bishop of Jerusalem does likewise at the gate of his palace. There are other men who refuse all dignity and form of power, but are in reality as proud of their humility as the others are of their place. From all sins of this order Jesus tried to warn his disciples away. It was no mere form when he washed their feet. The truly great are always the simplest and most humble. They are unconsciously modest, not even caring enough for applause and power to deny themselves its gratification. A virtue never becomes so beautiful as when it ceases to be cultivated and becomes spontaneous. With Jesus humility was of that nature, and so would he have it in his disciples.

ORDINANCES.

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VOL. XXV. APRIL 30, 1908 NO. 18

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The clouds are drifting drowsily,
The sea drinks in the sun,
And it's O, for the dawn that is dead and gone,
And the deeds I might have done—
Brave deeds I might have done!

The waning moon is red and low,
The slow wind brings the rain,
And it's O, for the night of dear delight
That shall not be again—
That cannot be again!

The crawling mists are cold and white,
The lights are blank and gray,
And it's O, for command of heart and hand
To do my work to-day—
Only my work to-day!

—*Brian Hooker in "The Forum."*

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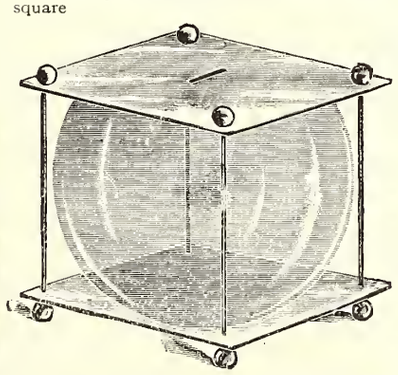

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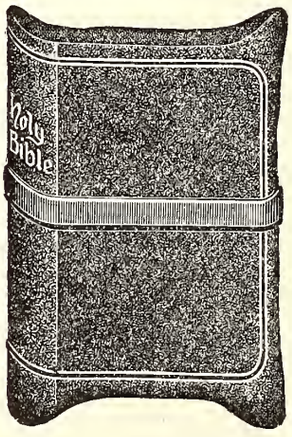

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The Christian Century

Vol. XXV. CHICAGO, ILL., APRIL 30, 1908. No. 18

EDITORIAL

THE BELOVED PHYSICIAN

It is a favorite assumption of our Christian Science friends that remedies and physicians are only referred to in the New Testament in terms of reproach and prohibition. It is true that there are instances of this kind. The limitations of medical knowledge in that age must have made men the victims of much ignorant and harmful practice. Many unfortunate people must have shared the ill fortune of the poor woman who "had suffered many things of many physicians and was nothing bettered." But there was another side to the shield, and an interesting instance is furnished by Paul's affectionate reference to Luke.

A recent remark regarding this fact has brought a protest from a reader who finds no warrant in the text for the belief that Paul approved of Luke's profession, much less availed himself of his services as a medical advisor. As others may be interested in the matter, it is worth more than a word of reply.

The statement of Colossians 4:14 has been taken by all biblical scholars from the days of the church fathers until our own time at its simple face value. It calls Luke "the good physician" in the same natural manner that any man's profession would be described. There is no reason for questioning the genuineness of the reading. The only variation is found in the version of Marcion, who freely altered the text of the New Testament to suit his views. Otherwise from Augustine to Harnack the meaning of the passage has not been questioned.

The objection to the supposition that Luke was a physician who practiced his profession both before and after he became a Christian rests upon the purely dogmatic assumption that the practice of medicine was wrong, because Jesus gave the disciples the power to heal diseases, and tacitly condemned every other method of dealing with them. It is interesting to examine this view in the light of New Testament practice regarding things regarded as errors of the former life of the believers. If the practice of medicine as Luke had pursued it was considered contrary to the message of Jesus and sound Christian doctrine, it would of course have been disapproved by Paul and discontinued by Luke. That such was the case is the opinion of Christian Scientists, who attempt to find in the Bible the disavowal of all forms of healing by means of medicine.

It is very easy to test this matter by examining Paul's treatment of such practices as he regards as offences against the law of Christ. For example he names over a list of sins (1 Cor. 6:9f) to which he says the Corinthians had formerly been addicted. These sins include idolatry, theft, drunkenness, covetousness, etc. Of these unholy things they were guilty. Paul says, "Such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God." Now is it conceivable that in addressing one of these men who had abandoned the evil life here named, Paul should have used the words, "Stephanus, the beloved idolator," or "Fortunatus, the beloved thief," or "Achaius, the beloved drunkard"? The absurdity of such a view well-nigh amounts to irreverance. The term, "the beloved physician," implies nothing less than that Luke was at the time Paul addressed him continuing the work which he had followed in the past, and with the full approval of the apostle.

It is evident that Paul's plans were changed by his sickness on the first missionary journey, and that he went to the highlands of Lower Galatia for reasons arising from his condition. To the Galatians he writes (Gal. 4:20), "Ye know that because of an infirmity of the flesh I preached the gospel unto you the first time." There is no reason to doubt that this trouble was a visitation of that malady whose recurrence in Paul's life he describes as the "stake in the flesh" (2 Cor. 12:7). Many references to sufferings, physical disabilities and limitations hint at the same "messenger of Satan." The probability that Paul was not unaccustomed to secure such medical assistance as lay within reach on occasions of this sort has been noted by nearly all his commentators. That such was the first cause of his acquaintance with Luke at Troas is not improbable.

But leaving all conjectures aside, we have explicit evidence that the apostle did not always employ special power for the restoration of the sick on occasions where such would seem to be the natural and expected method. When Epaphroditus, the representative of the church in Phillippi, came to Rome as the bearer of the offerings of that church to Paul, he was taken sick, and so serious was his condition that even the apostle was in sore perplexity regarding him, and deemed it the special mercy of God when at last he recovered. Why did not Paul heal him at once? And why did he feel close at hand the stroke that would add sorrow to sorrow? (Phil. 2:27). Here the limitations of even apostolic power to recover the sick are clearly recognized, on grounds of the lack of evidential value in such a work of healing, or for other reasons.

More than this, the New Testament bears explicit witness to the use of the medical means known in that age for the recovery of the sick. Now to speak of Jesus' occasional approval of the familiar remedies of the time in such instances as his anointing the eyes of the blind man (John 9:6) and the acts in connection with the healing of the dumb (Mark 7:33), the earliest of the gospel narratives in the account of Jesus' directions to the twelve when he sent them forth expressely states that "they cast out many demons, and anointed with oil many that were sick and healed them" (Mark 6:13). There are many evidences that the most common method of curing disease in antiquity was by the use of oil. It corresponded to the medicines employed by physicians today. The epistle of James directs the Christians to whom it is addressed to call for the elders of the church, in case one of their number is sick, and "let them pray over him, anointing him with oil in the name of the Lord," with the assurance that such treatment would be effective.

It is apparent that the practice both of Paul and the early church included the use of such remedies as were known in that age, and that Paul's title of "the beloved physician" conferred upon Luke is not only consistent with the latter's continued pursuit of his profession, but requires that meaning to harmonize it with New Testament evidence elsewhere supplied. The implication of all the passages which bear upon the subject of healing in the earliest Christian community goes to show that while miracles were wrought for purposes of healing, the regular and recognized means of recovering the sick were not only employed but enjoined by the apostles.

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Y. M. C. A. Bldg., Cincinnati, O.

If I Had Wealth.

W. S. Bullard

If I had wealth—it is perilous for anyone to undertake to say what he would do with large means—but if I had plenteous money, I think I would go into the supplementing business. I would help young men to get a right start in life, I would help them to keep themselves. I would encourage small groups of Disciples of Christ to organize, and build and secure worthy pastoral instruction and care. And so I would be helping to plant many centers of gospel life and light.

I once had a forest clearing nearly a mile long. The leaves and twigs of the "new ground" had been raked to the foot of the long slope, and lay ready for the burning. The season pressed—the sun was already high in the heavens. We did not start the fire at one end, and let it slowly feed upon green roots, and moist and dewey leaf. No! we caught up the fire and with it touched the long line here and there, and from the ashes of the old, in brief span of time, we saw the new life of sprouting grain.

If I had great wealth, I would help to send out one thousand men, who, with the cleansing fire of the Gospel of the Lord of "good and honest hearts," that, as one wide field we would look on the "new life" of growing stalks where roots are "hid with Christ in God."

And in this wish I am not alone. One hundred thousand of my brethren long for means to help bring in the kingdom of heaven. But of silver and gold we have little. What then, my brethren? There are many of us, and if we put our small sums together, would it not be the same as if one of us were wealthy, and gave his thousands? One hundred thousand times two dollars and a half; how much is that? It is easy arithmetic.

Ah, but even that may not be. No, I know it. Even that will not be. But there is the whole brotherhood and the "two pence" of the widow, and the dimes of our children, and the princely sum that consecrated wealth lays upon the altar, a sacrifice—a "sweet-smelling savor."

If all Disciples of Christ only knew, I am sure they would so feel the need, that the offering for home missions in 1908 would proclaim an acceptable year of the Lord.

Jesus Christ, would so prepare the soil

If I had wealth, and had started out in all good conscience to administer it, what fallibility I would show, what blundering attempts at adaptation I would have cause to regret, what mistakes I would make. But we have in our home board, men so trained now to their difficult task, that it is marvelous what they can do with a little money—men who, consulting the churches to supply their own lack of knowledge, almost always act wisely—and men who, with quickened conscience, heartily administer their sacred trust. I wish I had space to show the sweet beauty of a thoughtful care, that often brings tears to the eyes of the missionary.

Brethren in Christ Jesus, I wish I could speak this to you all, trust the consecrated wisdom of our board of home missions and in sums that shall represent a mission conscience, make the first Lord's Day in may a glory day for our greater work.

E. Las Vegas, N. M.

Correspondence on the Religious Life.

George A. Campbell

Many of the friends that know me best have been most kind in their correspondence over the widespread misrepresentations of my position. I thank them most heartily. I may at some future time publish something of the inner life of these last few weeks and try and trace its meaning to those most deeply concerned, but for the present I am concerned with the institutional side of our trouble. I have published in our local church paper the following statement in which I have tried to voice the sentiment of the Austin church:

It stands for progress. It believes each successive generation must emphasize the truths its time demands. God is as vitally concerned with the present as ever he was with the past. The gospel is ever the same; but man's interpretation of it is constantly changing. Each age has to do its own adjusting. Every vital age of the church has been one of readjustment. "Unhasting and unresting" has been the march of religious progress. So evident has been the upward tendency of human thought that we assert with confidence that, "God orders the March." Progress is born not of the destructive mind, but of the lover of truth who has the strongest convictions. It is not doubt but faith that has been the actuating motive of the men and churches that have led the world up to a diviner view of God and His world. To be a church that stands for progress is not to depart from Jesus but to return to Him. We need Jesus' view of God. We need His faith. We need His abandon. We need His courage. We need His sacrificial Gospel. We need his vision. His love of truth and of the simple life. To be a church that stands for progress is to have a passion to know and to follow not the Christ of the creeds, not the theological Jesus, but the real Christ of God and of Galilee.

SERVICE.

The Austin Christian church stands for service. There is much idle piety. It accomplishes nothing. It ends in its perfunctory mumblings and performances. It is busy with "mint, anise and cummin and neglects the weightier matters of judgment." There is today much enslavement to the church and its rituals as such. Activity is useless unless it finds proper direction. The Pharisees compassed land and sea to make one convert; but when they made him they enslaved him. They robbed him of his vision and human interest and made him a cold, unlovable legalist. His conversion only made him two-fold more the child of the devil. Any religion that make a soul less lovable and loving is a bad religion. Real helpfulness is the second half of religion. Good religion is not exclusive; but inclusive. It seeks to serve. "Faith, hope and love"; the greatest of these is love. When the church loves with the abandon of Christ and His early followers we will hear less of orthodoxy and soundness but witness within it more of God's power. We shall indeed try to make our church "a fellowship league of all who love for all who suffer." Our civilization has mighty problems of human relationship that await solution at the hands of a church on fire with the divine human passion of its Founder.

This church believes in man. Man is the object of service. Not simply in good men; but in the worst of them as well. "A man's a man for a' that." The church is for man as Jesus said the Sabbath was. The Bible, the gift of God through an inspired people, was given for man's uplift. More sacred is man than any institution. He is "a little lower than God." Our church bids him welcome. Every man is welcome. He that has no faith and he that has much. He that never prays—if there be such—and he who lives a life of prayer. All but the perfect man—he who needs no physician—are heartily welcome. We are not seeking to save the church but to save man—body and soul—the whole man. "We want not yours but you." Let us indeed be a friend to man.

"I see from my house by the side of the road
The race of men go by;
But I turn not away from their smiles nor their tears
Both parts of our infinite plan;
Let me live in my house by the side of the road,
And be a friend to man."

In planning for the future of our church we wish to plan to minister in every possible way to every need of the men with whom we have to do.

THE CHURCH.

The Austin Christian church believes that the church properly used is a mighty agency of the Kingdom of God. It is easy for the church to become pharisaical, and thus really oppose the kingdom of Christ rather than be an agency for its advancement. The church, by its worship, teaching and various administrations is fulfilling its mission only when it makes Christ-like characters. It is no safety ark unless it is possessed by the Christian spirit. God does not regard membership so much as character. The church leading in the worship and work of the Kingdom should be a blessing to every soul. Everyone should have partnership in it.. Our master left two ordinances, Baptism and the Lord's Supper. The Jewish church was heavily encumbered with ritualistic requirements. Our Lord emphasized the Spiritual. Form to Him was nothing without the Spirit. He left only two ordinances. These are of value only as we fill them with His meaning. Faith in Christ and repentance of sin are the prerequisites to the ordinance of baptism which is an open and formal confession of the transition from the old life to the new. The original mode of baptism was by immersion. It is expressive and impressive. This mode we practice. Members of the church are immersed believers.

We regard the two ordinances as symbolic institutions to teach us some fundamental principles of our faith, and thus to help us to live better lives. They are outward signs of inward grace. Both should emphasize the surrendered life. They should not be held as hard legalistic forms but as vital expressions of a buoyant, spontaneous life that seeks fellowship with the Divine Master and comradeship with men who have dedicated themselves to the establishment of the Kingdom of God upon the earth. If any cannot be led to see that they should have part in either of these ordinances—they are still welcome in our midst as workers and worshipers with us. Believers in Christ who do not yet see it to be their duty to be baptized may be enrolled as members of the congregation. We are all disciples of Christ. Some have only followed a little, others have followed Him long. Some are weak. Some are strong. All are welcome with us. The church is a hospital for the spiritually sick. It is a school for the learners. It is a *home* for all. The Lord's Supper is for all the children of our Heavenly Father. All such are asked to partake of it with us.

FREEDOM.

The Austin Christian church stands for freedom. Stand fast in the freedom with which Christ has made you free: "Ye shall know the truth and the truth shall make ye free." Freedom is the priceless heritage of our day. The line of oppressor and oppressed reaches far back till it is lost in the mist of history's early dawn. Every departure from the past has been sullenly challenged. The emancipated no sooner became free than they enslaved. Calvin drove the Romans out of Geneva only himself to become a Pope. Alexander Campbell's followers should ever remember that he was during all his best days breaking with the past. To stop where he stopped would be to be untrue to him. New times demand new adjustments of old truths.

"To think is to differ." There will never be a united church in which all the people will think alike. In the united church to be we will love alike. It is people who do not think that always agree; but not to think is to have agreement unto death. Think and let think is the way of freedom. Love is unifying—all differences ought to be held in charity.

We should busy our minds about the fundamentals of religion and not upon the trappings of formalism—and then there would be scant room to rob another of his freedom and scant chance to be offended by the exercise of his freedom. The church has no right to be an ecclesiastical dictator to a free soul. The church may teach but not compel. The way to God is open and direct for every man. We miss the New Testament way when we substitute the conscience of the church for that of the individual. Of those wishing to become members with us we ask not their opinions on controverted questions, we simply ask if they believe in Christ and if they take Him as their Savior. Our membership thus enjoys real freedom in Christ. We have no creed. To differ in opinions but at the same time to so love one another as to dwell together in peace and to work at common activities is the task to which Christ sets many today.

UNION.

The Austin Christian church stands for union. "That they all may be one," is one

great object of our existence. Affiliated as it is with the Disciples of Christ our church has a passion for union. It believes that those in other churches are Christians; and that the work of righteousness can only be done efficiently when the great army of the Lord moves unitedly against the common foe, Sin. This union for which the Master seems to be breathing upon the church through our complex civilization of today will surely be hastened by the tendency today everywhere to combine. The church seems slow in learning the lesson that many other institutions of modern life have already well learnde. Before the mighty work of redemption petty denominational prejudices ought not to have any place. This is a time for broad vision and pure Christian passion. The evangelization of far regions, the redemption of our city slums, the effective reaching of the laboring classes, the abolishment of the organized evils of our time, the restoration of the church to power and prestige, the fulfillment of Christianity's two great commandments, all seem to await the coming together of the free and enthusiastic hosts of the common Captain of our salvation.

JOY.

The Austin Christian church stands for the joy of its Christian Faith. Life is God-filled. This world means intensely and it means good. It is no blot. God is real. Every evil is to be rooted up. No wrong can long prevail. God's ear is listening for every sob. Pain has its meaning. No night of agonizing is without its star of hope. No hour is Godless. The devil is insignificant compared with God. We have done his Satanic majesty too much honor. God is the only Almighty. He hears when we pray, and even when we are careless He does not forget us. The outcome of truth rests not with us. God planned the whole. He is building His church. It shall overcome evil. The last enemy that shall be destroyed is Death. He seems an awful blot on this fair universe. He is ruthless in his slayings. He is doomed. Every tear is to cease. Partings are to be no more.

The whole universe of God is to ring with a pean of joy. Already the fruit of the spirit is joy—the joy of love and faith.

Brethren, the time is short.

CHRIST THE CENTER.

The Austin Christian church places Christ in the center of all its activities. It takes its name from Christ. To it there is no other name like His name. He revealed the God that loves. He showed us how to love man. All his life was an example of the surrendered soul to sacrificial service. He gave us an ideal of the possibilities of man. By death He became Savior. He pictures God and woos man. He taught the Divine Fatherhood and created the human brotherhood. His cross is the way of life. His atonement is the breaking of God's heart and the making of man's. He saves from sin by love. He redeems by ideal. He was Teacher, Revealer, Redeemer. He is the Son of God and the Elder Brother. He is the foundation of this church. He is our leader, our Inspirer, our Guide, and our Reward. He exists not in hard rules, but is a living vital personal presence. He is the heart of the Bible. Without Him our Bible is but a book among ten thousand books. To do His will, to obey and humbly follow Him is our loving desire.

MEMBERS OF THE CONGREGATION.

After the position of the church had been widely misrepresented in the papers it was thought wise to make a pronouncement as to its exact position. Also keeping in view its local field where its work will always lie, it was thought wise to keep a record of non-immersed Christians, associated with us though not members, in somewhat more formal way than one had hitherto done. Just what should be the wording of a resolution authorizing this, and what should those so enrolled be called were matters to which we gave some consideration and over which I advised with some of our leading brethren. The most of our men who had given the matter thought favored "members of the congregation." At the Bloomington Congress I asked J. H. Garrison as to his opinion. He said that "members of the congregation" was liable to be misunderstood and that he favored "fraternal associates." Accordingly I recommended to our board that as members of other churches presented letters we call them, if they would not be baptized, "fraternal associates." The board

(Continued on page 286.)

Teacher Training Course.

H. L. Willett

In accordance with the announcement made last week, the CHRISTIAN CENTURY begins in this issue a department of helps for Sunday school teachers. These will consist of outlines of Bible study, Sunday school pedagogy, Christian history, and such other themes as are essential to the work of the teacher with the class. Following the general statements made in the present study, there will come regular courses of instruction in the New Testament, then the Old Testament, and so on.

Extra copies of the CHRISTIAN CENTURY will be supplied to classes who wish to use these helps. Later they will be compiled in convenient form for class use.

LESSON 1—THE BIBLE.

The Bible is the book in which the Christian religion is set forth, as containing the revelation of God's nature and his purposes regarding man.

The word "Bible" is derived from a Greek word meaning "books," and refers primarily to the books of which the Scriptures are composed.

The Bible is divided into two parts, the Old Testament and the New Testament. The word "testament" means a will or covenant.

There are thirty-nine books in the Old Testament and twenty-seven in the New, making sixty-six in the Bible.

The Old Testament contains the laws, the religious instruction, the history and poetry of the Hebrew people.

The New Testament records the life of Jesus Christ and the labors and writings of his apostles.

It is the purpose of the Old Testament to show the choice and education of a people through whom the spiritual hopes of the world could be realized.

It is the purpose of the New Testament to show the fulfillment of these hopes in the person of Jesus and the beginnings of the church.

The authority of the Old Testament lies in the fact that it is the record of the providential history of the Hebrew people and of the laws and preaching by which they were directed. It is superseded by the new covenant or testament and is no longer of binding authority on either Jews or others.

The authority of the New Testament lies in the fact that it is the record of life of Jesus and the early church, and contains the teachings of Jesus and his apostles, which are the divinely given directions for the Christian life.

The Old Testament is inspired as the product of the Spirit of God working in the life of the Hebrew nation during a definite period and for a definite purpose.

The New Testament is inspired as the product of the Spirit of God working in the apostolic church to preserve a record of the ministry of Jesus, and to guide the life of the church in the first and all subsequent ages.

The Old Testament is valuable today as the record of the most direct method by which God prepared the world for the coming of Christ. Many of its teachings are repeated and enforced in the New Testament. It is, therefore, as Paul declared (2 Tim. 3:16), "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The New Testament is valuable as the record of God's self-revelation to the world in the person of our Lord Jesus Christ, and describes the methods of Jesus himself and of his apostles in putting into operation his plan of living. It is the supreme religious literature of the race, and the authoritative text-book of the Christian religion.

QUESTIONS.

1. What is the Bible? 2. What is the meaning of the word "Bible"? 3. What are the leading divisions of the Bible? 4. How many books are there in the Old and New Testaments, respectively? 5. What does the Old Testament contain? 6. What does the New Testament record? 7. What is the purpose of the Old Testament? 8. What is the purpose of the New Testament? 9. What is the authority of the Old Testament? 10. What is the authority of the New Testament? 11. Is the Old Testament inspired? 12. Is the New Testament inspired? 12. What is the value of the Old Testament? 14. What is the value of the New Testament?

"Man Was Not Born to Read."

Uses and Abuses of Books.

Baxter Waters

Emerson says: "Books are the best of things, well used; abused, among the worst. What is their right use? They are for nothing but to inspire." It is good to read, but it is better to think. Where there are thousands who read there may be one who thinks. Books are an inspiration to life. "Books are a guide to youth, and an entertainment for age. They support us under solitude and keep us from being a burden to ourselves," says one of the old writers. Paul exhorts Timothy. "Give attention to reading." It is important; much of happiness, mental development, culture and religious edification depends upon reading. Paul is addressing a young man just entering life's work, and his words may well be heeded by the young in any calling or profession in life. Reading has its function, books their power. Rightly used they inspire, uplift; abused, they clog the brain or arrest development. They may be as wings to bear us up, or weights to drag us down.

Let us try to clear away some of the errors of reading.

1. The effort to "keep up."

The mania to read the latest. This leads to rapid and indiscriminate reading and means the sapping of our physical and mental powers; it leads to mental dyspepsia and despair of soul. "Of the making of many books there is no end, and much study is a weariness of the flesh." Do not make this attempt to keep up with the ever increasing volume of books; in the first place it cannot be done, and is not worth the doing if it could be done.

2. Let us avoid the extravagance of expecting too much from books. "Man may be deep versed in books and shallow in himself." It is not all in books—life lies out before us. Books aim to describe or interpret life. Do not be a slave to books, or worm your way through other men's thoughts. Think for yourself, observe with your own eyes, trust your own investigations. Let books inspire. Man was not born to read, but to think, to know, to do and to act. Books are a means, not an end, an inspiration to help us see life more deeply and do our duty more intelligently.

3. There is no "reading virtue."

You will not be saved for your "much reading" or go to heaven because you have tried to "keep up." There is no virtue in the reading itself. It may be aimless, desultory, useless and to no purpose, mere *refined idleness*. Some have the time—how shall they spend it? In whist, bridge, smoking? or shall they follow the more dignified amusement of listless reading and of such literature that is trashy and insipid.

4. The abuse of indiscriminate reading; picking up anything that comes to hand, or books known to be even immoral. There are those most observant as to the friends they make, but careless as to the books they bring into their lives and homes. Books are companions, and we should use the same care in selecting them as in choosing our daily companions or friends about us in our homes. In many of these books "you receive the poisonous inhalation of bad men's thoughts."

But books have many noble and beneficial uses; we can not only a few of these.

1. Reading saves us from ignorance. The daily newspaper—every man's library—will bridge the chasm between ignorance and intelligence. The modern magazine will lead us out further into the field of information; the religious journal, along, with Christian periodicals, leads us into a high order of intelligence. These keep us abreast of the times. History gives the story of human life, science the classified knowledge; philosophy and poetry attempts at interpretation; fiction the delineation of human character; the Bible, along with its history and poetry, gives us the knowledge of God and makes us "wise unto salvation." There may be many other forms of literature, but keep these beaten highways of the world's knowledge and thought. If ignorance is a sin, surely in our twentieth century it is an unpardonable sin when you can secure the daily for a penny, the classics for a dime, a New Testament for a nickel, besides nearly every city has its libraries open to all. This is one of the distinctive glories of an American country that it aims to enlighten all classes of people—to disseminate knowledge and education among the lowliest.

2. Reading broadens the mind, gives us a larger conception of things. It deepens our feelings and convictions, confirms as by the experiences of others wiser than ourselves. Reading saves us from provincialism, brings down our pride and kills prejudice. The truth makes us free and sets our feet in large places, and books give us the distilled thought of many minds. "Reading maketh a full man."

3. Reading gives tonic to life's duties.

A poem of Tennyson or Longfellow or Browning, a Psalm from David or rhapsody from Isaiah, a chapter from the Sermon on the Mount or from John's Gospel, or from Paul's Epistles, how they lift the cares and sorrows of human life and thrill us with joy and stir us again to faith and hope. Or a great novel like "The Scarlet Letter" or "Adam Bede" stirs the soul and scourges the conscience back to the path of duty, or "David Copperfield" or Pickwick Papers" make life more real; and stories like those of Ian MacLaren or Barrie make home and friendship sweeter and holier. All of the great masterpieces of literature exalt virtue and put down vice; they exalt the best side of life—the good and the tender and the pure, the honest and the divine. On their pages fidelity and heroic self-sacrifice win out in the end.

They bring what Emerson says books should—inspiration. They tone up life and give us a firmer grip on duty. Let us be thankful for books, and with Charles Lamb, say grace before reading as before our meals. They bring joy and blessedness, companionship and rest into our lives; they lend dignity, culture and refinement, and by "the sacred writings we are thoroughly furnished with every good work." Yet man was not born to read, but to find in his books an inspiration to return to his tasks and duties with renewed vigor. Books are a means, a stimulus to study, to deep thinking, to plain living, to heroic deeds. To read is to gather into the store of the mind, to think is to cast the seed corn into the ground to make it productive. To read is to collect information, to think is to evolve power. To read is to fill the heart and mind with sap and energy, which under sunshine blossoms into the beautiful.

4. Reading gives purpose to life—not the idle, desultory kind, but purposeful reading produces a purposeful life. Put system, plan and purpose into your reading and study.

You read fiction? Then take up a great writer, say George Eliot; read two or three of her leading books, then her biography or a competent criticism or estimate of her work and message to the world; then read further as your interest may lead you; thus follow a certain period of literature on the great names of English literature, or spend your odd moments on Shakespeare or Tennyson or Browning for one winter, and you will begin to appreciate something of the grandeur and moral sublimity of her writers. Take a certain period of our American history; begin with George Washington, follow with John Fiske's "American Revolution," and see how your reading takes on purpose and grows in interest. You are interested in Christian missions; take a country like Japan or India and follow it until you become familiar with that particular field and its forces. Our modern world bristles with great problems—immigration, labor and capital, child-labor, education and sanitation, and all the teeming questions of science. Follow the bent of your genius and spend your spare moments on some one, or a limited number of these questions. One hour each day, or five hours per week, for a few years will give you an authoritative information on any branch of study; besides it will give purpose and dignity to your life, and it will develop and discipline the mind. I know a business man who has devoted part of each day to special study

(Continued on page 280.)

Sunday School Lesson--The Comforter*

H. L. Willett

Among Jesus' final words to his disciples are found many references to the persecutions which are likely to befall his followers in the prosecution of his mission to the world. Similar had been his words of warning to the twelve when they went forth upon their preaching tour in Palestine. He had warned them that they must expect to encounter the wrath of those whose teachings, business interests or indifference to holy things were disturbed by the new evangel. Now at the end of his personal leadership of the disciples he felt it necessary to forewarn them again of this phase of their future experience. He had already insisted that they must not be troubled because of his own departure. He would come again and take them to himself. But in the meantime they must not be surprised if they had trouble with the authorities in church and state. Such would only be proof of the growing power of their message.

Jesus told them that he had not thought it worth while to discuss this matter much with them until this time. He had been with them in person, ready to counsel and warn them for their immediate duties, whatever they might be. But now it was different. They were absorbed in the thought of his departure, and found it difficult to give attention to any other theme. It is true that Thomas had said that they did not know whither he was going, and they could not know the way. But this only proved the more that they were interested not in his destination or purpose but in his departure itself. That had filled them with profound sorrow and apprehension for the future.

Yet it was necessary that he should go, and the best way to impress this fact upon them was to picture the coming of the Comforter, the Spirit of God, who was to take his place with them. This term, "Spirit of God," is used many times in the Old Testament. The growth of the idea was gradual during the period of prophecy. It represented those activities either directly attributed to God, accomplished by men under circumstances which bespoke an unusual degree of power. The spirit of God came upon men, so the records of the past affirmed, to give them strength for an emergency, as when Samson roused himself to slay the lion in his path. It was a long way from this conception of the Spirit to that which is suggested by Jesus' use of the term. In his thought the divine Spirit is the life of God resident in holy men and operating through them for the accomplishment of God's purposes in the world. Men have gone to fantastic lengths in attributing to the Holy Spirit such personality as signifies a being separate from the Father and Son. Hence arose the controversies regarding the Trinity which have been so profitless and misleading. One has only to understand something of the character of oriental speech to discern the value of personification when dealing even with abstract terms. It is not for us to assume full knowledge of the mystery of divine operations. But the doctrine of the Holy Spirit in the New Testament requires no assumption of such personality as would lead to the polytheism from which it was the task of the prophets and Jesus to free the world.

It was no part of our Lord's program to remove from the hearts of his disciples the imprint of God's life which he had been successful in placing there. They must understand that the divine life in the world was a resident and persistent force, enabling them to accomplish the purposes of the Lord with true success. To describe such a spiritual power, the gift and possession of the believer, no words could have been so well chosen as those used by the Savior. He wanted them to understand that their relations with himself were unchanged, in spite of his departure. How could this be done so well as by promising them an indwelling guest or advocate who should lead them into the truth and interpret to them the facts of the true life?

As long as Jesus was with them personally they would wait for his initiative and accomplish little as messengers of the faith. His personal presence in the world was a limitation to the gospel. He could be in but one place at a time during the days of his flesh. His departure in the form of a human friend and associate would make it possible for him to abide with them forever as a spiritual presence and inspiration. This truth is sometimes forgotten by those who insist that an early return of Christ in bodily form is the only solution of the problems which now confront the kingdom of God. They forget that Christ disappeared from human sight precisely for the purpose of filling all his people with the sense of his spiritual presence. And wherever this is lost sight of in the longing for his visible return the emphasis is placed on a secondary factor in Christian progress.

The task of the Holy Spirit, this inward life of Christ in the soul, is to bear testimony not only of the earthly life of Jesus but concerning all the ideals of his kingdom in the world. Through the utterances and lives of those who are thus guided the Spirit convicts the world of its sin, of the righteousness of Christ and of that judgment which is the eternal condemnation of evil and vindication of good. Sin's most outstanding manifestation is the rejection of Jesus and his program. When persisted in it is the "unpardoned sin," that sin which has no forgiveness in this or any other life, so long as the soul remains impenitent and hostile.

The Spirit is the witness of Christ's righteousness, by the testimony which it gives, through the utterances of the first disciples of Jesus and all of later time, that he rose from the dead and resumed with the Father his timeless estate of redemptive service. His disappearance from among men, far from being the token of his failure, was the proof of his success, because his power was increased rather than ruined by what would have been the mark of failure in any other leadership. Again the Spirit bears witness of the judgment upon sin, because both the resurrection of Christ and the spread of his work in the world are the proof that the downfall of evil is determined and certain.

It is the task of the Spirit to bear witness of Christ. In the life of the believer the spirit of God keeps alive the remembrance of Jesus. The Spirit is not a person, to insist upon his own value. "He shall not speak of himself." The life of God within the soul is not obtrusive or boastful. It is the "still small voice" of an enlightened conscience; it is the quickened memory of the events which have made salvation possible; it is the vivid appreciation of present blessings and the glorious hope of the life to come. In all this the indwelling Spirit glorifies Christ by making his life an accomplished fact in the life of a child of God. And when God's life is thus repeated in the believer, Christ appears therein in the glory of his redemptive work.

Literature: "The Spirit of God in Biblical Literature," by Irving F. Wood (Armstrong); "The Indwelling Christ," James M. Campbell (Revell); "The Holy Spirit," J. H. Garrison (Christian Publishing Co).

Daily Reading: Monday, the Holy Spirit and the Word, 1 Cor. 2:1-16; Tuesday, In the Believer, 1 Cor. 3:5-19; Wednesday, In the Church, Rev. 1:10-20; Thursday, The Holy Spirit Illuminating, John, 16:5-15; Friday, Interceding, Rom. 8:15-27; Saturday, Leading, Rom. 8:1-14; Sunday, Overcoming, Isa. 40:1-10.

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* *International Sunday School Lesson for May* 10, 1908. *The Mission of the Holy Spirit, John* 16:4-15. *Golden Text, I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. John* 14:16. *Memory Verse,* 13.

"MAN WAS NOT BORN TO READ."

(Continued from page 279.)

This has brought him culture and dignity, a splendid library into his home, and it differentiates him from the common crowd which wastes the leisure hours. Purposeful reading means a purposeful life.

5. Reading saves from temptation. Good books keep out sinful thoughts, and temptations which come to the idle mind. Idleness is the great bane to good morals. Good reading is the safeguard to many a young man or woman. "I no sooner come into my library but I bolt the door, excluding lust, ambition, avarice and all such vices whose nurse is idleness, the mother of Ignorance and Melancholy." To be closeted thus in such a sanctuary for a season with the mighty prophets or poets and seers means the transformation of life and fortification of the character. In the hours of bitter temptation, Jesus appealed to a book, the truths of which had mastered his soul, and that book plus the Holy Spirit was his strength in that crucial hour. Such is the value of the Great Books.

The Prayer Meeting--The Militant Life

Topic for May 13. Matt. 10:37-39; Lu. 14:33

Oh, watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the victory won,
Nor lay thine armor down;
Thy arduous work will not be done
Till thou obtain thy crown.

For some reason we are often unable to sing this hymn with the spirit and with the understanding. We get the notion that religion should be a guarantor of undisturbed repose. We flee from the strife of the world to find peace in Christ and substitute for his peace a lazy acquiescence in conditions that ought to arouse all our fighting blood. Our Master bears the sword into every place where wrong is enthroned. His peace is the peace of conflict and arduous labors. It comes to him who works with God for the destruction of criminal organizations of men and for the banishment from earth of the sin that defiles the souls of God's children. There can be no peace, there can be no truce between the army of God and the hosts of evil.

Silas Jones

"Go, Sell."

The god of material goods offers battle to the soldier of Christ. He says that life does consist in the things a man possesseth. The fight is all the harder because men must use the riches of the world. All the creation of God is good, but men have so long misused nature's gift that they have extreme difficulty in enjoying them according to the will of God. It may come to pass that the only hope of a man is in his renouncing his riches. That is the significance of the story of the rich young ruler. The Christian is not bound by a vow of poverty. He has a right to own property. But he must seek first the kingdom of God. No business transaction that involves a violation of the law of Christ is permissible to him. He controls his wealth and is himself controlled by Christ. If duty to the poor, if work of Christ requires it, he will give all that he has that he may be loyal to his Master. He fights down the selfish impulse.

The Greater Love.

It is easier to meet the open or secret hostility of an enemy than the bad counsel and the misdirected enthusiasm of friends. Those whom we love may make it hard for us to do right. Against the danger of turning from the way of life on account of entreaties enforced by natural affection Jesus gives warning in the seemingly harsh statement, "If any man cometh after me, and hateth not his own father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." He calls us, not to neglect of father and mother, but to the supreme loyalty that sanctifies the ties of blood. He calls for men and women to live with the light of eternity upon them. So living, they will demand unconditional surrender of the enemies of the King of Heaven, and they will accept peace on no other terms.

Christian Endeavor--Christian Work and Play

Topic For May 10. John 5:17; Prov. 17, 22

A Special Message on the Topic.
By Eward Tarring in C. E. World.

Being a Christian is having a good time and enjoying life, at work as well as at play. Many people seem to have the idea that to be a Christian is to give up all the pleasures of this life. How often do you hear persons, especially young people, say, "Well, I will join the church after awhile; I want to have a good time first." Mistaken idea! Christians have the best possible enjoyment.

This past Christmas a Sabbath school in this city decided that every one at the Christmas entertainment should have a present, so when Santa Claus appeared and each name was called the present was handed out with the request that the package be opened. Sedate elders, ministers, and superintendents received rattles and whistles. Even the stranger was persuaded to give his or her name, so that Santa Claus presented them with remembrances. Everybody was happy, and I am sure that every one present could heartily say there is no reason why Christians cannot have greater enjoyment than others.

Let us be bright, happy, and cheerful at all times, and show the world that following Christ is worth while.

Quotations for Comment.

Every man is worth just so much as the things are worth about which he busies himself. —*Marcus Aurelius.*

Is toil but a treadmill? Think not of the grind,
But think of the grist, what is done and to do,
The world is growing better, more like to God's mind.
By long, faithful labor of helpers like you.
James Buckham.

In every piece of honest work, however irksome, laborious, and commonplace, we are fell ow workers with God. —*F. B. Meyer.*

Beware of a religion which substitutes itself for everything; that makes monks; Seek a religion which penetrates everything; that makes Christians.—*French Writer.*

Sweet is the pleasure itself cannot spoil!
Is not true leisure one with true toil?
—*J. S. Dwight.*

A Recitation.

Let the following poem by Rev. C. P. Cleaves be committed to memory and recited in the meeting.

Master of Life! beneath whose eye
The labors of all workmen lie,
Write Thou upon my book of daysetaoi
Write Thou upon Thy Book of Days
The work we render to Thy praise;
Gladly we know, whate'er it be,
That we have done it unto Thee.
Iron upon the anvil wrought;
Fabric of threads with colors fraught;
Product of clay, of wood, or stone,
By tool, machine, or hand alone;
In mine, or mill, or outdoor free,
It is acceptable to Thee.

Not for the wealth of cloth or gold;
Not bread to store for time untold;
Not ease and idle hours to win;
Not in the curse of ancient sin;
But in the joy of labor free
Our tasks are rendered unto Thee.

O Master Workman! who has toiled
O'er bench and plans, Thy garments soiled,
Shape in our hearts, in will, in mind,
That manhood by Thyself designed,
That we may know, may feel, may see,
That we are laborers with Thee.

For Daily Reading.

Monday, May 4, A servant who was dear, Luke 7:1-10; *Tuesday,* May 5, Conscientious work, Titus 2:9, 10; *Wednesday,* May 6, Patient under abuse, 1 Pet. 2: 18-20; *Thursday,* May 7, Expecting rewards, Matt. 6:30-34; *Friday,* May 8, Ministering to the mind, 1 Sam. 16:16-23; *Saturday,* May 9, Playing in Jerusalem, Zech. 8:1-6; *Sunday,* May 10, Topic, Being a Christian. 1. In our work and our play. John 5:17; Eccl. 9:10; Prov. 17:22.

It seems to me that the best way for a man or a woman of pleasure to get a day off would be to do a little honest work. The real joy of leisure is known only to the people who have contracted the habit of work without becoming enslaved to the vice of overwork.—*Henry van Dyke in "Days Off."*

Figure it Out—"I notice she bowed to you. Is she an old acquaintance?"

"Y-yes; we're slightly acquainted. In fact, she's a sort of distant relation. She was the first wife of my second wife's first husband."—*Chicago Tribune.*

Cold Storage.—Hook—"I understand he married a cool million."

Cook—"Yes; but he's complaining now because he hasn't been able to thaw out any of it."—*Illustrated Bits.*

With The Workers

S. Ellwood Fisher will move June 1 from Fisher, Ill., to Paxton.

F. Boyd of Barry, Ill., has been called to the work at Burnside and Adrian, Ill.

The church at Mendon, Mo., is desirous of securing a minister who will reside there.

J. W. Porter of Chapin, Ill., will succeed O. C. Bolman as pastor in Mason City, Ill.

The church in Sandersville, Ga., is erecting a new house of worship. L. M. Omer is the pastor.

J. H. Wright is interesting an unusual number of men in the work of the church in Lovington, Ill.

Elam T. Murphy is teaching in Dixon College, Dixon, Ill., and preaching for the Pine Creek congregation, near that city.

Evangelist W. E. Harlowe and Fred E. Dakin are helping W. A. Chastain and the church in Athens, Ga., in a successful meeting.

The brethren in Hillman City, Wash., have purchased a fine location and made a beginning of the enterprise of a new church home.

The California State convention will meet at Santa Cruz, July 28 to August 9. George Hamilton Combs of Kansas City will be the chief speaker.

Bernard P. Smith is editor of the Georgia Christian *Messenger*, a new state paper which ought to prove helpful to the brethren of our Georgia churches.

Davis Errett preached the sermon April 9 when the church at Newberg, Ore., and the pastor, George C. Ritchey, observed the first anniversary of the congregation.

H. C. Waggoner and L. C. Huff, both Eureka College men, are jubilant over local option victories in their respective pastorates, Hamilton and La Harpe, Ill.

B. S. Ferrall, pastor of the Jefferson Street church, Buffalo, N. Y., has been compelled to close a meeting for the Kehr Street mission, after having fairly begun, because of a very sore throat.

Percy M. Kendall and wife will have charge of the music and assist in the personal work in a meeting to begin next July in the Ballard church, Seattle, Wash. A. L. Crim, the pastor, will preach.

Evangelist Ellis Harris is preaching in Kent, Wash., with the hope of forming a new congregation. Thomas L. Shuey, minister of the University Place, Seattle, has oversight of the work at this new point.

W. H. Kern has removed from Palmyra, Ill., to Barry, where he begins his new pastorate this week. He speaks of his pleasure in his past work in Palmyra and deep regret in leaving that congregation.

W. K. Homan, for twelve years the editor of the *Christian Courier* of Dallas, Tex., passed away in that city April 12. For almost a generation he was prominently identified with the work of the Disciples in Southern states.

W. H. Trainum, who has taught the past year at Kimberlin Heights, Tennesee, has accepted a position in the Bible department faculty of Christian University, and will enter upon his work at Canton next autumn.

The National Christian Hospital and Sanitarium association has issued from its headquarters at Freeport, Ill., the initial number of its periodical, the *Hal-Home* magazine. F. W. Emerson, secretary of the association, is the editor.

At the monthly meeting of the Executive Committee of the Foreign Society, April 10th, the following new missionaries were appointed: Miss Edith Parker, Columbia, Mo.; Miss Kate Galt Miller, Louisville, Ky.; Robert S. Wilson, Lexington, Ky.

Guy L. Zerby, Tampico, Ill., and his singer, George Woodman, are arranging dates for meetings next fall. They have held successful meetings and are highly commended by the churches in which they have labored. Address them at Tampico.

The Rowland Street church, Syracuse, N. Y., observed its fourth anniversary April 24. Brother Chamberlain of Throopsville made the principal address. C. R. Stauffer is succeeding well in his ministry with this thriving young congregation.

A. Johnson, missionary of the Foreign Society to Norway, reports three baptisms at Fredrickstad, four at Christiana, two at Risor and four at Fredrickshald. The church at Fredrickstad is building a new house of worship, which will be finished this summer.

Peter Ainslie, as president, has published the eighth annual report of the Christian Tribune Home for Working Girls, Baltimore, Md. The home has done good service for eight years and has been a growing institution. It has furnished a home for 250 girls.

The church at Gainesville, Tex., G. L. Bush, minister, will in the future, support Miss Edna Kurz in Nankin, China, as their Living-link, through the Foreign Society. The church is most enthusiastic over this bold, brave step, and the minister is much encouraged over the prospects.

Many will be glad to learn that the will of the late T. E. Bondurant, De Land, Ill., was sustained in a recent trial in which the will was contested. More than $300,000 for our Missionary Societies and Colleges were involved. The interest of the Foreign Society and Home Society is $75,000 each.

Levi Marshall, Hannibal, Mo., is in a campaign to get the church to meet the proposition of one member who offers to give $10,000 towards a building for South Hannibal if the rest of the church will contribute $5,000. Those who know Brother Marshall are confident that South Hannibal will have a church.

The church at Hiram and the church at Ravenna, Ohio, will support a missionary on the foreign field this year, through the Foreign Society. This is an advanced step for these churches. The list of the Living-links continues to grow. Lloyd Darsie is pastor of the church at Hiram and M. E. Chatley is the minister at Ravenna.

The Home Missionary Rally at Canton, Mo., last week was above the average in point of interest and attendance, according to the opinion of D. A. Wickizer, who conducted the rally in place of H. A. Denton, the latter being called home because of sickness. About sixty churches were represented through ministers or members.

E. O. Tilburn celebrated April 5 the first anniversary of his second pastorate in Butte, Mont. He reports for the year, 61 additions to the church, the Bible school almost doubled and $4,560 raised. The church house has been improved and a parsonage built. The church desires the services of a good evangelist for a meeting this year.

A. A. Doak has been extended a hearty call to remain as pastor in Oakesdale, Wash. The year has brought an addition to the church house, an increase in the Bible school and forty additions to the church membership. Brother Doak is vigorous in opposition to the saloon in his community. He will have time this year for a few meetings with churches desiring his help.

(Continued on next page.)

BUILT RIGHT.

Brain and Nerves Restored by Grape-Nuts Food.

The number of persons whose ailments were such that no other food could be retained at all, is large and reports are on the increase.

"For 12 years I suffered from dyspepsia, finding no food that did not distress me," writes a Wisconsin lady. "I was reduced from 145 to 90 pounds, gradually growing weaker until I could leave my bed only a short while at a time, and became unable to speak aloud.

"Three years ago I was attracted by an article on Grape-Nuts and decided to try it.

"My stomach was so weak I could not take cream, but I used Grape-Nuts with milk and lime-water. It helped me from the first, building up my system in a manner most astonishing to the friends who had thought my recovery impossible.

"Soon I was able to take Grape-Nuts and cream for breakfast, and lunch at night, with an egg and Grape-Nuts for dinner.

"I am now able to eat fruit, meat and nearly all vegetables for dinner, but fondly continue Grape-Nuts for breakfast and supper.

"At the time of beginning Grape-Nuts I could scarcely speak a sentence without changing words around, 'talking crooked' in some way, but my brain and nerves have become so strengthened that I no longer have that trouble."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Mrs. Julia Ann Barclay, wife of Dr. Barclay, passed away April 19 at Bethany, W. Va., at the age of nine-five years. She was buried from the Alexander Campbell homestead where she and her husband had lived for a number of years. Dr. and Mrs. Barclay were our first foreign missionaries, spening seven years in Jerusalem.

Miss Kate V. Johnson of Japan, who resigned as a missionary of the Foreign Society, some time ago, has been reappointed and will go out under the auspices of the Foreign Society in the coming autumn. She will be supported by the church at San Diego, California, this church having recently become a Living-link under the efficient ministry of W. E. Crabtree.

The Bible Schools of the churches at Bowen, Denver, Liberty, and Timewell, Ill., are in a fifteen-week contest, which began March 1. The points contested are: One, attendance; Two, total contribution; Three, punctuality; Four, average individual contribution; Five, per cent increase in attendance, and Six, per cent increase in contribution. Denver has the lead at last report.

The University Place Church, Des Moines, Ia., took its offering for Foreign Missions the first Sunday in April, which exceeds $1,000. This is a healthy advance over last year. This does not include the Children's Day offering, which will be observed the first Sunday in June. C. S. Medbury, the minister, is making the University Place Church a great missionary center.

The annual Fellowship banquet of the Central church, Peoria, Ill., will occur May 15. Dr. Theodore G. Soares, of the University of Chicago, will speak on "Closer Relations between Baptists and Disciples." A unique feature of the banquet this year will be the presence, as invited guests, of members of the Baptist church. Harry F. Burns is minister of the Central church, William Price, pastor of the chapel congregation.

The Foreign Society has just received $1,728.68 from the estate of the late Miss Harriet Alice Geiselman, Wooster, Ohio. She left the same amount to the Home Society. She had not long been identified with our people. She united with the church at University Place, Des Moines, Ia., and upon the suggestion of C. S. Medbury, the minister, she was led to make these bequests. This incident should remind many preachers that they can induce members of the church to make such bequests.

Mrs. Belle M. Rice, the wodiw of C. Manly Rice, late pastor of the Island Christian Church, Wheeling, West Virginia, has published a collection of her husband's sermons in book form. These sermons are highly commended by E. B. Bagby of Cleveland, Ohio, Russel H. Conwell of Philadelphia, and others. Mrs. Rice is selling these sermons as a means of securing a livelihood for herself and her little girls. The volume sells at $1.10, and anyone who wishes to aid her can do so by sending a subscription to 156 East 79th Street, Chicago.

Right.—"It costs more to live than it did years ago," said the man who complains. "Yes," answered the man who enjoys modern conveniences, "but it's worth more." —*Washington Star.*

THE CHICAGO CHURCHES

West Pullman, Guy Hoover, pastor.—The church feels the effect of bad industrial conditions, but audiences are excellent. There were 77 in the Sunday school April 19.

Sheffield Avenue, W. F. Shaw, pastor.—One addition April 12, 200 in the Bible school. One young man of this church will enter the ministry.

Evanston, O. F. Jordan.—Revival services conducted by home forces have resulted in 18 additions in two weeks. 195 in the Bible school. The pastor gave his lecture on the Chicago churches in West Pullman last week.

Armour Avenue, (Colored), F. C. Cothran.—Excellent audiences and an encouraging growth.

Elgin, W. D. Endres.—Healthy growth in the Bible school.

Irving Park, W. F. Rothenburger.—One confession, April 19. Additions every Sunday. 240 in the Bible school.

South Chicago, A. J. Saunders.—Work prospering. Seventy in the Bible school.

Englewood, C. G. Kindred.—Passion Week was observed with special services in which the pastor was assisted by C. M. Sharpe, S. G. Buckner, and W. F. Rothenburger. 400 in the Bible school.

Hyde Park, E. S. Ames.—Sunday, April 19, there were eleven additions to the church and congregation. The Sunday school had special Easter services. W. E. Johnson, recently from St. Joseph, Mo., is the superintendent. The ladies of the church are resuming the Wednesday luncheons at the church this week. The Christian Socialists have been holding meetings in the church Sunday evenings.

Jackson Boulevard, Parker Stockdale.—Excellent audiences. 518 in the Bible school.

First Church, H. L. Willett.—Dr. Ames has been preaching Sunday evenings while the pastor is preaching for the Monroe Street church. May 3 the church will meet with the Memorial Baptist church on Oakwood boulevard, near Cottage Grove avenue. Dr. Willett will preach.

Austin, G. A. Campbell.—Nine additions, all confessions, at the morning service, April 19. Audiences filling the auditorium.

Monroe Street, C. C. Morrison.—The Sunday school is the best in the history of the church. Dr. Willett is preaching in a meeting still in progress. 250 morning audience, 400 Sunday night.

Harvey, S. G. Buckner.—114 in the Bible school. Four baptisms last week.

In Brief.

O. E. Tomes, pastor of the Englewood church, Indianapolis, Ind., and state Christian Endeavor president, was a visitor recently in Chicago.

The downtown services of the Central church in Kimball hall, were begun April 19. The number of Disciples present was encouraging to those who are pushing the enterprise. Z. T. Sweeney of Columbus, Ind., was present as the preacher, helping in the new movement.

Remains in Chicago.

The Jackson Boulevard church is happy because of the decision of the pastor, Parker Stockdale, to remain with the congregation, refusing the call to St. Louis. In many ways the St. Louis offer was attractive and promising. The reception given Mr. Stockdale in that city was the warmest and his visit altogether delightful. But the success of his ministry in Chicago and the resultant enthusiasm of his people in the most loyal support of their pastor, coupled with the bright outlook in the life of the congregation, make it imperative that the present association of pastor and people be continued.

HOME MISSIONARY NOTES

A sister has sent us $1,000 on the annuity plan since our last notes appeared. We are receiving more annuity money this year than last. The plan grows in favor. Commend it to your friends.

Notices of several bequests have reached us. The sum of three hundred dollars from one of them has been received. Another will probably net us $1800 in the near future. Two others consist of an interest in farms which must be sold before the society receives anything. Remember this work of the Lord when you are disposing of your property.

This society, in common with some other organizations, has recently won two con-

(Continued on next page.)

A FOOD DRINK

Which Brings Daily Enjoyment.

A lady doctor writes:

"Though busy hourly with my own affairs, I will not deny myself the pleasure of taking a few minutes to tell of my enjoyment daily obtained from my morning cup of Postum. It is a food beverage, not a stimulant, like coffee.

"I began to use Postum eight years ago, not because I wanted to, but because coffee which I dearly loved, made my nights long weary periods to be dreaded and unfitting me for business during the day.

"On advice from a friend, I first tried Postum, making it carefully as suggested on the package. As I had always used "cream and no sugar," I mixed my Postum so. It looked good, was clear and fragrant, and it was a pleasure to see the cream color it as my Kentucky friend always wanted her coffee to look—"like a new saddle.'

"Then I tasted it critically, for I had tried many 'substitutes' for coffee. I was pleased, yes, satisfied with my Postum in taste and effect, and am yet, being a constant user of it all these years. I continually assure my friends and acquaintances that they will like it in place of coffee, and receive benefit from its use. I have gained weight, can sleep and am not nervous."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville" in pkgs.

tested will cases, one in Virginia and one in Illinois. The former is not large but will sustain three or four workers for a year. The latter is probably the largest gift made by any individual to this society. Brother Thomas Bondurant, deceased, bequeathed to four institutions, this being one, his estate consisting largely in farm lands. Distant relatives contested the will, winning in the first suit and losing in the second which was decided but a few days ago. If this decision proves final, it will probably net the society some $75.000.

We look with hope amounting to confidence for the best offering May 3 ever received by the A. C. M. S. The interest in our work is more wide-spread and is deeper than ever. We have sent out more supplies and have received more pledges for the offering than in any former year. We look for a great increase. Help us to realize our expectations.

J. A. L. Romig, superintendent of missions in western Canada, has several evangelists at work in that vast territory. A large part of the time they are at work in Baptist churches. They do some work in the union churches recently organized. They will enter important towns and establish Churches of Christ. Several more churches are just now swinging into the union movement which is making splendid headway in Canada.

The Southeastern Passenger association covering all territory east of the Mississippi river and south of the Potomac and Ohio rivers, has granted a rate of one fare plus 25 cents to our convention in New Orleans next October. That makes the round trip rate from Cincinnati $21.25, a very low rate. Other associations will probably base their rates on that of the Southeastern. These favorable rates should do much to take a great throng to the Crescent city.

AMERICAN CHRISTIAN MISSIONARY SOCIETY,
Y. M. C. A. Bldg., Cincinnati, Ohio.

CORRESPONDENCE ON THE RELIGIOUS LIFE.

(Continued from page 278.)

passed this recommendation and it stood a week. As we thought it over we conclude that "membership in the congregation" for us would be preferable. Some from other local churches were already working with us. Some, not members of any church, make public confession of Christ who take time to study the matter of baptism. Some remain always unimmersed Christians, though not members of any denomination. We wanted a record of these and also wanted them to continue with us as learners of the Master. We had already been misunderstood so that objection had little weight. Accordingly the board changed its recommendation before submitting it to the church in the following form:

"As has always been our custom, only immersed believers shall be enrolled as members of the church; but in order to encourage other believers in Christ who cannot yet see it is their duty to submit to this Divine ordinance to be with us as learners of the Master and to have part with us in His service and worship, the officers are hereby instructed to enroll such as 'members of the congregation.' This enrollment may be done after they have come forward in the usual public manner or after they have signed the following statement:

"Believing in Jesus Christ and wishing to work and worship with the Austin Christian church I request to be enrolled as a 'member of the congregation.'

"When members of the congregation leave us, upon their request they will be given a statement of their exact relationship to the church."

"Membership in the congregation" is different from "fraternal associates" for the latter are members of other churches but recognized by the Christian Church receiving their letters as Christians tarrying for a time with the Christian church, and worshiping with it. However the difference is not radical and "membership in the congregation" we think will serve our community better; and will be just as pleasing to the Master whom we follow. To some of us it is a new joy to feel, that although severely censured by some we highly regard, we have but a single aim, viz: To serve men as we think the Savior would serve them.

There is so much bad in the best of us,
There is so much good in the most of us;
It hardly behooves any of us
To talk about the rest of us.

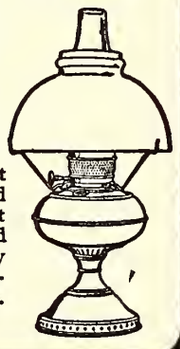
Have You A Cold Room?

In most houses there is a room without proper heating facilities—to say nothing of chilly hallways. Even though the heat of your stoves or furnace should be inadequate to warm the whole house there need not be one cold spot if you have a

PERFECTION Oil Heater

(Equipped with Smokeless Device)

It will heat a room in no time and will *keep* it warm and cozy. Operated as easily as a lamp and perfectly safe. Wick cannot be turned too high or too low. Gives no smoke or smell because fitted with unique smokeless device. Can be carried about, which cannot be done with an ordinary stove. The Perfection Oil Heater is superior to all other oil heaters and is an ornament to any home. Made in two finishes—nickel and japan. Brass oil fount beautifully embossed. Holds four quarts of oil and burns nine hours. Every heater warranted. If not at your dealer's write nearest agency for descriptive circular.



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IN spite of the many books that have already been contributed on the subject of Christian Union, the present volume has found a ready welcome. It contains the statements of the great leaders in our reformation. Some of these documents have been out of print until brought together and published in this attractive and permanent form. Here within the covers of this book will be found all the epoch making statements by the great founders and leaders—Alexander and Thomas Campbell, Isaac Errett, J. H. Garrison and others. Published at a popular price to introduce it into every Christian home.

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THE CHRISTIAN CENTURY COMPANY
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From Our Growing Churches

TELEGRAMS.

Uniontown, Pa., April 27.—Greatest meeting ever held in Western Pennsylvania is now in progress. 500 in Bible school.. Dr. Scoville addressed a great mass meeting for men Sunday afternoon. 47 additions today.. 178 in seven days. Mrs. Scoville, Mr. and Mrs. Ullom are leading the church in active personal work. Mr. Van Camp and Mr. Hanson delighting the audiences with their music.

J. Walter Carpenter, Pastor.

NEBRASKA.

Odell.—Our meetings have run 19 days. There have been 48 additions.

EDWARD CLUTTER, Evangelist.

UTAH.

Salt Lake City.—One addition at regular service, April 12, Dr. Buxton, the pastor, preaching.

MINNESOTA.

Duluth.—There were two confessions last Sunday, making 10 additions during the past month.

BAXTER WATERS, Pastor.

NEW YORK.

Buffalo.—There were four additions April 12 in services of the Jefferson Street church of which B. S. Ferrall is pastor.

IOWA.

Des Moines.—Minister's meeting April 20. South side (Finkle), 1 confession. Chesterfield (Finkle), 2 confessions, 1 by statement. Central (Idleman), 1 confession, 4 by letter. Grant Park (Horne), 1 by letter. 3,773 in Bible schools of city.

JOHN MCD. HORNE, Sec'y

KANSAS.

Salina.—Thirty-two additions, nineteen by letter, thirteen by baptism, at regular services since February 1. Z. T. Sweeney was a welcome caller a few days ago. Gave the address for the Temperance anniversary of the Northwest Kansas conference of the Methodist church.

DAVID H. SHIELDS.

NEW YORK.

Rochester.—Bible school contest closed yesterday between First and Second churches of the city (One on the east side, the other on the west). It was a numerical contest and has been in progress four months. The race has been exciting. Both schools have grown greatly. Columbia Avenue won the race by a majority of nine-five. Three hundred and one present yesterday.

J. FRANK GREEN,
Minister and Sup't.

WESTERN INDIANA NOTES

J. M. Rudy of Sedalia, Mo., is the new minister at Greencastle, where he succeeds C. W. Cauble, now in Palestine. Brother Rudy is a valuable accession to our ministerial force in Indiana and we heartily welcome him.

The Eighth District convention will convene at North Salem, May 4-5. O. E. Tomes, J. O. Rose, I. N. Grisso, E. E. Moorman, Carl Barnett, W. D. Headrick, J. M. Rudy, and others will be on the program. The North Salem church will prove a royal hostess. She extends a hearty invitation to the entire district to send delegates.

Melnotte Miller is succeeding well at Sullivan. Besides conducting a very successful meeting with nome forces he recently held a meeting for the Jacksonville church, having one hundred additions and doubling the membership. A splendid house of worship was recently dedicated there by L. L. Carpenter. Much credit is due to the heroic work of J. C. Ashley and wife, who have been laboring there for eighteen months past.

Fontenet recently reopened her church home for the first time after the dread explosion there about eight months ago, when the church and many of the homes were completely demolished. The Dupont Powder company have made possible this rebuilding so soon. L. V. Barbrie had charge of the reopening services.

David Walk, the veteran preacher of Indianapolis, has been filling engagements for the Martz, Beara, and Fontenet churches recently.

L. E. Sellers says that "teacher training" is the greatest thing that has ever come to Terre Haute. About one-third of his large membership is enlisted in classes conducted by himself and Mrs. Sellers, who is also an enthusiast. Brother Sellers will soon assist H. D. Smith of Hopkins-

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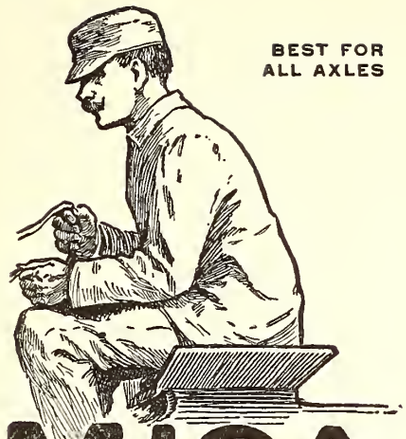

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ville, Ky., in an evangelistic campaign for the second time.

Twelve persons have recently been added to the Brazil church. Eight of these were baptisms. Brazil has two teacher training classes with an aggregate enrollment of nearly 100. The largest attendance and offering in the history of the Bible school was on Easter Sunday, when 503 were present and more than $93 was the offering. A beautiful Easter cantata was rendered by the school at night. Banner audiences characterized the day.

Brazil is rejoicing over the successful outcome of a blanket saloon remonstrance campaign. The work was so planned and organized that the four wards of the city were carried in about four days and forty-two saloons were affected. The whole of Clay county, outside of Brazil, had previously succeeded in this remonstrating against the saloons and made our task easier. The saloon powers were very much surprised and chagrined at the result. They are dying hard but we believe our remonstrance will hold in every ward. All the Protestant churches united in the campaign and to them belongs the glory. The men of the Christian church stood by the fight splendidly.

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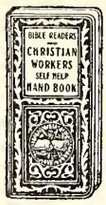
With God, all things together work for good.
Nor less thro tears,
Than thro life's purest, sweetest joys we learn
To love the Way—we had misunderstood.
For thro the years
He finds at length, who for the truth doth yearn,
And knows that Heaven answers in return.

I tread the path of mortals here below;
But here and now,
The thorns, which hedge me in, are made to bloom,
And flowers of hope on desert places grow,
I know not how.
A light, moreover, lifts the distant gloom,
And what is now my strength I thought my doom.

A power not my own doth shape my end.
I seem to be
Within the loving grasp of Wisdom's will;
The good and ill, the lights and shadows blend
In harmony,
And where I least had hoped, I find that still
The Unseen, somehow, doth the present fill.

And when thro shifting tides and lowering clouds
And hidden shoal,
I launch upon the vast and darksome deep;
When that, at last, which solemnly enshrouds.
The helpless soul
Shall o'er my drifting, fragile life bark sweep,
Ah, then, I'll trust Him still His child to keep.



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TO THE CHURCHES OF CHRIST IN ILLINOIS

DEAR BRETHREN:—The next state convention of the Disciples of Christ is to be held in this city the first week in September. The churches of Chicago fully appreciate the honor conferred upon them in this choice of the convention city, and at the same time are conscious of the responsibility placed upon them, in view of the splendid conventions of recent years, culminating in the great gathering at Jacksonville.

Chicago entertains many conventions in the course of a year, but while there will be several other religious gatherings here during the season, we believe that none will be more important, and we trust none larger, than our own. It is seldom that our people have an opportunity to make any impression on this city. We hope to be able to do this with the state convention this year.

The sessions will be probably held, for the most part, in the Jackson Boulevard church, of which Parker Stockdale is pastor. But plans are being made to hold some of the sessions in even larger and more central quarters. A great men's meeting, we hope the greatest in the religious life of the state, will be one of the features of the convention. The program throughout will be worthy of the event.

The churches of Chicago are completely and enthusiastically united in the effort to fulfill their part in the promotion of of the convention. Their entertainment of the delegates and visitors will be open-hearted and generous. They unite in an urgent request that every church throughout the state send its minister and as many others of its members as possible. The convention falls in one of the most delightful months of the Chicago year, and in addition to the formal program, several features of special interest will be provided to add to the enjoyment of the occasion.

It is not too early to plan for attendance at the convention. Both as those who have the welfare of the meeting at heart, and as those who believe that the Disciples of Chicago will do their utmost to make pleasant and profitable the visit of their brethren from other parts of the state, we join in this earnest word of invitation to all the Illinois Disciples to attend the Chicago convention in September.

J. FRED JONES,
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PARKER STOCKDALE,
Pastor Jackson Boul. Church.
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He that will not is a bigot,
He that dare not is a slave!
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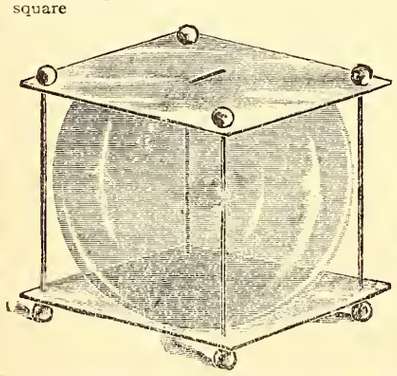

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Did the thorns, Maid-mother, mild,
Pierce your breast?

Mary, when that little child
Softly kissed your cheek benign,
Did you know, O Mary mild,
Judas' sign?

Mary, when that little child
Cooed and prattled at your knee,
Did you see with heart-beat wild,
Calvary?

By Rose Trumbull in McClure's Magazine.

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EDITORIAL

THE RECRUITING OFFICE OF THE MINISTRY.

In nearly every city may be seen at some central place, usually the postoffice or custom house, a sign, "Young Men Wanted for the Army." It is the imperative necessity of the service that constant efforts be made to enlist new men in the military department of the government. The losses are constant, some from death, some from expiration of term and some from desertion.

The ministry of the gospel is a division of the army of our Lord for which new recruits are continually needed. The causes of this need are far more numerous than is the case in the army. To be sure men are not supposed to enlist in the ministry "for a term of years." Few men would be justified in entering the sacred calling on such a condition. "In that war there is no discharge."

But there are deserters, as in the case of the army. Men are giving up their work for other activities. In some cases this change is justified, and in some it is better for the ministry itself. In every case the individual who makes the change from the ministry to a secular work finds a way of excusing his conduct, no matter what the need of his labors in the ministry may be.

Then there are inevitable losses by death. Every week brings its own toll from the tribute-tables of death, where time waits to levy the dues of the years. In this list are men who have been living witnesses of the truth for many days. They have borne the burden in the heat of the day. They rest from their labors, and their works follow them. They have their reward already in the glory of the service and the joy of moulding characters who rise up to call them blessed. No life is so full of the joys as well as the sacred sorrows of the saints as that of the minister.

But there is need of strong men in the ministry not alone to fill the gaps in the ranks and to take the places of those who will soon cease their work, but young men are demanded to make new places for themselves in an enlarging field of Christian service. They are needed to guide the thinking of an age which is not indifferent to religion, but wants its questions answered by men who know and not by those who have no message but that of another age. They are needed to open and develop the teaching and training side of Christian work, which is coming into such importance. They are needed to plan in a large and statesmanlike way for the future of cities now growing up, and of states and territories now in swaddling bands.

For these and many more activities the Christian ministry needs a host of strong young men. It is too late in the centuries for the weak men to take up this work with hope of success. Time was when a man was led to choose the ministry because he gave promise of success in nothing else. "O John, you are so slow." said a small boy to his brother in their play; "You'll never make a farmer in the world. You'll have to be a preacher." And they were the children of a minister! That time has gone by, and happily quite gone by. The ministry, like Saul of old, is looking for mighty men and valiant men, that it may take them to itself. Like Frederick the Great it wants men who have the stuff of grenadiers in them.

Where is the recruiting office for the ministry, and who is the recruiting officer? Manifestly, the church is the place and the minister is the man. If the officers of the army have no concern for new recruits, who may be expected to think of the matter? The preacher is charged with no task more impressive than that of enlisting strong young men as candidates for gospel ministry. If the success of a preacher is to be judged by the number of new lives which he turns to Christ and effectively trains for Christian service, still more is it to be estimated in value by the number of young men he secures for the ministry.

Would it not be a sore disgrace for a pastor to go through a year's work without preaching once upon the call of the cross to young men of power and consecration? Without laying upon the hearts of his people the privilege and duty of consecrating their sons to this supreme task? Without having the personal satisfaction of gathering about him a little group of young men whose hearts the Lord had touched by his ministry? Without abiding much in prayer that his own sons, as well as those of his people, might enlist in this high service?

To recognise this as one of the most important parts of his calling, and to fulfill year by year the obligations of a recruiting officer in the Church of God is to know both the largest service and the deepest joy that can come to a servant. of the Lord.

THE SECOND CENTENNIAL AND CHRISTIAN ENDEAVOR.

While we are rounding up the May offering for home missions and gathering in its aftermath, let us give heed to the call of H. A. Denton, Centennial Secretary of the American Christian Missionary Society. There is a chance to repeat and multiply the Oklahoma victory on a grander scale. Other offerings are so preempted by other work that this conquest depends solely upon the Christian Endeavor societies. Let every one study the field, observe the day, and make the offering.

Our sincerest praise of those who entered the doors of a hundred years ago is in entering the doors of to-day. Let us give warrant for a second centennial.

W. R. WARREN,
General Centennial Secretary.

UNION OF BAPTISTS AND DISCIPLES.

A. L. CHAPMAN.

"Our fathers undertook this work when the prospects of success were not nearly so bright as they are today. Two generations have come and gone since the separation of the Baptists and Disciples. The differences between us are not so marked as in former years. The great combinations in the business world are teaching us the folly and the disadvantage of divisions in religious efforts. The whole Christian world is praying for union today as they never prayed for it before. Divisions are condemned everywhere, so that today it is difficult to find a representative man in any denomination who will commend the present divided state of the church. The church is living in a different atmosphere from that of seventy-five years ago.

"We are learning to place greater emphasis upon life, character and good works and consequently less emphasis upon matters of doctrines. Today we find these two bodies of Christians closer together in doctrines and sympathies than ever before. This taken together with the growing sense of the sin, weakness and scandal of the divisions among religious forces, and the mighty trend of things in the direction of union among Christians makes the agitation of the reunion of the Baptists and Disciples most timely and full of promise.—*From a recent sermon in the First Christian Church, Seattle, Wash.*

UMBRA.

BY BRIAN HOOKER.

In the night the heart
Feels the breath of things,—
Gathers sweet or smart
Where the eyes are blind,
Where no echo clings.
In the day, the mind—
In the night, the heart!

The Church and Men

Arthur Holmes

The statements of ministers and church workers make it unnecessary to prove that men attend church but little. The fact that women attend more than men might lead one to suspect that the cause of this condition lies in the temperament of women and the suitability of church services to them. This is partially true. The greater cause, however, seems to lie in the present social and economic system.

Roughly, the worlds of men may be reduced to that of employer and employe.

The former is individualistic in motive, competitive in method and materialistic in ideal. The business man is after a fortune. He gets it by outstripping his rivals. He measures his success in terms of dollars and cents.

Such a world develops a man who can find no satisfaction in the Christ ideal. He sees no possibility of establishing the Kingdom of God—altruistic in motive, cooperative in mind, spiritual in ideal—in this world.

Therefore, the majority of employers do not attend church. Some, of course, are bred and brought up in it. These latter find the actual church quite a different institution from the brotherly Kingdom of God. They find themselves in an organization whose problems are precisely like their business problems. They fit in. Offices come their way. They direct the polices of the church, order its services, furnishings and teachings.

As a result this class of men, responsible in the public mind for gigantic steals and for oppression of the poor, appear also to the popular mind to be masters of the church. Hence, the masses are turned against the church because it does not denounce such members, while a majority of the employers are not attracted to the church because of the passive ideals of Christianity.

The economic world of the employe is like that of the employer except it is on a lower plane. His social world has been studied very diligently. His pyschology has not been understood nor described. Scientific investigators have been able only to make believe and consequently missed the real feeling of a man confronted with life-long imprisonment in terribly in earnest struggle for a livelihood.

Three mental states of the workingman are important in connection with this problem of church attendance.

The first is his pride. He is proud of his physical strength, manual skill and the concreteness of his material achievements.

His second characteristic is his egoism, or longing to individualize himself. Such a longing feels a rude and disheartening shock from the method of modern production wherein the man becomes merely a number and economic factor, a means to an end. Frequent schemes bearing prima facie evidence of treating him as a man, have turned out to be mere tricks to increase his capacity to do more work at the expense of his privileges. This has developed in him a suspicion of all philanthropic endeavors for his welfare.

A third point is his ambition. He deems it an American birthright to get rich, and an inherent right to make a living by work. He finds the first reserved for a few, and the second possible only to about fifty per cent of the toilers. He lives in the best times only two weeks from destitution. Hard times drive him to what he hates above all else—pauperism.

For him the church has little to offer. Its social life is strange to him. It is dominated by the men who exploit him. Its chief material aid is in the form of charity, which he hates worse than death. It preaches passiveness and gives his individuality no opportunity to express itself. Its theology only adds to the weight of a soul already breaking with the sense of manifold and constant injustices. It teaches the easy escape from consequences of sin through the death of his greatest Friend, assuring neither justice here nor hereafter. It promises him nothing but a pale and passive distant—far distant—"heaven."

Under the circumstances what is the church to do to get near to men?

First; let the teaching of a personal salvation go on; second, let the church adopt the exceedingly radical and revolutionary ideal of establishing the Kingdom of God on earth. Let her urge the Golden Rule as valid in all activities in life. If this brings her in opposition to the fundamental economic principle of individualism, let her cease attempting to trim the eon-old first rule to suit the century-old second one. Such a vision, once comprehended, will immensely enlarge and enrich the activities of the church and demand altogether new and vigorously masculine duties of her ministers.

The methods of gradually bringing the church into this new relationship might begin with the co-operation with the Y. M. C. A. in holding the adolescent boy by means of affiliated clubs for all-round development.

The club, or group idea, can be extended to men. Such a method obviates the insane striving for mere numbers; permits organization for limited periods; allows consideration of subjects interesting to only a few; makes use of voluntary workers, the average man, and enables the church to carry its activities to places and conditions where men live and are interested even outside of its building.

In general, the church should face the future with a determination to become the dominating factor through persistent teaching and unselfish service, in reconstructing the kingdoms of this world until they shall indeed become the Kingdom of our Lord Jesus Christ.

—Pennsylvania Railroad Y. Y. M. C., Philadelphia.

The Disciples and Their Centennial

IV. The Plea.

P. J. Rice.

(*Continued from last week.*)

Many difficult problems were destined to present themselves which Mr. Campbell does not seem to have foreseen, but so far as we can know he followed unflinchingly the principles he announced and defended, though it led him often into paths that were new. At the time of the writing of the Declaration and Address he was a pedo-Baptist in belief and practice. The question regarding baptism arose when his son, Alexander, reading the proof sheets of the Declaration and Address, came across the statement that nothing would be regarded as a matter of Christian faith or duty for which there could not be produced a "thus saith the Lord, either in express precept or approved precedent." It was suggested that such a principle would involve the giving up of infant baptism, and while Mr. Campbell was unwilling to concede it at the time, he frankly declared his willingness to be true to the principle and to follow its leading. It was some years before either the father or the son were immersed.

Other questions have arisen at various times in the progress of the movement which have involved long and sometimes bitter controversies. In every instance the principles at first announced have been tested, and thus far they have stood the tests. At every turn there have been numbers who have been afraid to follow, but the integrity of the movement has been, and doubtless will be, maintained. Union on any other platfrom is impossible. Strict adherence to the interpretations of the past, fidelity to the doctrines of the fathers, is not the way to union; but rather an open and determined purpose to follow where truth may lead, even though it points to untrodden paths. Every generation has its own peculiar way of stating its convictions. In some particulars every generation breaks from the one preceding it. Sometimes this divergence is much more noticeable than at others, but the change is constantly going on, and no man nor set of men, no creedal statements nor dogmatic assertions can possibly prevent it. The only other alternative is for the mind of man to become inactive and stagnant, which would be deplorable indeed. Union is possible only in an atmosphere of such freedom as will permit such changes, without a violent shock such as comes from the revision of creedal formulations. This is essentially the unique feature of the Disciples' program.

By adhering strictly to the principle of the unity of faith, that is, faith in Christ,

defined by each individual, as he must be in any case, we are able to enjoy a degree of freedom in the large field of so called "non-essentials," otherwise impossible. The corrective forces of fraternity and service have been and will be sufficient to prevent any rank individualism that otherwise might appear. Love must be the uniting bond between men as it is between God and men. If this seems to grant too great liberty we have to reply that during a century of history the Disciples, following this general program, have witnessed the fewest possible departures from the great body of evangelical doctrines which have become the possession of well nigh the whole church. Our difficultics have arisen in nearly every case from the recoil and reaction of men and institutions from this broad, high position, and these have not been either serious or numerous, however threatening they appeared to be at the time.

In the present stress of change, which is being felt in all the churches, there is naturally present among us, as among others, the conservative element which shrinks from what seem to be the vague uncertainties of the new in contrast to the tried and tested certainties of the old, and it is well that it is so. It would be foolish to run off after every new wind of doctrine that blows, as some doubtless would if it were not for the check that is put upon them by the more cautious. Each element must help to correct the other's tendency to extremes, and the possibility to do so lies in a strict adherence to the maxim of the fathers.

Herein, also, lies the hope of union. When all peoples shall be able to recognize that it is possible to be true to Christ and to the Scriptures, and still to hold divergent doctrines, we shall be free to work together and to live together as we never have been. In the fraternity of service, in the fellowship of suffering and in the patience of hope, we shall be able to arrive at a mutual understanding far more perfect than could ever be possible in an atmosphere of self-assertion and controversy. We believe that even now the points of agreement are far more numerous than the points of difference, and it is altogether probable that if we could sit down together with the definite object before us of discovering each other's inmost thoughts, often hidden beneath a guarded exterior and misunderstood words and sentences, we should be surprised to find how much more we have in common than we are now able to perceive. It is impossible to believe that people who read the same divine Word, believe in the same divine Savior, pray to the same God and Father and sing the same hymns of love and praise can be very fundamentally divided in thought and feeling about the deepest things of life.

Every sign of times points unmistakably to the speedy coming of the union for which the Disciples have continually pled The end may be near. Great movements have a way of making slow progress through weary years, and then with surprising suddenness coming to their fullest consummation. It seems to be so with the temperance movement, and there are not wanting signs which indicate the same speedy triumph of the movement for the union of Protestants. The situation is full of promise, and the interest everywhere is intense. The Disciples have every reason to rejoice and to press the plea with redoubled energy and enthusiasm.

Minneapolis, Minn.

Palestine the Providential Land

Frank M. Dowling

The profoundest impression made upon my mind during my visit to Palestine as a member of the Palestine Study Class of the University of Chicago, next to the reality of the facts underlying our holy religion, was the geographical fitness of the land to be the home of the people whose mission was to give to the world a universal religion. The more extensive and intimate is any one's knowledge of the Holy Land the more the land of promise becomes to him the land of providence.

Whoever believes that this is God's world and that God is in his world will probably believe that all lands are providential lands, and that God's hand is in the history of all peoples. He will not find it inconsistent with this faith to believe that, for the sake of all, special nations have been called and qualified to render special services. In all such cases the divine word has been "in thee and in thy seed shall all families of the earth be blessed." Of all such providences, the most manifest is the selection and preservation and preparation of the nation of Israel for the high mission of giving to the world its final, most spiritual and universal religion; and nowhere in all God's dealings with the chosen people are his providences more unmistakable and impressive than in the selection of the land to which they were guided and in which they were settled.

A study of the geography and history of the ancient world will leave no doubt that, far beyond any other locality on the face of the globe, Palestine furnished the necessary and unique conditions for the training of the people whom God was to entrust with a world-wide spiritual mission. The chief of these conditions were these two, which, at first thought, seem paradoxical and impossible: *separation from the world* and *contact with the world.* God must have a people by themselves and to himself if he is to train them for a special mission, and that the highest and holiest if he is to manifest himself to them in a peculiar manner, if he is to train their ears to hear his voice, their eyes to behold his presence, their consciences to be sensitive to his will, their minds to be open to his truth, their hearts to be the places of his abode. And he must have them, too, where they can hear the far, deep cry of the world, and where they can see and know the peoples whom they are to serve.

It will now be our task to consider these seeming mutually exclusive conditions and see if it be possible, if it be a fact that the land of Palestine supplied them both as no other land could have done.

Our first innquiry then will be, What is there in the geography of Palestine that furnished to its inhabitants isolation from the world?

In answering this question, it is of first importance to bear in mind the remarkable division of the land into mountain and plain. The people of Israel were a mountain-people. They lived on the heights, and in their high homes they dwelt apart from men. From the beginning of their conquest of Canaan their eyes were unto the hills whence came their strength. The Jews were hill-dwellers, and, because of the striking division of their land into mountain and plain, they lived remote from the tides of the world's life that surged through the low lands beneath their high home.

All that is commonly said about the seclusion of mountain peoples may be said about the Jews and much more. One cannot appreciate the isolation possible to the Jews until he has looked upon and felt the presence of those "borders and bulwarks of Judea" which so completely cut off this portion of the land from the surrounding plains, that the picture-forming mind of George Adam Smith sees Judea rising from the encircling lowlands as an island rises from the sea; and Judea, it should be borne in mind, was the home of the real, the unmixed Jew. This was the part of the land from which, significantly enough, the entire race derived the name of the Jews, which was destined to supercede the ancestral name of Hebrews as well as the name that did honor to their distinguished father, Jacob, who wrestled with the angel till the breaking of the day, and, because he prevailed, was given the name Israel. Whatever may be said concerning the bigotry and boastfulness and backwardness of the dwellers in Judea, it was on those high, isolated, protected hills that the chosen people were prepared to accomplish their divine mission among men, and in Judea chiefly transpired the events most intimate and vitallyconnected with the history of revelation and redemption. It may be added that the very defects in the virtues of the dwellers on those isolated Judean hills—their exclusiveness, narrowness, selfishness—were due to those geographical features which made their home supremely the providential land. I may be permitted here to quote a few lines from Palestine's most sympathetic and most inspiring geographer, George Adam Smith: "Judea was the seat of one enduring dynasty of Israel, the site of their temple, the platform of their chief prophets. After their great exile they rallied round her capital, and cen-

(*Continued on page* 310.)

The New President of Butler College

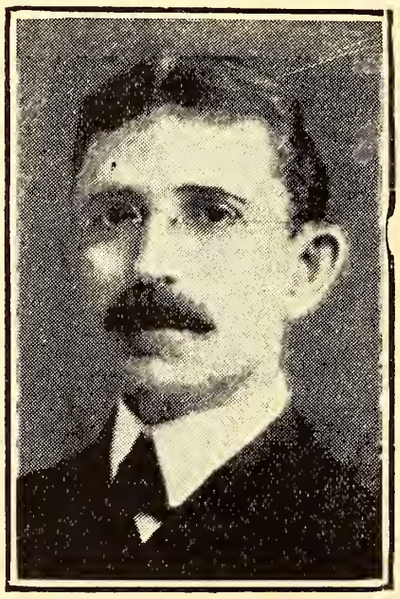
Thomas Carr Howe was born near Charlestown, Indiana, in 1867. His father, Robert L. Howe, and his uncle, W. D. Howe, were for many years faithful preachers in the Christian church. His mother was Elizabeth Carr and belonged to one of the pioneer families of that section of Indiana, as well as in the principles of the great reformation.

He went through the public schools of Charlestown, Indiana, during the pastorate of his father for that congregation. In the fall of 1884, his father moved to Irvington, to give his sons, T. C. and W. D. Howe, the advantages of Butler College. President Howe distinguished himself as a college boy in essay and oratorical contests, winning the sophomore prizes in each of the above. He was editor-in-chief of the Butler *Collegian* during his senior year. He was graduated in 1889, and in the fall of the same year became instructor of Latin and German. In the summer of 1890 he was married to Miss Jennie Armstrong, daughter of Addison F. and Mary S. Armstrong of Kokomo, Indiana, both stalwart members of the Christian church. During the same summer he went to Europe and spent the summer in travel, and in the fall entered the University of Berlin, where he remained for two years. In the fall of 1892 he returned and took up the work of Armstrong Professor of Germanic Languages. Four years afterwards he was granted a leave of absence, and attended Harvard University Graduate School, where he remained for three years, receiving his Master's Degree in 1897 and his Ph. D. in 1899. He also served as instructor in German at Harvard University for two years. In 1899 he returned to Butler College, where he has been a member of the faculty ever since. He was a member of the Legislature for the session of 1905, representing Marion county. In the spring of 1906 he was appointed by the college to complete the raising of $250,000, new endowment for the college, which had been inaugurated by a gift of $100,000 from Hon. Joseph I. Irwin, Columbus, Indiana, an enterprise which he conducted most skilfully and successfully.

After the retirement of President Butler on a Carnegie pension, he was appointed dean of the college and served in that capacity until his election as president.

President Howe has not limited his activity to mere college work; he is a member of the Indianapolis Commercial Club, the Indianapolis Literary Club and the Irvington Athenaeum, having served the latter institution as president. He has also served as a member of the Bethany Assembly Board for a number of years, and is at present president of the American Christian Education Society, and a member of the Board of Ministerial Relief.

In private affairs he has been for years vice president of the Armstrong-Landon Hardware Company, a large business corporation, and has taken an active part in the affairs of that company. He has been a loyal member of the Christian church for a quarter of a century and a member of the Official Board of the Downey Avenue Christian Church for about fifteen years. He is by conviction and inheritance a most loyal and devoted member of the Church of Christ. As indicative of his attitude towards the church, we make a quotation from his speech on the occasion of his election as president: "I sincerely believe that it is a part of the service of the church to take part in furnishing the means of higher education, and because of this fact, and my interests in college work, I have a deep concern for Butler College. I desire to see maintained at Butler, an educational institution of the highest grade, consistent with our financial resources, and in closest possible sympathy with the Disciples of Christ. My thought is that it ought to be an institution, in which the public can take the greatest pride as a



THOMAS CARR HOWE.

factor in its educational affairs, and which our people can also look upon as their contribution to the general educational effort of the state of Indiana. And so far as lies within our power, we desire to make this, in every way, a worthy contribution. Located as it is, very near the center of population of the United States, and in the center of the Disciples of Christ, it holds a strategic position, and it is our intention to do our utmost to take advantage of this superb location. We wish to have the support and hearty co-operation of our people everywhere, but especially of those in the state of Indiana, to whom it ought most directly appeal, in furthering this enterprise, and feel that the effort made ought to bring rich results both for the cause of sound scholarship and good education, and our church at large."

Butler College seems to be taking on new life, and it is especially emphasizing the great work for which it was created. It has more than thirty young men studying for the ministry and reports from last year's work show that more than seven hundred additions were made to the church under the ministry of seventeen of these young men. We doubt if a better showing can be made by any of our colleges, and we heartily congratulate the board of directors of Butler College in the selection of Brother Howe as president.

PERFECTION.

Michael Angelo, the famous sculptor, was showing a visitor over his studio, and pointed out how, on the great work in which he was engaged, he had polished this part, softened that, retouched this since his last visit. "Yes, I see," answered the visitor; "but these things are such trifles." "So they may be," replied the great master; "but remember that trifles make perfection, and perfection is no trifle."

PALESTINE, THE PROVIDENTIAL LAND.

(*Continued from page* 309.)

turies later they expended upon her fortresses the last efforts of their freedom. From the day when the land was taken in pledge by the dust of the patriarchs, till the remnant of the garrison slaughtered themselves out at Mesada, rather than fall into Roman hands, or till at Bether the very last revolt was crushed by Hadrian, Judea was the birthplace, the stronghold, the sepulchre of God's people. "For us Christians it is enough to remember, besides, that Judea contains the places of our Lord's birth and death, with the scenes of his temptation, his more painful ministry, and his agony."

Pasadena, Cal.

"US ROYALTIES."

One day, while on a hunt with a number of royal guests, the old kaiser grew tired, and decided to go home quietly. Two of his guests, noticing this, accompanied him. They had walked along the road some distance when a farmer with his wagon overtook them. One of the gentlemen asked him to take them along. The farmer consented, and the three climbed into the wagon.

Curiosity soon got the better of the countryman, and turning to one of the gentlemen, he asked:

"And who might you be?"

"I am the Grand Duke of Mecklenberg."

"Good!" cried the farmer, laughing. And turning to the second gentlemen he asked, "And who are you?"

"I am the King of Saxony."

"Why, this is getting better," said the farmer. Finally he turned to the third.

"Well, and who are you?"

"I am William, Emperor of Germany."

"Well, this beats all!" said the countryman. "And now let me introduce myself. I am Frederick the Great! And now get along," he said, hitting his horse. "You must prance a little in honor of us royalties!"

Teacher Training Course.

Lesson III. The Gospels

H. L. Willett

There were no writing produced by the followers of Jesus until at least a score of years after the close of his ministry. The Lord himself did not write, and his disciples felt no impulse to prepare books. They were preachers rather than writers.

The earliest writings of the New Testament were epistles, such as those of Paul, sent to the different churches which needed instruction in matters pertaining to the Christian life. The testimony which the earlier epistles bear to the life of Christ is therefore older and closer to his ministry than that recorded in the Gospels.

The Gospels were based on earlier sources, both written and oral. This is pointed out by Luke, who speaks of the fact that "many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us," and adds that a second source from which knowledge has come is found in the utterances of those "who from the beginning were eyewitnesses and ministers of tne Word."

These memories of Christ's life and work were finally gathered into four brief tracts or pamphlets called, from the nature of the "good news" which they contain, "Gospels." Three of them have very much the same structure and material, and are therefore called the "Synoptic Gospels." These, Matthew, Mark and Luke differ in many ways from the Gospel of John.

The earliest of the gospels was Mark. It receives its name from John Mark, the son of Mary of Jerusalem. He was a helper of Peter and later of Paul. Early tradition asserts that it was the substance of Peter's teachings regarding the life of Christ, written down by Mark. It was probably written in Italy about 65 A. D.

The second in order of time is Matthew. Its name is derived from the man whom Jesus called from the business of customs-collector at Capernaum to be a disciple. It contains much more of the teachings of Jesus than does Mark. It also quotes from the Old Testament frequently, and was probably intended especially for Jewish people who were acquainted with the Hebrew Scriptures. It was perhaps based on an earlier work written in Hebrew or Aramaic. Its date was about 70 A. D.

The Gospel of Luke is named from the "the good physician" the companion of the Apostle Paul. Luke was the only non-Jew among the writers of the New Testament. This Gospel presents the picture of Christ as the universal man and Savior. It adds to the material of Mark and Matthew the wonderful "Perean section" of the ministry of Jesus, words and deeds recorded in connection with his activity in Perea, on the east side of the Jordan. It was probably written somewhere in Asia Minor about 80 A. D.

The Gospel of John was the latest of all the memoirs of Jesus to take form. It is connected with the testimony of the "beloved disciple," and presents a more reflective and argumentative statement than the others. It is concerned with the task of explaining and vindicating the ministry of Jesus more than the "Synoptic" Gospels, which attempt only to relate the story of the life of the Lord. Tradition asserts that the Fourth Gospel was written at Ephesus about the year 95 A. D.

The four Gospels do not contain all the facts of the life of Christ. They are merely selections made from the great treasure of early Christian remembrance concerning him. In their brevity and directness lies their chief value. They are not written with the purpose of preserving the record for future ages, but rather to reach the generation then living. They were written by plain men, without attempt at literary art. Yet they are the most attractive and convincing documents in our possession.

Other attempts were made to write gospels in the early ages. Some of these books have been preserved, such as "The Gospel of Nicodemus," "The Gospel of the Infancy," "The Gospel of Peter," etc. Such books are found among the apocrypha of the New Testament. But in comparison with the four books we have been considering they are as chaff to wheat. There is in the writings of the New Testament a simplicity, directness, urgency, convincing power and inspiration which the others do not possess. For this reason the church throughout its history has decided that these four Gospels and no others should be in the Bible.

References—Burton, "A Short Introduction to the Gospels;" Hazard-Fowler, "The Books of the Bible;" Willett and Campbell, "The Teachings of the Books;" Willett, "The Life and Teachings of Jesus."

Questions—1. Why were there no books written during the first years of the church? 2. What form did the earliest writings of the New Testament take? 3. On what two kinds of sources were the Gospels based? 4. What is the meaning of the word "gospel?" 5. What is meant by "synoptic" gospels? 6. What are the characteristics and date of Mark? 7. Describe the Gospel of Matthew. 8. What are the notable features of the Gospel of Luke? 9. How does John differ from the other Gospels? 10. What are some of the general features of the Gospels? How do the apocryphal Gospels differ from those in the New Testament?

LET'S CHEER UP

Authority—"Willie, did you put your nickle in the contribution-box in Sunday School today?"

"No, mamma; I ast Eddy Lake, the preacher's son, if I couldn't keep it an' spend it for candy, an' he gave me permission."—*Denver News.*

Informed—Professor (awakening) "Is there anybody in this room?"

Burglar—"No, sir."

Professor—"Oh, I thought there was." (Falls asleep again.)—*The Jewish Ledger.*

An Observing Boy—A teacher in one of the Chicago schools called an incorrigible to her desk, and grasping his arm firmly, said:

"Young man! The devil certainly has hold of you!"

"Guess yer right, mum."—*The Bohemian.*

Among the men who served among Roosevelt's Rough Riders in Cuba was a little Dutch Jew, who, according to the men in his own troop, was "the very incarnation of cool, impudent bravado in a fight." He was a consistent fatalist.

One day he observed a comrade dodging a spent bullet that had whistled uncomfortably close to him.

"Vat's use to todge dem pullets?" sang out the little Jew. "Dey'll hit you shust as vell vere you are as vere you ain't!"

A street car "masher" tried in every way to attract the attention of the pretty young girl opposite him. Just as he had about given up, the girl, entirely unconscious of what had been going on, happened to glance in his direction. The "masher" immediately took fresh courage.

"It's cold out today, isn't it?" he ventured.

The girl smiled and nodded assent, but had nothing to say.

"My name is Specknoodle," he volunteered.

"Oh, I am *so* sorry," she said sympathetically, as she left the car.

A tall man, impatiently pacing the platform of a wayside station, accosted a red-haired boy of about twelve.

"S-s-say," he said, "d-d-do y-you know ha-ha-how late this train is?"

The boy grinned but made no reply. The man stuttered out something about red-headed kids in general and passed into the station.

A stranger, overhearing the one-sided conversation, asked the boy why he hadn't answered the big man.

"D-d-d'ye wanter see me g-g-get me fa-fa-face punched?" stammered the boy. "D-d-dat big g-g-guy'd tink I was mo-mocking him."

The Sunday School Lesson--Cross and Tomb*

H. L. Willett

The cross of Christ is the central milestone of history. Before it was reached, men had traveled in darkness or twilight. While they were passing it the sun rose. The world has been a different place since that day. It is strange that an instrument of torture should become the sign of hope and the proud badge of service. Yet the cross has been the symbol under which the armies of the dawn have marched, and today the greatest victories are won in its power.

THE TRAGEDY OF THE CROSS.

The mediæval church made much of the sufferings of Christ upon the cross. With elaborate detail it described his agonies. Its art was full of the fearful torture of the crucifixion. The mind of that age loved to dwell in morbid contemplation on the ghastly scene. The same thing is reflected in the hymns of those years. And in the ritual of some of the holy orders in the church, the horror of the tragedy of Gethsemane and Calvary has been carried to its uttermost limit.

THE HORROR OF THE CROSS.

It is not by such reproduction of the sufferings of our Lord that we gain the real value of his death. To be sure, this terrible side is not forgotten. There are moments when the whole cruel truth sweeps over us in a wave of horror and dismay. How can we endure the memory of that agony through which the blessed Master went! It is enough that the saints and martyrs should have gone the way of the faggot and the wrack. Surely Jesus has no place there. A convert in the South Sea Islands heard the missionary tell the story of the crucifixion, and in uncontrollable agitation he cried out: Jesus away from there; that is my place."

THE HIGHER MEANING.

But the story of the Master's sufferings is but the smallest part of the sublime significance of the cross. It is indeed that part which first attracts attention, and longest holds the regard of the less thoughtful. But the deeper study of the scene carries one into regions of wonder and love in which the terror of the tragedy are transfigured in the light of the divine mystery of atoning grace.

THE NECESSITY OF THE CROSS.

Why was it necessary that Jesus should die? Could not his life of beneficient helpfulness have gone on to a serene and happy conclusion, amid the loving reverence of the men he had helped, and the praises of an honoring world? It is a fascinating dream to imagine the lengthening years of such a life as he might have given to the world. But that would have been a life of success. The only gospel it could have given forth would have been a story of courage. honor and widening devotion. It would have been the gospel for men who succeed.

THE GOSPEL FOR THE DESPAIRING.

But where would have been the gospel for the men who fail, for the sore wounded and distressed, the weary and heavy laden, who have been beaten and buffeted by failure and by sin? There would be no help in such a story for these. They want no mocking spectacle of achievement through human strength, but the revelation of a power which can triumph over human weakness and despair. That all-conquering life, which went down in seeming defeat only that it might gain its final victory, is the secret of the cross of Christ.

COMPLETION OF LIFE.

The death of Christ was the fitting completion of his life. Without it the life he lived would have had no appropriate and revealing ending. It was Christ's death which showed the character of the daily ministry he had set himself from the first to perform. Neither the life nor the death of Christ was complete alone. Each needed the other to make it fully understood.

THE FATHER'S LOVE.

The death of Christ was the final disclosure of the Father's love. It was not the manifestation of a monarch's anger, but the showing forth of paternal affection. Men would never have believed that "God so loved the world" had they not seen the fact made plain past all misreading in the cross of Christ.

THE SINS THAT KILLED JESUS.

The death of Christ was the divine way of making forever odious the sins that brought it to pass. The envy of the priests, the avarice of Judas, the servility of Pilate and the shallowness of the populace brought him to his death. But those are our own sins, and never could we have seen them in their true light except at the cross of Christ. We may well look with concern upon any action of our own which repeats those crimes which brought Jesus to the cross.

The deeper meanings of that divine transaction we cannot know now, but we shall know hereafter. It is enough for us to see the human side of the atonement, and to understand that in the cross lies the comfort of the saints, the hope of the world.

HOME READINGS.

Monday, John 19:17-24, Jesus' Death and Burial; Tuesday, John 19:25-30, Jesus' Death and Burial; Wednesday, John 19:31-42, Jesus' Death and Burial; Thursday, Matt. 27:38-50, Hour of Darkness; Friday, Isa. 53, "For us"; Saturday, Rom. 5:1-11, Great love; Sunday, Rev. 5: 6-14, "Worthy the Lamb."

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* *International Sunday School Lesson for May* 24, 1908. *Jesus' Death and Burial." John* 19:28-42. *Golden Text, "Christ Died for Our Sins According to the Scriptures."* 1 *Cor.* 15:3. *Memory Verses,* 39, 40.

CALVARY

By GEORGE A. WILLIAMS.

The Pain.

Torture of body, loneliness of soul;
Hated, despised, the Father's face enveiled,
Fighting the bitter fight alon,e alone,
While priest and people at his sufferings railed;
Dire was the pain of Calvary that day,
When Jesus breathed his anguished life away.

The Joy.

"O Lord, remember me!" a soul in need,
A gleam of faith, though groping, faint and dim.
Forth leaps the love, forgiving, full and sweet;
The Master's heart receives and cleanses him.
At morn a robber, meeting his just meed,
But now a saint from sin's foul fetters freed.

The Fellowship.

A man redeemed with his Redeemer stood
In Paradise; full was the heart of both.
"O brother of my pain," the Master said,
"Now brother of my joy, by my love-troth,
Thy cry of faith brought sweetest joy to me;
First fruits of my shed blood thou e're shalt be."

ADVANTAGES OF UNFORGIVENESS

Satan rejoices every time any one feels unforgiving toward any one else. For unforgivingness means unlove, and that means hatefulness, which always plays into the hands of the Devil. No Christian can serve Christ, or loyally represent Christ, while withholding free, full forgiveness from a single fellowman—no matter how unworthy of forgiveness that fellowman is. The Christian who says of any human being that, because of this or that terrible injury or injustice he can never forgive him, has abandoned Christ and is serving the Devil in that act. The Devil knows this and seeks persistently to persuade us that there are some things, or some persons, that we ought never to forgive. He succeeds in persuading more of us than he ought to. Paul gave as a reason for free, unconditional forgiveness: "that no advantage maye be gained over us by Satan; for we are not ignorant of his devices." We are fond of claiming that it is our own high sense of righteousness and fairness that makes it "impossible" for us to forgive certain offenders; but the real reason is our likeness to that very offender, in our confessed allegiance to the same Satan that he serves.—*Sunday School Times.*

"The mark you made by making a mark of others is not worth while."

The Prayer Meeting--The Peacemaker

Topic for May 27. Matt 5:9

Silas Jones

There is one kind of strife Jesus encouraged—the strife of truth with falsehood, of right with wrong. The peace of God rests not upon him who calls good evil and evil good, who puts light for darkness and darkness for light; who puts bitter for sweet and sweet for bitter. The blessing of God in Christ Jesus descends upon him who allays fratricidal strife. We are members of the body of Christ. We live not unto ourselves, but for the edification of the others. The disciple of the Lord seeks the companionship and sympathetic co-operation of his brethren rather than their exclusion from the opportunities he prizes for himself.

THE COST OF WAR.

The direct annual expenditure of the nations of the world for armies and navies is $1,781,663,179 in this time of peace." "To this must be added a very large proportion of the national debts of the world, which to a large extent, particularly with the larger debts, and not seldom absolutely wholly, may be considered war debts. To this must be still added the enormous sums spent, e. g., in the United States for pensions to officers and soldiers. And these are only the public costs. Besides this are the private losses, of life and health and property, incurred by war, besides the incalculable economic loss involved in the diversion of millions of people, in times of peace as well as of war, to the service of the army and navy, a burden which robs many a country of its best young manhood, and to escape which much of the best young blood of Europe migrates to the New World." To this quotation from "The Encyclopedia of Reform" may be added the following statistics from the same source: Cost of the English-French war, 1793-1815, $6,250,000,000, loss of life, 1,900,000; Crimean War, $1,525,000,000, loss of life, 485,000; United States Civil War, $3,700,000,000, loss of life, 656,000; Franco-German War, 1870-71, $1,580,000,000, loss of life, 290,000; Russo-Japanese War, $2,250,000,000, loss of life, 555,900.

The peacemaker will further increase the world's hatred of war by showing how it brutalizes men. He will pay a tribute of respect to the brave and patriotic soldiers who have found it necessary to oppose tyranny on the field of battle. We should be unworthy of the civilization we enjoy if we should forget their sacrifices. But we must remember that they were no lovers of war. They loved peace. No truly great man has ever delighted in the destruction of human life. But the sense of justice and gratitude that prompts us to honor the noble dead and their surviving comrades also prompts to the denunciation of the brutality and conscienceless ambition that have recklessly and ruthlessly poured out the blood of millions upon millions of human beings, and have destroyed the priceless products of ages of toil and sacrifice. They who follow brutish leaders become like them.

SONS OF GOD.

Truly, they are sons of God whose trust in God is such that they can live in fraternal relations with men. How can they be sons of God who are enemies of men? The peacemaker begins at the beginning. Before he asks the nation to make treaties of arbitration, he is busy with the work of making men with sense enough to live at peace one with another. International agreements are useful when they are supported by nations of intelligence and character. Barbarism and ignrance promote war. By coming into right relations with God, men are taught to cultivate the virtues of peace and good will.

Christian Endeavor--Christian Voters

Topic for May 24. Ps. 28:1-9

THE BALLOT-BOX SOLDIER.

By Rev. Zed Hetzel Copp, in "C. E. World."

The Christian at the ballot-box is a soldier of the Cross, on the firing-line in the army of the Common Good. The issue is seemingly simple and partisan; the conflict titanic is heaven-high and hell-deep; the result generally is Sedan, Sebastopol, Waterloo and Yorktown all thrown together.

The Christian's ballot should be a concrete prayer for righteousness—the evidence and essence of all his praying. If to pray aright requires "spirit and understanding," so to vote aright requires keen interest and searching investigation, for back of the ballot-box is the primary, and back of that is the patriot. The Christian's ballot has increased potential power by participating in primaries. To neglect these duties is doubly to arm the adversary; is high treason against God, and traitorous to the country.

Scan the issue, know the candidate, and then in the hour of voting heed not the voice of partisan prejudice,—the old tempter in modern form,—but listen to the "still, small voice" that speaks from the Shekinah of reason and judgment, and vote for God and Home and Country.

We need the education of the public conscience concerning the sacredness of the ballot and the duty of keeping it out of the power of unscrupulous politicians.—*O. W. Stewart.*

A weapon that comes down as still
As snowflakes fall upon the sod,
But executes a freeman's will,
As lightning does the will of God;
And from it force, nor doors nor locks
Can shield you,—'tis the ballot-box.
—*J. Pierpont.*

What should be our attitude toward our rulers? Rom. 13:1-4, 7.

In what spirit should the Christian perform his civic duties? 2 Tim. 2:15.

What depends upon the Christian vote? Prov. 29:2, 4, 8.

How ought the Christian to look upon his privilege as a citizen? Esth. 4:13, 14.

How may one help to remedy the evils in our land? Neh. 2:17, 18.

ILLUSTRATIONS.

A hostess of Mr. Jacob Riis once asked him how, when he was only a reporter, he so reported the crimes of lower New York as to rouse the city to reform the shocking conditions there. The philanthropic reporter hesitated, gave one or two possible reasons, then added, "And then, you know, I am a Christian, and when a Christian sees a wrong, he must do his utmost to right that wrong."

Calvin P. Titus, the young American soldier who planted the Stars and Stripes on the walls of Peking, and received for his bravery a West Point scholarship and a medal by Congress, deserves to be honored as a hero. He also deserves honor for this saying: "My greatest aim is to be a good American."

One of the pipers in Wellington's army at the beginning of an important engagement received a severe wound in his thigh. Disregarding the pain, however, he refused to be removed from the scene of conflict, but sat on a bank, playing patriotic airs during the remainder of the battle. Most Endeavorers are not voters, but they can at least cheer those who are in the thick of the fight.

FOR DAILY READING.

Monday, May 18, God the supreme Ruler. 1 Sam. 16:6-12. *Tuesday,* May 19, Righteouness paramount. Prov. 14:28-34. *Wednesday,* May 20, Rulers are of God. Num. 27:21-23. *Thursday,* May 21, Obeying rulers. Rom. 13:1-7. *Friday,* May 22, The consent of the people. Exod. 24:1-3. *Saturday,* May 23, Bearing false witness. Prov. 14:5-9. *Sunday,* May 24, topic, Being a Christian. III.

At the ballot-box. Ps. 28:1-9.

With The Workers

B. S. M. Edwards, Clayton, Ill., has been called to the work at Versailles, Ill.

Geo. C. Waggoner, of Kentucky, will hold a meeting in New Decatur, Ala.

At Wray, Colo., P. W. Walthall expects to organize a teacher-training class.

President M. L. Bates, of Hiram College, was a visitor recently in Buffalo, N. Y.

Z. O. Doward was a speaker last week at Beatrice, Neb., in a Home Missionary Rally.

D. L. Bond has taken the work at Howe Street, Atlanta, Ga., and is being blessed in it.

Much headway has been made with the new church building at Chapmanville, W. Va.

It is hoped that the new building at Carterville, Ill., will be ready for dedication by July 1.

Charles E. McVay, song evangelist of Benkelman, Neb., has open dates for summer meetings.

John Charles Crosby, of Bristol, England, has accepted a call to the church at Braddock, Pa.

J. D. Williams, one of our reliable preachers, has recently taken the work at Chambersburg, Ill.

B. F. Shoemaker is now located with the church at Nevada, Ia., and under him the work is starting well.

Bro. Cost, pastor of the church in East Aurora, New York, is made happy by a good increase in salary.

Work has been begun and is progressing rapidly on a memorial church to B. B. Sanders at West Austin, Tex.

Percy H. Wilson reports the strength of the church at Elwood City, Pa., doubled as the result of his meeting.

W. W. Groves is leading the Disciples at Petersburg, Ill., in plans for the erection of a $15,000 church building.

The Sixth District of Missouri will hold its second annual meeting with the Monroe City congregation. J. M. Bailey, Minister.

F. M. Rains had charge of the dedication services of a new church at Turtle Creek, Pa., where T. H. Hughes is minister.

The Illinois Third District convention, which was announced for Knoxville, is to be held at Galesburg, and the date is May 25-27.

Mr. and Mrs. Claude Hill, of Mobile, Ala., are mourning the loss of their son Claude, Jr. They have our sincerest sympathy.

An active minister of middle age is wanted by the church at McCook, Neb, salary $80 a month. Address S. D. Hughes, Box 674.

During the first six months of this missionary year, the Board of Church Extension has gained over $5,500, made gains of $351.04 during April, and the receipts up to May 5 are a gain or $431.45 over the entire receipts of last May. Let us remember that the next Annual Offering is for Church Extension.

The church at North English, Ia., where a teacher-training class has been organized, is plannig an enlargement of the parsonage.

At the University Place Church, Des Moines, nearly $1,000 was pledged recently to employ a young man to look after the boys of the church.

In the future, the church at Magnolia Avenue, Los Angeles, California, J. P. McKnight pastor, will support Miss Nellie J. Clark at Nankin, China.

At Colfax, Ill., the work under Norman H. Robertson is in a thriving condition. A men's club, which is admirably attended, has been recently organized.

We are informed that J. P. Lichtenberger, of the 119th St. Church, New York City, has not accepted the call to become dean of Berkeley Bible Seminary, Berkeley, Cal.

The recent visit of Dr. Royal J. Dye and wife to Christian University, Canton, Mo., resulted in the organization of a student volunteer band of a half dozen members.

The Church at Gainesville, Tex., has become a Living-link in the Foreign Society and will support Miss Edna Kurz in China. G. L. Bush, the minister, and the whole church rejoices over this advanced step.

B. Q. Denham, former pastor of the First Church, New York City, after an absence of three years from that pulpit, has returned as the successor of M. L. Bates. The first sermon of his second pastorate was preached May 3.

Miss Lavinia Oldham reports nine baptisms at Tokyo, Japan. She says the work is all doing unusually well this year. Miss Oldham is the oldest missionary of the Foreign Society in Japan, and she has always been an exceedingly useful worker.

The Denver (Ill.) congregation made an offering of $21.50 May 3 for American missions. The Bible school there, D. C. Barber, Superintendent, had an attendance of 169 Easter, and an offering for Benolence of $65.63. These offerings were the highest in the history of the school, but the school is working for 200 in attendance Children's Day and an offering in proportion. B. H. Cleaver is the pastor.

Since our last report we have received three Annuity gifts: $500 from a sister in Michigan; $250 from a sister in New Hampshire, and $300 from a brother in Kansas. This last is the 221st gift on the Annuity Plan to our Church Extension Fund. Concerning the Annuity Plan, address G. W. Muckley, Corresponding Secretary, 600 Water Works Bldg,, Kansas City, Mo.

The brotherhood will be glad to hear that the will of Mr. Bondurant of De Land, Ill., which was recently contested, was sustained in a recent trial. It is not likely that the case will be appealed because the evidence was so overwhelmingly in favor of the will. When the estate is settled it will net the Board of Church Extension about $75,000.

W. H. Hanna, Laoag, P. I., reports twenty-three baptisms at different points. He states also that a Bible Institute has just been held at Laoag, with an attendance of fourteen native preachers. It lasted a week and was very profitable. He is just now preparing to leave the Philippine Islands for his regular furlough and will reach America some time in the near future.

The Congo authorities have granted the Foreign Society a new site for a mission station at Longa on the Bosira River. It is more than 100 miles from Bolenge. The missionaries in Africa and all the friends of that work are jubilant. The land is leased for thirty years. The Commissaire says the land can be renewed at the expiration of that time. The rental is nominal. It amounts to $7.50 a year. The Lord be praised for this new token of His loving favor. More missionaries will be sent to Africa at once.

C. J. Tanner has been with the Central Church, Detroit, Mich., five years. It is a congregation of about 400 members. During that time, the church has given

(*Continued on next page.*)

HANG ON.

Coffee Topers as Bad as Others.

"A friend of our family who lived with us a short time was a great coffee drinker and a continual sufferer with dyspepsia. He admitted that coffee disagreed with him but you know how the coffee drinker will hold on to his coffee even if he knows it causes dyspepsia.

"One day he said to me that Postum Food Coffee had been recommended and suggested that he would like very much to try it. I secured a package and made it strictly according to directions. He was delighted with the new beverage, as was every one of our family. He became very fond of it and in a short time his dyspepsia disappeared. He continued using the Postum and in about three months gained twelve pounds.

"My husband is a practising physician and regards Postum as the healthiest of all beverages. He never drinks coffee, but is very fond of Postum. In fact, all of our family are, and we never think of drinking coffee any more." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true. and full of human interest.

for missions as follows: Foreign Christian Missionary Society, $5,883; American Christian Missionary Society, $3,585; Church Extension Fund, $5 765; Christian Woman's Board of Missions, $25,888, or a total of $41,126. This is a great record, one for which the minister and church have a right to be proud. These amounts include living-link funds and special individual offerings.

W. T. Hilton, pastor in Greenville, Tex., is leading his loyal people in a good meeting which began last Sunday. Prof. Leonard Dougherty is leading the music.

Last week the Foreign Society received $500 from a friend in California, on the Annuity Plan. Also $100 from a friend in Chicago. These Annuity gifts aid the Society in solving its building problems. It is hoped the number will be increased.

The present distressing famine in India embraces a territory of 15,000 square miles, more than Great Britain, Ireland, Hungary, and Belgium combined, with a population of about fifty millions. About 1,500,000 people are now receiving relief. The missionaries of the Foreign Society are in the famine district. Any friends wishing to make a contribution for famine relief, can send money to F. M. Rains, Box 884, Cincinnati, Ohio.

The returns for the first seven months of the year for Foreign Missions, reveal the following facts: There has been a gain of fourteen contributing churches. The churches as churches have given $70,134, or $1,538 less than for the corresponding seven months last year. It is to be hoped that only hard times is reflected in this loss and that there is no less vital interest. There has been a loss also of $14,390 in Annuities, and $12,587 in personal gifts, a total loss for seven months of $24,546. The gain in bequests is $4,098. The total receipts for seven months is $93,716. It is hoped that the scare of hard times is now passed and that there will be a steady gain in the receipts until the close of the year.

L. C. Crandall, pastor in Rushville, Ill., recently received into the fellowship of the Disciples, Rev. John K. Ford, formerly of Nashville, Tenn. Mr. Ford had been for twenty years an evangelist and pastor of the Methodist church. He is spoken of by Brother Crandall in high terms of praise and commended to our churches seeking an able pastor.

A note received from an excellent place in Michigan says: "The people of this city wish to unite in securing a minister, a man that is not denominational, a strong preacher and teacher. There is an open church and parsonage. The salary named is generous, "for the right man.'" If any of our readers are interested in this opportunity we shall be glad to forward the names to our inquirer.

The installation of Miner Lee Bates as president of Hiram College will take place Wednesdayfi May 20, at 1 p. m. Charles S. Medbury of University Place Church, Des Moies, Iowa, will speak on behalf of the churches and educational institutions of the brotherhood. On behalf of Ohio colleges it is expected that President L. E. Holden of Wooster University will speak. Judge Frederick A. Henry of Cleveland, president of the Board of Trustees, will preside. Following the afternoon program, a luncheon will be served at four o'clock to invited guests, alumni and members of the Faculty and Board of Trustees. In the evening at 7:30 the Hiram Vocal Society, conducted by Francis J. Sadlier, director of the Department of Music, will give a concert. All friends of Hiram are invited and a large attendance is anticipated.

For the first six months of this missionary year, the Board of Church Extension has made exactly fifty loans, aggregating $104,000. It will be noted that the average size of our loans is larger than formerly, which means that we are occupying the larger towns and the cities more than we used to. This does not mean that we are neglecting the smaller towns. Church Extension is an organized movement of our brotherhood into the growing towns and cities, and we must make larger loans to do this, which was provided by a resolution in the Convention at Nashville, Tenn., in 1892. When this Fund was organized the brotherhood recommended that the largest loan made should be $500. The Des Moines Convention in 1890 recommended that the largest loan made be increased to $1,000. Then our growing work in the cities demanded that the limit be taken off, and that the Board be permitted to use its judgment in making larger loans to enter our growing towns and cities. The wisdom of this resolution has been demonstrated in hundreds of cases where we are now well established in the larger towns and cities because of timely and adequate loans by the Board of Church Extension.

CHARLES E. VARNEY TO LECTURE.

A treat awaits those who can arrange to hear Bro. Varney in his popular lecture, "Apples of Gold," to be given in the Englewood Christian church, Stewart avenue and Sixty-sixth place, on the evening of Friday, May 22. C. E. Varney is taking rank as one of the foremost platform orators. This lecture, which is semi-humorous, semi-serious, will be given a musical setting. Admission will be free, with a silver collection.

W. P. KEELER,

Englewood, May 7, 1908.

DEATH OF MRS. HELEN E. MOSES

Indianapolis, Ind., May 11—Mrs. Moses passed beyond this morning. Funeral at one o'clock Tuesday at Indianapolis. Burial at Marion, Ohio. The influence of her life is eternal.

Mrs. M. E. Harlan.

The sad word which the above telegram brings to us as the paper goes to press will come as a shock to many Disciples, and will touch the heart strings of the thousands who knew Mrs. Moses but to revere her as a noble Christian woman. The whole Christian brotherhood will mourn with the C. W. B. M. the loss of that earnest soul by whose untold sacrifices and unceasing labors, as well as brilliant leadership, the successes of that organization have largely been made possible.

The CHRISTIAN CENTURY extends sincerest sympathy to the grieving family and friends.

FOR A KANSAS COLLEGE OF THE BIBLE.

At the close of the Kansas Ministerial Institute at Emporia, Kan., April 27-29, the Kansas Christian Educational Association was formed. It is the purpose to take steps to establish a College of the Bible in connection with the State University at Lawrence, Kan. Chancellor Strong of the University was present, and urged this step upon us, and many of us have been

(*Continued on next page.*)

CHANGE IN FOOD

Works Wonders in Health.

It is worth knowing that a change in food can cure dyspepsia. "I deem it my duty to let you know how Grape-Nuts food has cured me of indigestion.

"I had been troubled with it for years, until last year my doctor recommended Grape-Nuts food to be used every morning. I followed instructions and now I am entirely well.

"The whole family like Grape-Nuts, we use four packages a week. You are welcome to use this testimonial as you see fit."

The reason this lady was helped by the use of Grape-Nuts food, is that it is predigested by natural processes and therefore does not tax the stomach as the food she had been using; it also contains the elements required for building up the nervous system. If that part of the human body is in perfect working order there can be no dyspepsia, for nervous energy represents the steam that drives the engine.

When the nervous system is run down, the machinery of the body works badly. Grape-Nuts food can be used by small children as well as adults. It is perfectly cooked and ready for instant use.

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convinced for some time that this furnishes the best solution of our educational problem. The State University plant, costing a million and six hundred thousand dollars and requiring a current expense account equivalent to the returns on an endowment of six millions, is at our service. We have no college in Kansas, and cannot establish such a plant. This seems to me to be one of the greatest opportunities ever placed before us. At a minimum expense we can give the most efficient training to our young men for the ministry. Over two thousand are in attendance this year at the University, of whom over two hundred belong to the Christian church. It is a place of power. A committee of five was appointed to be associated with the President, W. A. Parker, of Emporia, and myself as Secretary. This committee will report on ways and means at the next State convention. DAVID H. SHIELDS, Sec'y.

"Honesty is the best policy of insurance against the fire of remorse."—*G. H. Westley.*

LOUISIANA CONVENTION

Our State Convention meets at Baton Rouge, May 12-14. There are several things of importance to remember:

1. On all roads in Louisiana and Mississippi, east of the Mississippi River, tickets will be sold on the certificate plan. Full fare will be paid going, and return ticket will be sold for one-third regular fare.
2. On roads west of the Mississippi River an open rate of fare and one-third for the round trip will be made.
3. Send in your name to R. L. Porter, Baton Rouge.
4. Free entertainment.
5. Our best convention. This will be our best convention in the history of our state work. In addition to all the preachers in the state being on the program, we have secured some of our strongest out-of-state speakers. Here are their names: John A. Stevens and wife, Texas; J. A. Minton, Oklahoma; J. L. Haddock, Oklahoma; J. J. Morgan, Texas.

W. R. DODSON,
President.

Louisiana State Board Christian Missionary Society.

R. L. PORTER,
Secretary.

PROGRAM OF THE NORTHERN INDIANA CHRISTIAN MINISTERS' INSTITUTE.

WABASH, JUNE 1, 2 AND 3.

Monday Evening—Bible Study, "The Parable of the Soils," J. Randall Ferris, South Bend. Paper, "The Holy Spirit's Place in the Preaching of the Disciples of Christ," Bruce Brown, Valparaiso. Discussion.

Tuesday Morning—Devotional. Bible Study, "The Parable of the Mustard Seed," J. D. Hull, Mishawaka. Paper, "Religious Liberty Among the Disciples of Christ." Discussion.

Tuesday Afternoon—Bible Study, "The Parable of the Leaven," M. H. Garrard, La Porte. Paper, "Our Missionary Calendar," W. H. Allen, Muncie. Discussion. Paper, "The Essentials of Modern Church Architecture and Equipment," J. H. Craig, Logansport. Discussion.

Tuesday Evening—Bible study, "The Parable of the Net," C. J. Sharp, Hammond. Paper, "Organizing the Men," T. W. Grafton, Anderson. Discussion.

Wednesday Morning—Bible study, "The Parable of the Barren Fig Tree," Ray O. Miller, Fort Wayne. Paper, "The Scriptural Teaching on Marriage and Divorce," L. M. Sniff, Angola. Discussion.

VERNON STAUFFER,
GEORGE W. HENRY,
BRUCE BROWN,
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INTERNATIONAL SUNDAY SCHOOL CONVENTION

The Tentative Program for the Twelfth International Sunday School Convention, which meets at Louisville, Ky., June 18-23, has just been issued. It proves to be an earnest of the greatest Sunday school gathering the world has ever seen; unquestionably the twelfth international convention will be the most epoch making gathering in Sunday school history. The foremost speakers of the Sunday school world are announced to speak, and the living questions of religious education are to be discussed. Not the least important topic is the International Lesson System, which is alotted liberal time on Saturday morning the 20th. The Teacher Training Department, the Adult Bible Class, the Home Department, House to House Visitation, Temperance, Missions, and a host of other vital themes have hours and sessions devoted to them at the hands of specialists.

Coming as it does in the very heart of our brotherhood, our people should and undoubtedly will attend this great convento in large numbers. There never was a time in our own history when Sunday school enthusiasm was at so great a heighth. Perhaps we have grown over-enthusiastic in some direction, but at any rate we are all alert and ready for anything that tends to place the open Bible in the hands of all men everywhere. Let us come to this convention, the recognized head of all Sunday school activity, and receive its guidance and knowledge and inspiration for a larger and more effective service in the days to come.

Kentucy is synonomous with hospitality, and our metropolis has long since been preparing to open wide the gates on this occasion. Our own churches in the city are in the front rank in this welcoming throng. As the convention is held over a Sunday, opportunity will be afforded all to attend Sunday school and church at one of our eight congregations in the city, and it is needless to say that special rallies and great sermons will constitute the order for the day. Moreover, Louisville is the home of our Kentucky Christian Bible School Association, and our office at 218 Kellar Bldg., corner Fifth and Main streets, is to be headquarters for our people, where you may have your mail directed, or drop in and meet your friends and write letters, or come in touch with our State Bible School Association in all its phases of services. Come to see us while attending the convention.

ROBERT M. HOPKINS.

Louisville, Ky.

From Our Growing Churches

TELEGRAMS

Jackson, Tenn., May 11.—Open with our big tent today. Twenty-five hundred at evening service. Great chorus. Brother Baker, the local pastor, has made great preparations. We hope for Tennessee's greatest meeting.

APELBUN AND KNIGHT.

Hooveston, Ill., May 10.—Fifty-five added today. Eighty-one first three days of invitation. City deeply stirred. Lewis R. Hotaling, pastor, Charles H. Altheide, singing.

WILLAM J. LOCKHART.

Poplar Bluffs, Mo., May 10.—One hundred and sixty-eight. Forty-eight today. Only nineteen sermons. Mostly adults. Money men. Yeuell and Ralph Boilein model team. Methods direct and definite. Could hold no longer because of San Francisco. Greatest meeting for time given in Missouri. A blessed fellowship enjoyed.

C. J. FENSTERMACHER.

Uniontown, Pa.—Yesterday was the greatest day in the history of Uniontown Church. Fifty-two accessions in two services. Four hundred and six in the first nineteen days. There were three hundred and fifty-two in Sunday school the first Sunday here, and six hundred and one yesterday. The great number of strong men and heads of families among the converts is most remarkable. Brother Carpenter and his consecrated wife and this whole church wanted a meeting and are working hard for the salvation of men. Ullom, Van Camp and Harrison are doing their best and God is giving the increase.

CHARLES REIGN SCOVILLE.

CALIFORNIA.

Imperial—Have been here three Sundays as pastor. Three members have been received by letter, one by statement, and ten persons have been baptised. Interest growing. A great and new country.

I. H. HAZEL.

COLORADO.

Grand Junction—One addition April 19, two April 26.

J. H. MCCARTNEY.

FLORIDA.

De Funiak Springs—Our meeting at this place starts with good interest.

EVANGELISTS CLUTTER AND KNOWLES.

GEORGIA.

Rome.—Meeting closed Sunday night with fifty-seven additions; forty-eight by confession and baptism; three by letter; six otherwise. A net gain of fifty-four. The membership of the local church was more than doubled. The greatest and most remarkable meeting ever held in Rome by any church. Gave a reception to the new members last night. Plans inaugurated to enlarge our building. Increase in Sunday school of over one hundred percent. Great rejoicing in the church.

F. H. CAPPA AND WIFE, Singers.
E. R. CLARKSON, Evangelist.
W. T. CLARKSON, Minister.

ILLINOIS.

Hoopeston—Two additions here since the last report, one on each of the last two Sundays.

LEWIS R. HOTALING.

IOWA.

Des Moines Ministers' Meeting—University Place (C. S. Medburg) 3 confession, 2 by letter.

Capital Hill (Van Horn) 2 confession.

H. H. Utterback was formally installed as pastor of the Park Avenue Church on April 28. He has already won a large place in the affections of the congregation.

The Baptist ministers were the guests of Des Moines Disciples at lunch on April 27.

JOHN MCD. HORNE.

KANSAS.

Wichita.—There were seven additions to the Central Church on Easter. The Easter offering ambunted to $300. During the past four months at regular services we have had forty-eight additions, and $2500 offerings for all purposes.

offerings for all purposesdfBanLa.,at1,:—

On Tuesday night, April 21, I aided the church at Council Bluffs, Iowa, in their building enterprise, by raising nearly $9,000 for a new church.

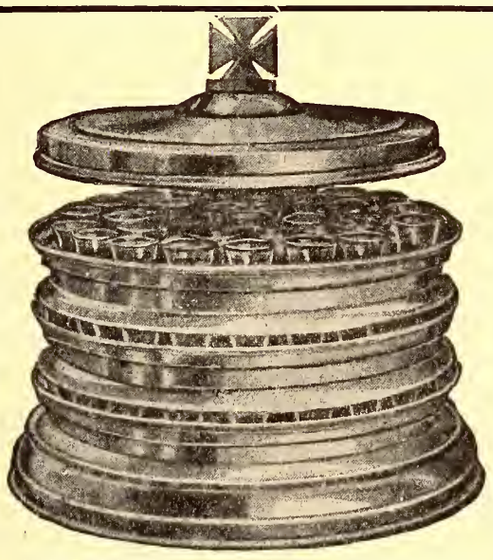
EDGAR W. ALLEN.

NEBRASKA.

Elmwood—I have just moved from Mt. Pleasant, Ia., to Elmwood, Neb. My work began here May 1. Three additions by letter at the former place recently. One hundred and twenty-eight during the twenty months of my service there.

L. A. CHAPMAN.

Odell—The meeting conducted by Evangelist Edward Clutter, assisting the pastor,



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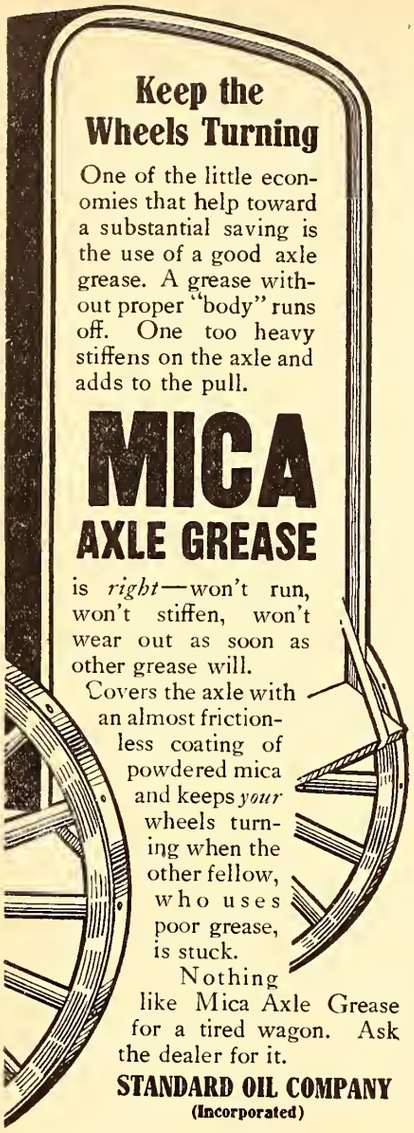

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H. C. Armstrong, had resulted in sixty additions to the church on April 26.

SOUTH DAKOTA.

Virgil—The meeting has been one of more than ordinary success. Virgil is a small town, having a population of about one hundred, and the country around is thinly settled. The religious tide of the town was quite low.

The meeting began in a quiet way without very much advertising, but the careful methods of the evangelists soon began to tell. People soon began to step out for Christ, some almost every night and several times as many as five and six and even more than that at once.

The second Sunday sixteen took the stand. Those reached were the very best people in the community, including nearly all the business men of Virgil.

The total results of the meeting have been seventy-three confessions and a good church of more than fifty members is being organized, with money raised for the support of a minister.

We are expecting good work, as Brother Woodman is to stay as our preacher.

Brother Zerby is surely a faithful, capable worker and together with Brother Woodman, make a splendid team.

MRS. ASHLEY B. HARRIS.

WASHINGTON, D. C.

Additions reported at Ministers' Meeting—Vermont Avenue (F. D. Power) 5 confessions. Fifteenth Street (J. E. Stuart), 16 additions. H Street (W. G. Oram), 2 by confession and baptism and 4 by letter. Ninth Street (Geo. A. Miller), 10 confessions and 2 by letter. Total additions, 39. Vermont Avenue had 408 in Sunday School on Easter; Ninth Street had 591, of these 130 men were in two classes. The other Sunday schools were well attended. H. Street raised $1,506 on debt fund. This covers the entire debt. W. G. Oram and his faithful people deserve much praise. J. E. Stuart held a great meeting at Fifteenth Street. He is an eloquent preacher and a hustler. Fifteenth Street Sunday School raised $44.45 on Easter. W. F. Smith is doing a substantial work at Whitney Avenue. He is doing well among men both in and out of the church. W. T. Laprade, who for a long time has faithfully served the Vienna Church, leaves that work in May.

CLAUDE C. JONES, Sec'y.

THIRD DISTRICE (ILL.) CONVENTION

Monday afternoon, May 25—2:30, Devotional, Mrs. H. S. Zimmerman, Cameron, Ill.; 2:45, Glimpses from Our Fields, conducted by Mrs. J. A. Barnett, District Secretary, Galesburg, Ill.; 3:15, Address, "Save the Child and You Save the World," Miss Clara Griffin, Carthage, Ill.; 3:35, Paper, Our Circle Work, Miss Olive Kaiser, Dallas City, Ill.; 3:40. Paper, Circle Aims, Miss Pearl Walker, Monmouth, Ill.; 3:45, Paper, Relation of the Auxiliary to Junior and Circle Departments, Mrs. Dora V. Richardson, Rock Island, Ill.

Monday evening, May 25—8:00, Devotional, led by Mrs. C. H. White, Galesburg, Ill.; 8:15, Address, "The People that Sat in Darkness," Prof. Wallace C. Payne, Dean Bible Department, Kansas University, Lawrence, Kan.

Tuesday morning, May 26—9:15, Devotional, Mrs. George W. Bean, Kewanee, Ill.; 9:30, Business Session; 9:45, Drill,

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"Training for Service," Lura V. Thompson, Carthage; 10:15, Address, Our Bible Chair Work, Prof. W. C. Payne, Lawrence, Kan.; 11:00, Harvest Home Address, Mrs. L. D. Crandall, Rushville, Ill.

Tuesday afternoon, May 26—1:30, Devotional Service, J. G. Waggoner, Canton, Ill.; 2:00, President's Address, "Visions," Walter Kline; 3:15, Three Minute Reports from Churches of the District; 4:00 Address, The Iowa Method, W. B. Klemmer, Rock Island, Ill.

Tuesday evening, May 26—7:30, Praise Service, led by J. G. Waggoner; 8:00, Address, Illinois and the Kingdom, Dean Herbert L. Willett, Chicago, Ill.

Wednesday morning, May 27—8:30, Devotions, J. G. Waggoner; 9:30, Address, "As I See It," J. Fred Jones, Bloomington, Ill.; Field Secretary of the I. C. M. S.; 10:00, Bible School Hour, Clarence L. Depew, State Sup't Speaker, Bloomington, Ill.; 10:50, Address, "Our College," H. H. Peters, Eureka, Ill., Field Secretary for Eureka College; 11:15, Address, "The State Convention and Illinois Missions." Parker Stockdale, Chicago, Ill.

Wednesday afternoon, May 27—1:30, Devotions, led by J. G. Waggoner; 1:45, Address, "The Trend of Modern Thought," H. F. Burns, Peoria, Ill.; 2:30, Discussion, led by W. W. Denhan, Carthage, Ill.; 3:00, Address, The Problems of Pastoral Work, by Clyde Darcy, Quincy, Ill.; 3:45, Discussion, led by Robert E. Henry, Moline, Ill.; 4:00, Address, "Dreams," N. E. Cory, Colchester, Ill.

Wednesday evening, May 27—7:30, Song Service, led by Prof. F. D. Thompson; 8:00, Address, "From Darkness to Light," Parker Stockdale; Benediction, J. A. Barnett.

IN MEMORIAM

MISSELBROOK.

Many American preachers and others who have enjoyed the hospitality of the beautiful home of Brother F. Misselbrook, of Southhampton, England, will learn of his decease on April 10, 1908, with deep regret. He was only fifty-nine years of age but had been in failing health for some years, having broken down at the age of fifty from overwork. He was a man of tremendous energy and of great business ability, although a self-made man. His mind worked like a flash and he came to conclusions in an instant, seldom, however, finding it necessary to revise them. Although a man of positive convictions and a keen competitor in business, he never made an enemy, and the general esteem in which he was held among his business associates was evidenced by the presence at the graveside of every prominent tradesman in his line of business, in the town of 110,000 population. His life was governed by principles from which he never swerved. He was keenly intellectual and original in expression, but unpretentious in the extreme, even preferring to assume ignorance. He was kindness itself to anyone in need, but never effusive; although a man of firm convictions, he always read more of the other side than that of his own—a Liberal in politics, he was a constant reader of the *Daily Telegraph*, a Tory paper. He bought the latest books on many subjects and read them with painstaking care. He became a member of the Church of Christ in 1880, under the ministry of Brother H. S. Earl, and occupied all offices of importance in the gift of the church and Sunday school until failing health compelled his retirement. For years he had been the church's largest financial supporter, making it a standing offer to double almost any fund that was raised. If he made a mistake it was in not distributing his gifts more widely. The will provides $2,000 for the church debt, which nearly clears the $40,000 property. He approached the end with great confidence. A few days before he died he said: "My theology is the doxology," and again, "You may discuss theology if you like; I care nothing for it now; give me Jesus; He is all I want." His life had been like the rapids of Niagara, and the Falls, and the whirlpool beyond, but the end was like the smooth-flowing river between verdant banks. "Everything is ready; I have finished my course; I want no priest; I want no lawyer; I am ready." And he kissed his hand to his life's companion and fell asleep saying, "Good-night, good-night."

A widow, four children, and two grandchildren remain to mourn his loss. The writer, son-in-law of the deceased, conducted the funeral by special request, which was a private one at the house, with a brief service at the graveside. A memorial service was held at the Church of Christ on Sunday evening following the funeral and was conducted by the highly respected and honored friend of the family, Brother W. Durban.

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VOL. XXV. MAY 21, 1908 NO. 21

THE CHRISTIAN CENTURY

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Francis de la Sales.

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The CHRISTIAN CENTURY COMPANY

Station M

The Christian Century

A CLEAN FAMILY NEWSPAPER OF THE CHRISTIAN CHURCH
(Disciples of Christ.)

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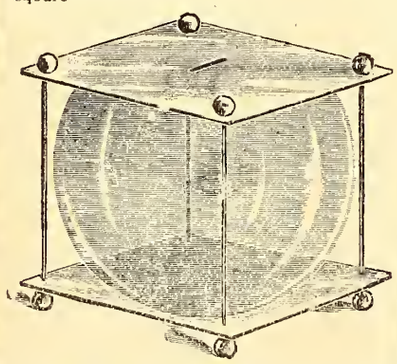

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THE MAGAZINES.

The Open Court for May contains a remarkably interesting article by Mr. David P. Abbott, of Omaha, in which he gives the "History of a Strange Case" of mediumistic phenomena.

Mr. Abbott considers it one of the most remarkable cases on record and gives a detailed account of a series of meetings held by Mrs. Blake, who is the strange case.

Other articles are the conclusion of Mr. Dole's article, "What we know about Jesus," and "Greek Sculpture the Mother of Buddhist Art," by Dr. Garno.

The May *Century* contains an interest-article by W. A. N. Doland. who discussed "The Age of Mental Virility," last month entitled "What the World Might Have Missed: the Great Work Done by Men over Forty." Percival Lowell, L. L. D., director of Lowell Observatory, Flagstaff, Arizona, discussed "The Canals and Oases of Mars."

The May *Atlantic* concludes "Rose Mac Leod" which is now out in book form. Other articles of interest are "Prohibition in the South," by Frank Foxcroft, "The New Art of Healing," by Max Eastman, of Columbia University, and a sketch by Meredith Nicholson, author of "A Thousand Candles," entitled "The Spirit of Mischief."

These are only a taste of the good things in this magazine.

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The Christian Century

Vol. XXV. CHICAGO, ILL., MAY 21, 1908. No. 21

EDITORIAL

ROMAN OR PROTESTANT?

It is apparent that the Episcopal Church is facing something of a crisis. For many years two divergent tendencies have been working toward opposite ends. The great majority of Episcopalians are earnest protestants. They accept all the meaning of their church history which derives from the separation from Rome during the reign of Henry VIII. To them the claim of the Roman Catholic Church that the orders of Episcopalianism are spurious is of little significance. They at least abide in the conviction that the succession in which their ministers stand is truly apostolic whether derived from Rome or Canterbury.

But another sentiment has grown into strength in a wing of the English Church and is finding expression also among the High Church party in America. This is the effort to Romanize the Anglican and Episcopalian ministry and to lead back to papal supervision the entire Church which is thought of by this party as having unfortunately left the mother organization. The High Church in England has caused great anxiety among Anglicans of the broader and more protestant spirit by its constant approaches to Rome in the forms of its worship and in its pronouncements of Catholic authority.

This matter has come to something of an issue in the Protestant Episcopal Church in America. It has always been the theory of that Church that only its own ministers were rightfully ordained, or in the "succession," as it is termed. It insists that no preacher has the right of public instruction on religion or the celebration of the ordinances who is not of their company. Naturally, of course, they have declined to admit into their pulpits ministers of other bodies. With rare exceptions this rule has obtained in Episcopal churches, but without any definite action on the part of the Church as a whole.

At a recent meeting of the house of Bishops the question came up for action, and the more liberal views prevailed to the extent that a canon was adopted providing for the admission of non-Episcopalian ministers to the pulpits of their churches upon the consent of the presiding bishop of the diocese. This rule is of course interpreted according to the leanings of those who discuss it. The High Church party insists that it is a limitation of the privilege which the too liberal rectors have assumed of inviting other protestant ministers to preach in their pulpits. The Broad Church party on the other hand claim that it is a recognition of the "open pulpit" on the part of the Episcopal Church, and that the old days of exclusiveness and arrogance are passing away.

Meantime some of the more aggressive members of the High Church, or Romanizing party have emphasized their disapproval of the action of the bishops by resigning their parishes and announcing openly that they were going into the Roman Church. The most prominent example of this kind is that of the Rev. William McGarvey of Philadelphia, who with his three assistants, have resigned from the rectorship of St. Elizabeth's Episcopal Church in that city. In a published statement reciting their reasons for taking this action, they say, among other things:

"When were were ordained we were persuaded that the Catholic religion in its fulness was the faith of the Episcopal Church. Animated by this persuasion we gave ourselves freely to her ministry, and would gladly have laid down our lives in her service. Misgivings with regard to the legitimacy of our position were first aroused when certain of the bishops a year or two ago began to invite non-Episcopal ministers into the pulpits.

"Such action was not, of course, the actions of the Episcopal Church, although its proceeding from bishops gave it a serious import. But when the whole House of Bishops, without a dissenting vote, indorsed this practice by incorporating into the discipline of the Episcopal Church explicit provision for an open pulpit, it was manifest that either the non-Episcopal ministers had already the same ministerial status as ministers of the Word with those ordained by the bishops of the Episcopal Church, or that the Episcopal Church had by her enactment of the open-pulpit canon seriously compromised the doctrine of holy orders which we had supposed that she held in its integrity.

"Had such a canon been enacted prior to our ordination our consciences would never for a moment have allowed us to receive ordination in the Episcopal Church. * * * * She now stands forth before the world in the character which belongs to her, and by which she desires to be known. She is, as she calls herself, as in the last general convention she has demonstrated herself to be, and as most of her members regard her, a Protestant Church."

It cannot be doubted that bishops of the Protestant Episcopal Church are more liberal in their views of church history and more truly protestant in their attitude than are many of the clergy who serve under them. There is a more or less constant deflection from the ranks of the Episcopal clergy to the Roman Catholic Church. Nor is it strange that this should be the case. If there is any value in the succession of ordained ministers from the early centuries, not to say from the times of the apostles themselves, the Roman Church has every advantage over the Anglican of the Episcopalian. But the spirit of the age is away from an institutionalism of this sort. There will always be those to whom an establishment is sacred, but apostolic succession tends to yield in the thought of Christendom to apostolic success, and the established churches are today fighting a battle for existence in the face of modern tendencies toward more vital things than ecclesiastical authority. There will always be those who are in danger of going the way that Newman and Manning went, but their number will decline as the actual relation of Christianity to human society is better understood.

It is a satisfaction to note the action of the House of Bishops already referred to. Many earnest Episcopalians have long felt the exclusive and uncharitable character of the attitude which their church sustains to the rest of protestanism. That they are now ready to accord even under limitations the right of religious instruction to other than their own clergy is proof that progress is being made toward that unity which is alone possible upon New Testament foundations, and away from the assumption of exclusive legitimacy which inhered in the Episcopalian demand that apostolic succession should be one of the four requisites for Christian union.

HELEN E. MOSES.

The death of Mrs. Helen E. Moses, the president of the Christian Women's Board of Missions, comes not only with the shock of surprise, but is the more pathetic because it is the culmination of the final struggle among many which this beloved woman has had with disease during the last few years. In fact, there has been hardly a time since she became prominently identified with the work of missions carried on by the women of our churches, first as secretary and then as president, that she has been free from the limitations imposed by physical suffering. At one time she hovered for days upon the very brink of death, and was only brought back by the tender ministries of loving friends and her own great courage.

Mrs. Moses was a singular and admirable combination of serenity, mildness,

overcome difficulties of the most trying sort. She had borne with nobleness and patience the humblest tasks. She learned in the quietness and obscurity of her earlier years in Ohio and Kansas the qualities which made her the successful, though suffering, leader of a host of consecrated Christian women. She has stood in a noble succession. No woman was more worthy to follow Mrs. Burgess and Mrs. Atkinson than she. The work of the Christian Woman's Board of Missions has developed with amazing rapidity under her administration. She leaves to her successor a great and honorable task, and to the brotherhood the memory of a gracious and commanding personality.

EDITORIAL NOTES.

Admirers of the Abbey series of paintings in the Boston public library illustrating the story of the Holy Grail will be interested in the news that a series of panel paintings by the same artist has just arrived from his studio in England to be placed in the state capitol building at Harrisburg, Pa. Four of the canvasses are lunettes, and four are circular in shape, and all to be placed in the dome. The lunettes represent science revealing "the treasures of the earth," the "spirit of light," "the spirit of religious liberty," and the "spirit of Vulcan, the genius of the workers in iron and steel." The circular canvasses show figures representing religion, science, law and art. The first of the lunettes shows science pointing to the depths of the earth and leading a group of men into a mine. The second gives a scene in the oil fields, with several spirit figures distributing light over the earth. The third is called "The Spirit of Religious Liberty," and the last pictures of a blast funace.

An encouraging sign of the success of the temperance cause is the activity of the liquor traffic, which amounts to desperation. The latest scheme of the trade is the organization to promote a "Model License Law," whose purpose is ostensibly to reduce the traffic to the limits of a strictly law abiding business, and to avoid the "fanaticism of prohibition," which, according to the circulars of this organization, has failed to prohibit wherever tried. It is marvelous how much opposed these men are to the work of the Anti-Saloon League and the Prohibition Party, both of whose efforts according to their insistent reports, are fruitless and ineffective. When the results are as apparent as they now appear, there is no reason for accepting for a moment any compromise offered by a traffic that is doomed to overthrow at an early day. The signs of promise are bright. The war is on to cease only with the destruction of the saloon.

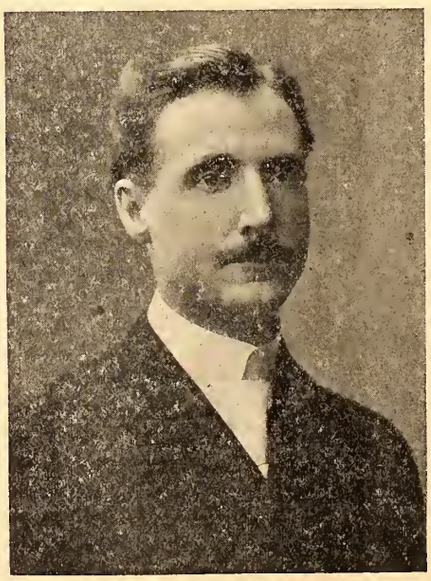
The interest in the closer relations of Baptists and Disciples is rising wiith every week. The Chicago Associations, Baptists and Disciples, held a second monthly session last week. The addresses were given by Dr. McLaurin for the Baptists and Dr. **Gates for the Disciples.** They were of a high order, and advances were actually made to a better understanding. The recent address of W. J. Wright before the Baptist Ministerial Association of Cleveland did great good. An equally interesting time was enjoyed by Baptists and Disciples upon invitation of the Baptist Ministerial Association of Philadelphia a week ago. The address of Prof. Willett dealt with the duty of union, and was very cordially received. The negotiations at Rockford, Ill., continue, with prospects that the two churches will become one. Similar efforts are being made in a number of other places. These signs of the times are symptmatic and cheering.

The Visitor

The desire of the Disciples of Christ to perform worthily their part in the work of the kingdom was never more evident than at the present time, nor more clearly displayed than in the noble edifices they are erecting to the glory of God and for the work of the church. Among the most notable of these buildings are those of the Union Avenue Church in St. Louis and the Euclid Avenue Church in Cleveland. Probably these represent no more noble devotion on the part of the congregations erecting them than do many simpler buildings in which taste and sacrifice have combined to produce a worthy result. The modest structures which have been put up in the last few years in such profusion, the more elaborate houses of worship which the more resourceful churches have built, and these beautiful and costly sanctuaries are all in the measure of the ability of their people—an honor to the faith and a credit to the faithful.

The Euclid Avenue Church has a long and honorable history. It was organized October 7th, 1843, with twenty-eight charter members. In its early days the pulpit was supplied by Matthew S. Clapp, Ezra B. Violl, A. P. Green, Wm. Collins, J. P. Robinson, William Hayden, A. S. Hayden, Wm. Lilly and Lathrop Cooley. The regular pastorates have been those of E. H. Hawley, 1864-65; J. Harrison Jones, 1866-68; Dr. L. L. Pinkerton, and his son J. B. Pinkerton, a few months in 1868; C. C. Foote, 1868-70; J. B. Johnson, 1870-71; Jabez Hall, 1872-89; A. N. Gilbert, 1889-91; A. A. Knight, 1892; J. Z. Tyler, 1892-99; J. H. Goldner, 1900. It will thus be seen that the long pastorates in its history have been those of Jabez Hall (seventeen years), J. Z. Tyler (seven years), and J. H. Goldner (eight years thus far, with the prospect of many more to follow.)

The former church was a frame structure erected in 1866, enlarged with a chapel in 1872, repaired in 1887, improved



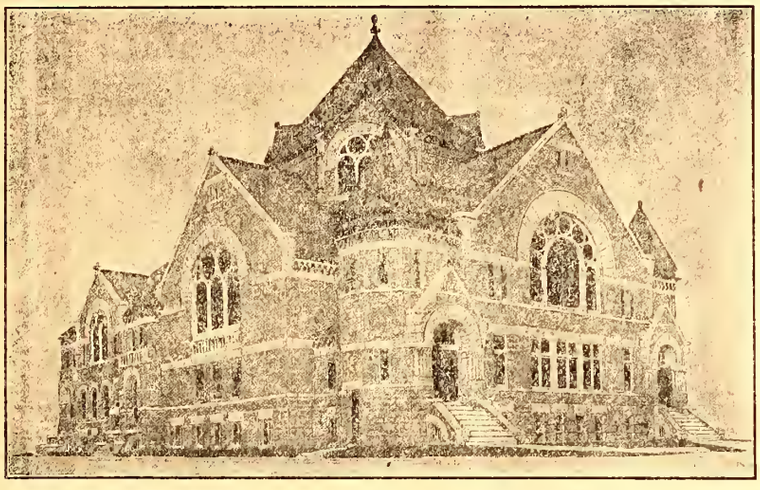
J. H. GOLDNER.

by the addition of a new chapel in 1888 and torn down in 1905. During the erection of the present structure the chapel, moved to the front of the lot, was used for church services. Excavation for the new building began in 1905, the corner stone was laid in May, 1906, the present chapel was occupied in April, 1907, and the completed church was dedicated free from debt April 12th, 1908, by President Miner Lee Bates of Hiram College.

This magnificent result has been brought about by the united labors of J. H. Goldner, the untiring and faithful minister, the Building Committee, of which Judge F. A. Henry, who is also president of the trustees of Hiram College, was chairman, and the membership of the church, which is neither large nor wealthy, but is rich in sacrificial labors for this worthy end. In this noble structure the words of the Psalmist have illustration, "Strength and beauty are in His Sanctuary." The material is of green-grey stone, which presents a most picturesque and pleasing appearance. Within, the finish is of walnut, with pillars and baptismal pool of Sienna marble. The woodwork is hand-carved and massive. The organ is an Estey three manuel electric, with 1341 pipes, 54 stops and couplers. Its cost was $8,000. The total cost of the church was about $114,000.

One of the chief features of the church is the beautiful series of Memorial windows. It would be impossible to describe these in our brief space. There are memorials to many former members of the church, and a few to loved and valued friends who still abide. The designs and coloring are exquisite. The harmony of the light effects, both by day and night, is impressive and satisfying. The chapel is fitted with every device for the most effective Sunday school and other departmental work. The equipment includes complete signal, telephone and even stereopticon service. It is a great religious workshop.

Mr. Goldner is the center and inspiration of this great church. He is in closest touch and sympathy with his splendid official board, which includes some of the most progressive of Cleveland's young business and professional men. The different organizations of the church, especially the two circles of the King's Daughters, are most effective in their labors. The resident ministers who are members of the church are in hearty sympathy with the pastor, and a strength to his work. They include such men as J. Z. Tyler, A. A. Knight, M. L. Streator and B. L. Smith.



EUCLID AVENUE CHRISTIAN CHURCH, CLEVELAND, OHIO.

One of the joys of a visit to this church is the privilege of talking with J. Z. Tyler. I do not count a year complete in which I fail to make the pilgrimage to his home. It is an inspiration which abides throughout the circle of the months. In appearance he has hardly changed during the past two years. As he lies in his favorite position upon the couch he might be in perfect health. But speech is slow and indistinct, and every movement means an effort, in addition to all that can be done to assist him. Yet he is rarely absent from his place on the Sunday morning, and to my surprise he was present every evening of a series of lectures in the church.

The Tyler home is a cure for the blues. If anyone has a tendency to pessismism. he ought to stay for a few days under this roof. Mrs. Tyler is the same, brave, efficient home-maker as when the stroke first fell which compelled her to undertake the double and difficult task of provider and nurse. With rare patience and courage she has fulfilled every requirement and the result is a home that gives a new meaning to Matthew Arnold's motto, "Sweetness and Light." I was especially pleased to see on the memorial window which loving care has assigned to Brother Tyler in the new church, the words of a text from which I heard him preach a sermon long ago. "Keep yourselves in the love of God." The sunniness, hopefulness and serenity of that utterance are characteristic of that home where love is

Brother Tyler said to me, "I never wanted to preach so much as now. I never had so much to say as now. My creed is very simple. All men are the children of God, that is fundamental. This the consoler and Christ the Great Physician.

truth must be told to all men; that is the Gospel. They must learn the privilege and duty of living as children of God; that is Christian living. My prayer is very brief now, to be able to live as a Child of God. Dr. Tyler's mind is as clear as at any time in the days of his strength. The members of the circle of King's Daughters come in and read to him three mornings in the week. He knows the best books of the day, and watches with keen interest every movement of thought among our own people and elsewhere. Every remembrance from his friends and former co-workers is a joy to him. He lives in the sunshine of the coming day. He is keeping himself in the love of God.

The Isolation of Palestine

Frank M. Dowling

It is interesting to see how Judea peculiarly, even among mountain homes, was cut off from the land lying around her.

Space forbids such a description of the "borders and bulwarks of Judea" as the importance and fascination of the theme tempt one to undertake.

As we journeyed along the central range from Jerusalem southward to Hebron and northward to Bethel, whenever our eyes turned eastward we saw our mountain falling away into a yawning and, so far as our vision was concerned, bottomless abyss, beyond which rose the mountains of Moab flinging a high and apparently unbroken line against the sky. We felt that here was surely the origin of the Master's figure of the impassable gulf. As we rode from Jerusalem "down to Jerico" we saw how the mountain descended rapidly from the ridge and precipitously as it neared the floor of the Jordan valley. In making this short journey of some twenty miles we descended nearly twenty-five hundred feet. We were prepared to appreciate George Adam Smith's statement that the Grand Canyon of the Colorado was a mere scratch on the earth's surface in comparison with this Ghor which furnishes the eastern boundary of Judea. When one considers this eastern border of Judea, and the fewness of even possible approaches from the Jordan valley to the table land and takes into account the character of the country through which even these approaches lie, he must be profoundly impressed that Judea was practically inaccessible on the eastern side to a hostile army; and history, including the invasion and settlement of the land by the Israelites, amply justifies that impression. One cannot realize what this eastern boundary of Judea meant in furnishing it the seclusion so necessary to its mission until he has contrasted the history of Judea with the history of Moab "on the other side," which lay "broadside on to the desert" and had no protection against the tides of hostile nomads that kept rolling in from the Arabian peninsula.

The southern boundary of Judea, though very different from the eastern, furnished an almost equally formidable barrier against an invading army. It is true that on the south the Central range lets itself down more gradually as if postponing as long as possible contact with the dreaded desert that stretches away into Arabia. This fact would seem to make Judea easy of access from the south, as Moab is accessible from the east. But in considering the southern defenses of Judea, one must take into account the character of the desert contiguous to the real southern frontier of Judea, which was marked by a line passing through Beersheba. For a distance of sixty miles south of this line nature has thrown up a series of bulwarks composed of steep, forbidding "savage," desert ridges running east and west. This region is called the Negeb—the dry or parched land. The history of the invasion of the land by Chedorlaomer, by Israel, by Islam, and the pressure upon the southern boundary of the Amelekites show how these high and haggard hills formed an all but impassable barrier. The Negeb stood out there staying and dividing the waves of invasion that would have broken in the desert like a great break-water over the land, and turning them eastward over the Jordan valley and westward over Philistia.

From the west Judea was scarcely less inaccessible than from the east and south, Here again a distinction must be made between a real and an ideal boundary. The ideal boundary of Judea on the west was the sea, whose forbidding, harborless coast would have been a great protection to enemies seeking to reach the land by ships. But only in the time of the Mac-

cabees, and even then only at short intervals, did the Jews have possession of the Maratine plain. Even the Shephelah —the low range of loose hills running between the Central range and the sea was as often Philistine as Jewish territory. Now between the Central range and the Shephelah a series of valleys ran all the length of Judea from Ajalon to Beersheba. The formation of the hillside leading from these valleys up to the tableland of Judea is such as to give every advantage in battle to the inhabitants of the hills. The history of Philistine and Syrian and Crusader attacks upon Judea from the west shows that whatever success was attained in reaching the high plateau was due to the carelessness of its defenders rather than to weakness in its natural defenses.

If Judea were as well provided with natural defenses on the north as on the other three sides, its isolation would have been well-nigh complete. The northern border of Judea, though not so well fixed as the others, may be said to be a line running across the tableland ten miles, more or less, north of Jerusalem. The flanks of this northern section of Judea were protected by steep gorges running down eastward to the Jordan and westward to Ajalon. At the most strategic place a line of fortified cities six miles long was stretched across the plateau. At the western end of this line stood Gibeon, commanding the road from Ajalon by Beth-horon; at the eastern end stood Michmash, covering the road from the Jordan by Ai. Three miles to the north from this line of fortresses at the meeting point of the three roads leading up to the plateau from the west, north and east stood the outpost of Bethel, after the exile a fortified city of Judah.

Even this brief examination of the defended and defensible character of the tableland of Judea must impress us with the tremendous task assumed by an invading army that would undertake to dislodge the dwellers from those protected heights.

One of the most valuable chapters in George Adam Smith's monumental book, "The Historical Geography of the Holy Land," is the one entitled, "An Estimate of the Real Strength of Judea." In it he says: "Judea, though not impregnable, has all the advantages of insularity. It is singular how much of an island is this inland province. With the gulf of the Arabah to the east, with the desert to the south, and lifted high and unattractive above the line of traffic, which sweeps past her on the west, Judea is separated as much as by water from the two great continents, to both of which she otherwise belongs. So open at many points, the land was yet sufficiently unpromising and sufficiently remote to keep unprovoked foreigners away. When they were provoked and did come upon her, then they found the waterlessness of her central plateau an almost insuperable obstacle to the prolonged sieges, which the stubborness of her people forced them to make against her capitol and other fortresses."

In estimating the strength of Judea Mr. Smith makes much of the peculiar character of Judea's borders as furnishing compensations for each other's weaknesses. On this point he says: "An invader might come over one frontier and make it his own; but the defeated nation could retreat upon any of the others. In the intricacy of these or of the great desert they could find ground upon which to rally and sweep back upon the foe when he was sufficiently disheartened by the barrenness of the plateau he had invaded. Hence we never find, as far as I know, any successful invasion but one of Judea, which was not delivered across at least three of her borders." One can readily see that it added immensely and almost immeasurably to the difficulty of a successful assault upon the central plateau that the invading army was compelled first to master all of the rest of the land both in order to have a base of supplies and to cut off the defenders of the hill when driven back from one border of retreat to a refuge and fortress upon another.

In considering the Isolation of the Judea plateau we have not yet laid sufficient emphasis on its barrenness and unattractiveness. There is much fertile land in Palestine. The soil of her well-watered valleys as Jordan, Jezreel, Esdraelon—the soil of her lower, softly rolling Samaritan hills, the soil of her plains along the sea is exceedingly rich. The land was capable of supporting an immense population. But the hill country of Judea is rocky, her soil is shallow—a mere "pretense of soil"—her eastern slopes called the wilderness of Judea might as well be called the Dead Land as the sea that washes their naked, crumbling, leprous feet, is called the Dead Sea. Some one has remarked that the land lies there dead, as if it had been stoned to death. The figure is not the best, for the rocks you see are, for the most part, not lying upon the surface as they would be if the land had been pelted with them. The stones are rather outcropping limestone, of which the hills are formed. It is rather a skeleton of a land lying there dead, its flesh decaying and washing away and its bleached bones protruding. This answers only for a general description. It does not do justice to the parts of Judea that furnish pasture for thousands of sheep and goats, and the parts that are and might be terraced and covered with vineyards and orchards. Nevertheless, do you not see how a people might be placed on these high and, we must still say, barren hills and live in an isolation that would be impossible if these hills flowed with milk and honey? Does it not then appear that this high tableland, "enisled" by the natural character of its borders, and removed by its very barrenness and unattractiveness from the cupidity of ambitious nations, was designed by Providence to be the home of a people who would love it, and cling to it, and defend it, and die for it, and who, in the isolation which the land furnished them, were to be so trained that they could be used of God in making Himself known to them?

And now, having seen how the land of Palestine furnished the Chosen People with the seclusion necessary to their preservation and education for a spiritual mission, we are to see how the same land, strangely enough, furnished that contact with the world which supplied a knowledge of it and its needs and invited to world-wide conquest.

Pasadena, Cal.

MY SYMPHONY.

THOMAS CURTIS CLARK.

To bear the burdens that befall my life
With courage strong,
To greet the woes with which my lot is rife
With gladsome song,
To thwart temptation's power to wreck my soul
With purpose true,
To know beyond the clouds which o'er me roll
Shines heaven's blue.

Saint Louis, Mo.

HOW CAN I?

The old inquiry with which Queen Candice's Treasurer greeted Phillip, the Evangelist, is consciously or unconsciously, audibly or inaudibly on the lips of most of the members in our American churches, and because they cannot understand they do not read. It seems more than strange that this condition should have been allowed to continue until the present day, and that most of the energy of preachers and teachers should have been devoted to explaining isolated passages of God's Word instead of teaching the people how to read the entire book with intelligence and profit.

The new day has dawned. It is more than significant that it comes as a part of the Centennial celebration of the greatest document ever put forth in behalf of God's Word.

Though the new movement is called Teacher Training, and is that, it includes several other desirable ends. The one who takes the course learns to read the Word of God with enjoyment. He gathers the spiritual strength and health that nothing else can supply. He is enriched in conversation and in character. He is prepared to help every individual with whom he talks as well as to preside over and teach a class in the Bible school. Every church should have its class, and every isolated Disciples should take the course by correspondence.

In addition to all the other advantages accruing, what a glorious thing it will be to have a hundred thousand Disciples who are able on the hundredth anniversary of the Declaration and Address to give a reason for the hope that is in them.

W. R. WARREN,
Centennial Secretary.

Teacher Training Course.

Lesson IV. Acts and the Pauline Epistles.

H. L. Willett

The second group of books in the New Testament includes the Book of Acts and the Epistles of Paul. These are grouped together because of their intimate relations. Acts supplies all that we have of the life of the Apostle Paul; the epistles which bear his name give us his interpretation of the gospel.

The Book of Acts is by general consent tributed to Luke, the companion of Paul and the author of the Third Gospel. It was written after the Gospel to which it refers in its opening words. It was addressed to a certain Theophilus, who was probably, like Luke, a Gentile Christian. The sources from which the material of the book have been gathered appear to have been three: (1) the "we sections" (Acts 16:10-17; 20:5-16; 21:1-8; 27:1-28:16), in which the first person plural is used. (These passages appear to be extracts from Luke's journal written during his travels with Paul); (2) the narratives regarding the work of Paul in which these passages are embedded, especially chapters 13-28 (The substance of these chapters, as well as chapter 9, was probably communicated to Luke by Paul himself); and (3) the introductory portion of the book, including the most of chapters 1-12 (This section was probably made up of materials derived from the members of the Jerusalem church during Luke's stay in Palestine at the time Paul was a prisoner in Caesarea.)

The purposes of the Book of Acts were (1) to present the story of the life and work of the Apostle Paul, whom Luke regarded as the most notable figure in the church, after Christ; (2) to record the expansion of Christianity under the labors of the apostles, especially Peter and Paul; (3) to show how the Master's great commission was fulfilled in the preaching of the apostles, and how men became Christians in the early church, and (4) to disclose the leadership of the Holy Spirit in the evangelization of the world after the close of Christ's ministry.

The Book of Acts provides a background for the epistles of Paul. By careful study it is possible to see at what points in the narrative of Acts the various epistles are to be inserted, so that the whole becomes The Life and Letters of the Apostle Paul. The epistles were written at various times during his ministry, some of them to churches and some to individuals. They are not arranged in order of their writing, but for the most part in the order of their length.

I.—The First Group.

The earliest of Paul's epistles are those to the Thessalonians. They were written during the second missionary journey to the church in Thessalonica shortly after Paul's departure from that city. Paul was at Corinth at the time of their writing and had just heard from the disciples of Thessalonica by the arrival of Silas and Timothy from that place. The two epistles were written within a short time of each other. They follow Acts 18:5, and the section from 17:1 to 18:5 should be studied in connection with them. They deal with Paul's teachings to the church at Thessalonica while he was there; especially with the subject of the coming of Christ, on which they had not fully understood the apostle. The date of the two epistles is about 50 A. D.

II.—The Second Group.

The epistles of the second group are Galatians, 1 Corinthians, II Corinthians, and Romans. They were written during Paul's third missionary journey. They are usually known as the Doctrinal Epistles, because they deal especially with the great principles of the gospel, such as justification by faith in Christ rather than by the ceremonies of the Jewish law.

Galatians was addressed to the churches of Galatia, probably those of Antioch, of Pisidia, Iconium and Lystra, which were visited by Paul and Barnabas on the first missionary journey. They were in danger of turning away from Paul's teaching to that of Jewish preachers. Paul reproved them sharply for this and defended his authority as an apostle of Jesus. He also insisted that the gospel was free to all, and not to be limited to those of Jewish relationship. The date was probably about 55 A. D. The epistle was written from Ephesus and follows Acts 19:1.

I Corinthians was written from Ephesus toward the close of Paul's three years' residence there. Messengers had come from the church at Corinth telling of its condition. Paul wrote to reprove the members for divisions and other unbecoming conduct, and to make clear to them the impressive principles of the gospel. Its date was about 57 A. D. and it follows Acts 19:20.

II Corinthians was written from some point in Macedonia a short time after the former epistle. Paul had been in great perplexity regarding the Corinthian church, but was partially relieved by the arrival of Titus with news from them. Conditions there were still very much disturbed when he wrote. The time was about 53 A. D. and it follows Acts 20:1.

Romans, the most important of all Paul's epistles, was written after the apostle's arrival in Corinth. It is a strong argument for the principle of justification by faith. Its date was about 59 A. D. and it follows Acts 20:2.

III.—The Third Group.

The third group of Paul's epistles includes Philippians, Colossians, Philemon and Ephesians. These letters were all written from Rome during Paul's imprisonment there. They are often called the church epistles. Philippians was addressed to the church at Phillippi, which had sent him a gift of money by one of its members. Its date was about 62 A. D. and it follows Acts 28:29. Colossians was written to the church at Collosse, which met in the home of Paul's friend Philemon. By the same messenger who carried the epistle he sent also one to Philemon regarding his slave Onesimus. The same messenger was also the bearer of the epistle to the Ephesians. The dates of these three epistles is therefore about 63-64 A. D., and they follow the last verse of the Book of Acts.

IV.—The Fourth Group.

The epistles of the fourth group are generally known as the pastoral epistles, because they deal with the care of the churches. They are addressed to Timothy and Titus, but as it is thought by many that Paul perished at the close of his two years of imprisonment at Rome, it is difficult to determine what their dates and places of writing were, or indeed whether they were written by the apostle in the form which they now have. That some portions of them are from Paul's hand is not doubted.

The apostle must have written other epistles which have not survived to us (See I Cor. 5:9; Col. 4:16). But we may trust that in the providence of God those which were of most value have been spared us.

Later writers used the name of Paul to secure for their writings the attention of the churches. Examples of this pseudo-Pauline writings are found in such works as the apocryphal books, "The Epistle of Paul the Apostle to the Laodiceans," "The Epistle of Paul to Seneca," "The Epistle of Paul to the Alexandrians," and the "Third Epistle of Paul to the Corinthians."

Literature—Burton, "Letters and Records of the Apostolic Church"; Hazard-Fowler, "The Books of the Bible"; Willett and Campbell, "The Teachings of the Books"; Gilbert, "The Student's Life of Paul."

Questions.—1, Why are the Acts and the Epistles of Paul grouped together? 2, What are the character and sources of the Book of Acts? 3, What were the purposes of the Book of Acts? 4, What is the connection between Acts and Paul's Epistles? 5, Which of Paul's Epistles belong to the first group, and what is their character? 6, Give the order and features of the second group. 7, What was the occasion which led Paul to write to the Galatians? 8, What are the leading feature of I Corinthians? 9, Describe II Corinthians? What is the theme of Romans? 11, What epistles belong to the third group? 12, What may be said of the fourth group? 13, Did Paul write other epistles which have not survived? 14, What writings falsely claim to be the works of the apostle?

Covetousness is moral theft by one who has not the courage to steal with his hands.

The Sunday School Lesson--The Empty Tomb*

H. L. Willett

The greatest fact of early Christianity is the unquenchable enthusiasm of the first disciples of Jesus in their belief that he was alive and not dead immediately after they had seen him put to death in an agonizing and shameful way. From the cross they went away broken-hearted and despairing men. The Master they loved and trusted had met defeat at the hands of the very people he had come to save. "He came unto his own, and they that were his own received him not." There was nothing more to be done but to take the dear, but lifeless and dishonored body, and give it such burial as their poverty and obscurity made possible. In this holy task they received unexpected aid from two men of wealth and estate, Joseph of Aramathea and Nicodemus. It was a sad pleasure to have their Lord remembered in this manner, but it was the only consolation they found in the midst of such dire and appalling bereavement.

THE MYSTERY OF THE RESURRECTION.

What then aroused them in so brief a time to the jubilant pitch of enthusiasm which marked their conduct on the third day following, and to the end of their lives? No explanation short of the assurance of the Savior's resurrection can account for the facts. To all men who asked a reason for their turning of sorrow and despair into confidence and joy they were accustomed to declare that "he rose again from the dead the third day according to the Scriptures." Christ made clear to their minds the fact that he was alive from the dead, and that death had no dominion over him. The manner of this assurance we cannot altogether understand. The voices of faith which give testimony upon this great theme in the New Testament are so tremulous with the glory and mystery of the fact that they do not give us clear vision as to the manner of it. But upon the central theme they are of one utterance, and that is that "Jesus of Nazareth, who was of the seed of David, according to the flesh, was declared to be the Son of God with power by the resurrection from the dead."

THE DESPAIR OF THE DISCIPLES.

Next to the reviving faith and courage of the apostles as the result of this event, and incapable of explanation on any other theory, the most convincing proof that Christ rose from the dead is the surprise of his followers at the certainty of his conquest of death. They were charged by the Jews with plotting to remove his body and give out the report that he was alive. How incapable they were of such a plan is shown by their total abandonment of hope, and the panic of weakness and inaction into which they were cast by the event. The last thing of which they were capable was a bold and droit scheme to disguise the facts and impose on the public. In fact so great was their overthrow that they did not even look for the fulfillment of his frequent promises that he should rise from the dead. The Jews remembered his words and set their guard to frustrate any effort at their accomplishment. The disciples thought only of their overwhelming sorrow, and planned nothing.

MARY OF MAGDALA.

To Mary of Magdala was accorded the honor of first seeing Jesus, according to the narrative of the Fourth Gospel. She had come to the sepulchre, after the enforced and abrupt termination of the preparations for suitable burial at the sunset hour of Friday. There was only time for the hasty completion of the mere act of entombment. It was a matter of unusual importance that could lead anyone of the Jewish race to disturb a corpse after it had once been placed in the tomb. All the proprieties were against it, and more than this it was not deemed safe to incur the displeasure of the spirits of the dead by intrusion. For this reason all Jewish funerals took place upon the day of the death, that the lives of the friends might not be endangered by contact with the body after it became the possession of the fierce demons who then claimed it.

THE ALARMING NEWS.

But Mary's love knew no such dangers. Any thought of peril was overshadowed by her anxiety regarding the stone that barred her way to the inner tomb where the Lord lay. When she saw that this rocky door had been rolled back from the entrance, and that the body was not there, a new and absorbing fear took possession of her. The authorities had actually visited the resting place of Christ, and taken away the body. Frantic with this thought, she ran back to the city and told the disciples the terrible news. To none of them had come any hope of the Lord's return. If the body was gone, it was because the precious form had been handled by unfit and profane hands.

PETER AND JOHN.

No one who has ever studied with attention the painting by a French artist entitled, "The Two Disciples, or the Way to the Sepulchre," can ever forget that expressions of tense and fearful eagerness to know the worst. The hands of John, the youth, are clasped in such passionate excitement that the nails seem to be rending the flesh, and on his face there is a look of intensity that seems to defy space in his headlong plunge to be at the place where the mysterious and awful facts are to be learned. Peter, the older man, falling a little behind his more vigorous companion, is the picture of baffled wonder, the veins standing out on face and forehead as he strains forward to know the truth. John arrived first, but with that reverent wonder which held him back, he only stooped over and looked in. When Peter came, however, no moment did he wait, but went in at once to see. Then came John, at last, and when he saw the linen clothes and the napkin, the quiet sepulchre without mark of violence, and the vanished Master, he understood: The Lord was not here; *he had risen!*

JESUS AND MARY.

The interview of Jesus and Mary is one of the most beautiful in the gospels. No words can make it more significant. One must read it over and over till its wonder and loveliness make their own appeal to his heart. The words of Jesus, "Touch me not, for I have not yet ascended to my Father," seem to warn her away from a mere joy in his visible return which could last for a few days at most. His true place was now in the Father's presence, and his life with the disciples should be no longer the one of familiar friendship, but one of spiritual leadership and comfort. When Mary brought this message to the disciples, a new light dawned upon their lives. The night was far spent, the day at hand.

Daily Readings—Monday, Resurrection prophecy, Hos. 6:1-11; Tuesday, Resurrection life, Eph. 2:1-11; Wednesday, Resurrection victory, I Cor. 15:20-28; Thursday, Resurrection hope, I Thess. 4:1-17; Friday, Resurrection joy, Luke 24:13-35; Saturday, Resurrection power, Acts 2:22-30; Sunday, Resurrection challenge, John 11:18-44.

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* *International Sunday School Lesson for May* 31, 1908, *"Jesus Risen from the Dead," John* 20:1-18. *Golden Text, "I am he that liveth, and was dead; and behold I am alive forevermore," Rev.* 1:18. *Memory Verses,* 15, 16.

BETTER THINGS.

Better to feel a love within,
  Than be lovely to the sight,
Better a homely tenderness
  Than beauty's wild delight.

Better to love than be loved,
  Though lonely all the day;
Better the fountain in the heart
  Than the fountain by the way.

Better to be a little wise
  Than learnel overmuch.
Better than high are lowly thoughts,
  For truthful thoughts are such.

Better to have a quiet grief,
  Than a tumultuous joy;
Better than manhood, age's face,
If the heart be of a boy.

Better a death when work is done
  Than earth's most favored birth;
Better a child in God's great house,
  Than the king of all the earth.

—*George Macdonald.*

The Prayer Meeting--Childhood

Topic for June 3. Mark 10:13-16; Lu. 2;34.

Simeon saw in the child Jesus the force that was to revolutionize religion. He beheld in vision the shattering of popular idols and bringing to honor of types of life esteemed of little worth in his day. History has confirmed Simeon's prophecy. The world has been greatly changed by the Child that the devout old Israelite held in his arms. But our lesson has been imperfectly learned if we have not been taught to see in the child of today the force that is to destroy the despotisms which yet do violence to souls of men and to introduce the reign of the Prince of Peace and righteousness. This work the child will do, provided he receives his inheritance from the right source.

THE RIGHT TO BE WELL BORN.

The editor of *Charities and the Commons* says: "The new view ,the religious view, the social view, the pyschological view, the rational view of the child from every standpoint is that the right to birth itself must not be abridged. If disease interferes with it, then disease must be overcome. If deliberate crime interferes with it, then crime must be punished. If unscrupulous medical skill interferes with it, that medical practice must be brought more completely under professional ban and criminal prosecution. If ignorance and vicious indulgence interfere with it, then education

Silas Jones

at an early age by parents and teachers and physicians and others must take the place of the conspiracy of silence. If the employment of women in factories interferes with it, then that employment must be curtailed."

THE RIGHT TO LIFE.

Two hundred years ago seventy-five per cent of the children in London died before their fifth year. Now the percentage is twenty-five. In 1900 the statistics of the United States showed that the death rate for the first year 156 in the thousand. There is reason, then, in the cry for pure milk and proper medical treatment. The greed that destroys child life should be made to appear before men for what it really is. The ignorance that allows children to die for the lack of nourishment and care should be the object of concern for the churches and the state. In the midst of controversies concerning battleships, banks, the tariff, and the trusts, we should bear in mind that if the child is neglected and left to die, the nation will be ruined.

THE RIGHT TO HAPPINESS.

I quote again from *Charities and the Commons:* "The third element in the new view of the child is that he has a right to be happy, even in school. Pestalozzi and Froebel helped us to think that out. Jane Addams has suggested that one day we shall be ashamed of our present arguments for the prohibition of child labor—that it is physically destructive and educationally disastrous, although these seem like reasonably adequate arguments to start with, and shall recognize that the joyousness of childhood, the glorious fulness of enjoyment for which children are by nature adapted, and by their Creator intended, is in itself a worthy end of legislation and social concern. Bronson Alcot, of whom it is said that his greatest contribution to American literature was his daughter, says that a happy childhood is a prelude to a ripe manhood. It is no artificial, hothouse, forced development of something which might be called happiness that we seek, but the spontaneous growth of a protected, unexploited childhood."

THE RIGHT TO EDUCATION.

The child has a right to be taught the meaning of life. He should have opened to him the wisdom of the ages. President Roosevelt has recently described a kind of multi-millionaire whose son is a fool and whose daughter is a foreign princess. He thinks this kind of a man is a bad citizen. And there are men without millions who fail as ignobly as the millionaires.

Christian Endeavor--Alaska for Christ

Topic for May 31. Isa. 60:11-22.

OUR NORTHERN EMPIRE.

By Amos R. Wells in C. E. World.

Alaska is a great possession. "Seward's Folly," as it was called after the secretary of state had bought it for $7,200,000, had become the pride of the United States.

It is an empire in extent. Its coast line would girdle the globe. Its broad acres would cover all the states east of the Mississippi and north of Georgia and North Carolina. The Yukon is the Amazon of North America. The southern coast has an annual temperature equal to that of Kentucky.

It is an empire in richness. Before long ever our own country, with its supposedly inexhaustible forests, will be compelled to look to the vast woodlands of Alaska, where great pines, cedars, and spruces, and other valuable trees await the uses of men. Fur in great abundance and beauty is to be obtained from the denizens of the forests. The waters swarm with salmon. The seals are famous. The codfish is a coming source of enormous wealth. Coal, copper, and marble are abundant, in addition to the gold that draws the throngs of miners. The first year's output of Cape Nome, that rich goldfield, was equal to the entire cost of Alaska, and more.

All this wealth renders certain a large population in the not distant future; but in the meantime the missionary has problems amply sufficient to occupy his time and strength. The churches will be wise if they press to the conquest of these problems before they are made yet more difficult by the inrush of population. There are the native Alaskans, whose ancestors came over from Asia by way of Bering Strait, the Eskimos and allied tribes, strong and bold, ignorant and superstitious, a ready prey to the vices of the white man and to the craft of the devil doctor, or shaman. There are the remains of the Russian Church.. And there are the crowds of miners, wild and law-abiding, rude and cultured, cleanly and filthy—a motley array of men, with here and there a forlorn or an abandoned woman. Nowhere on earth are missionaries more needed than in Alaska.

Presbyterians sent the first missionaries to Alaska, and it was as recently as 1877. The first missionary was a woman, heroic Mrs. A. R. McFarland, who for seven weary months was the only white teacher in Alaska. The great founder of Alaska missions was Dr. Sheldon Jackson. Another notable missionary was Rev. John E. Brady, who became the first governor of Alaska, and held that position until recently.

INCIDENTS OF THE WORK.

At the Seattle convention, Rev. Edward Marsden of Saxman, Alaska, made this pathetic appeal for his people: "The same ships that bring us our Bibles, our hymn-books, and our missionaries, also bring us barrels and barrels of whiskey and rum to destroy the bodies and souls of our natives. Send us your missionaries, send us your Bibles, send us your hymn-books—but O! my friends, we don't want your whiskey."

A missionary working among the Eskimos says of one village: "Sunday is set aside for rest and worship by the whole village. They sometimes have to go out to look after their nets, but they always try to make it between services. In a workshop on a weekday at any time they may resolve themselves into a prayer meeting."

FOR DAILY READING.

Monday, May 25—God's call to missions. Acts 13: 1-3.

Tuesday, May 26—God qualifies missionaries. Exod. 3: 11-20.

Wednesday, May 27—He strengthens them. Jer. 1: 7-10.

Thursday, May 28—Aid for missionaries. 3 John 5-8.

Friday, May 29—The joy of missions. Acts 15: 1-3.

Saturday, May 30—Success in missions. Acts 11: 18-21.

Sunday, May 31—Topic, Home missions. Alaska for Christ. Isa. 60: 11-22.

With The Workers

T. R. Hodkinson is to take the work at Prescott, Iowa.

H. C. Hurd has closed his work at Moorehead, Iowa.

T. M. Morgan has closed his work at Paso Robles, Cal.

S. T. Martin has started a good meeting at Oakland, Cal.

H. A. Pallister has closed his ministry at Riverton, Iowa.

G. B. Kellems, of Osawatomie, Kans., has begun the work at Elvina, Mo.

The New York convention will meet in N. Tonawanda, June 30 to July 3.

H. H. Ambrose will remain another year with the church in Farmville, N. C.

F. A. Wright is assisting J. W. Stewart in a meeting at Belle Vernon, Pa.

W. S. Houchins has resigned at Montreal, Canada, to take work in Indiana.

The brethren at Nickerson, Kans., hope to dedicate a new building in October.

A new heating plant will be installed in the church house in Wellington, Ohio.

The work at Plano, Texas, is reported to be going ahead under Eugene Holmes.

John Moody, of Lexington, Ky., will take up the work at Keosauqua, Iowa, June 1.

J. E. Bell, formerly of Braddock, Pa., is now happily situated as pastor in Fowler, Cal.

H. Maxwell Hall has resigned as city missionary in Lincoln, Nebr., to accept the editorship of the state paper.

The church in Chester, Neb., where Charles Cobbey is minister, has broken ground for its new $12,000 building.

Under B. F. Baker, the brethren in Unionville, Mo., have raised money to completely free the church from debt.

A great rally for all the interests of the church in Bethany, Mo., was held last Sunday. A. P. Johnson is the pastor.

It is reported that the C. W. B. M. will establish a Bible chair at Angola, Ind., in connection with the normal school there.

During the summer the congregation in Wilkinsburg, Pa., will try the plan of a combined church and Sunday School service.

G. B. Townsend, pastor of the church in Hagerstown, Md., will soon be comfortably at home in the new parsonage, the finest in the city.

Last Sunday W. S. Bullard of Las Vegas, N. M., was with the brethren in Wilson, N. C., to begin his new pastorate with that church.

The Missouri State convention will meet in the Independence Boulevard Church, Kansas City, June 12-17. A great gathering is hoped for.

Recenty ten young men were graduated from Lathrop Cooley College, Jubbulpore, India.

The Foreign Society has just received word of forty additions to the church at Bilaspur, India.

Charles E. McVay, song evangelist of Benkelman, Neb., has some open dates for summer meetings.

Any one who may desire a singing evangelist will find in E. C. Mannan, 1013 East Morris street, Indianapolis, one who is highly commended by Chas. M. Fillmore.

G. B. Stewart of Chicago has accepted the pastorate of the church in Warrensburg, Mo., and began his work there last Sunday under conditions which promise a successful ministry in that city.

During the first fourteen days of May two hundred and twenty-two churches sent offerings to the Foreign Society, a gain of nineteen. However, the churches, as churches, gave $6,647, a loss of $963.

H. A. McCarty of 900 W. Fifth street, Little Rock, Ark., who is most highly recommended by his brethren will enter the general evangelistic field, September 1. Churches would do well to note this.

Some earnest workers in the Sunday school at the Vermont Avenue Church, Washington, D. C., F. D. Power, pastor, are hoping to make that church a Livinglink in the Foreign Society by the Children's Day offering.

C. M. Chilton, pastor of the First Church, St. Joseph, Mo., has a large Bible class which hopes to provide the salary of a missionary on the foreign field. This is a good suggestion for a number of other large classes.

Wm. M. Mayfield, who for the past two years has been the minister at Dighton, Kans., will take charge of the new congregations in Grandview and Quindaro, Kansas City, Kans., June 1st. The church at Dighton will want a minister at that time.

The prospects for Children's Day for Heathen Missions, the first Sunday in June, was never before as bright. There is sure to be a great gain, both in the number of contributing schools and also in the amount given.

H. H. Peters, field secretary of Eureka College, delivered the commencement address for the high school of Foosland, Ill., May 15. Prof. B. French, Jr., of Belmont, Ill., has had charge of the school for the past year. The people were greatly pleased with Mr. Peter's address.

In regular services during three weeks B. S. Ferrall has received twenty persons into the membership of the Jefferson Street Church, Buffalo, N. Y. The pastor believes in a great Bible school as the surest guarantee of a great ingathering for the church.

The brethren in Paris, Mo., have made the beginning in the enterprise of a new church building by the organization of a men's club called "The Grayfriars' Club." The spring banquet of the club was held May 1, when forty charter members enjoyed the occasion. F. W. Allen is the pastor of the Paris church.

AMONG ORIENTALS OF THE PACIFIC COAST.

Most encouraging are the recent results among the Chinese on the Pacific coast. We have just baptised ten fine young Chinese men in San Francisco. Also organized a Y. M. C. A. among them with 18 charter members. The Chinese hospital patronage more than doubled last month. The membership in the Berkeley Japanese mission last month increased to 83.

W. R. BENTLEY.

Perhaps it would be a good thing for many of us in our praying seasons if we were to say less and to listen more.—*J. H. Jowett.*

FEEDING FOR HEALTH.

Directions by a Food Expert.

A complete change in food makes a complete change in body. Therefore if you are ailing in any way, the surest road back to health is to change your diet. Try the following breakfast for ten days and mark the result.

Two soft-boiled eggs, (if you have a weak stomach, boil the eggs as follows: put two eggs into pint tin-cup of boiling water, cover and set off the stove. Take out in nine minutes; the whites will be the consistency of cream and partly digested. Don't change the directions in **any particular), some fruit**, cooked or raw, cooked preferred, a slice of toast, a little butter, four heaping teaspoonfuls of Grape-Nuts with some cream, a cup of properly boiled Postum Food Coffee.

The Grape-Nuts breakfast food is fully and scientifically cooked at the factory, and both that and the Postum have the distaste (that which digests the starchy part) developed in the manufacture. Both the food and the coffee, therefore, are predigested and assist, in a natural way, to digest the balance of the food. Lunch at noon the same.

For dinner in the evening use meat and one or two vegetables. Leave out the fancy desserts. Never over-eat. Better a little less than too much.

If you can use health as a means to gain success in business or in a profession it is well worth the time and attention required to arrange your diet to accomplish the result. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time.. They are genuine, true and full of human interest.

THE YEUELL MEETING AT POPLAR BLUFF, MO.

Herbert Yeuell has held another great meeting. Poplar Bluff has been stirred as never before on the plea of Jesus Christ. Business and professional men who incidentally dropped in to hear this wonderful man of whom so much had been said, became interested and came night after night to hear his clear presentation of the simple Gospel. Many of them accepted Christ and many more are convinced that they should do so, and will come later. The wonder of it all was that this great evangelist, with the open Bible simply read the Word and called on men to repent. Free from death-bed stories, and hair breadth experiences, he preached a strong practical Gospel, which was accepted by strong practical men. Men who said they had always believed in Christianity, but had been waiting for lightning to strike them, or some feeling to move them to accept the Christ, said, after hearing Mr. Yeuell's sermons, that they now could see God had done his part and it was simply up to them to do their part.

Mr. Yeuell is a great man. "A man among men." To know him is to love him. He is doing a wonderful work and it will grow. The better you know him the stronger he becomes because he preaches nothing but the simple Gospel, and like the Master while on earth, he has a consuming passion for saving souls.

While only 168 took a stand for Christ during this meeting, of less than three weeks' duration, yet it was a great meeting. The good accomplished can not be measured by the number. Hundreds of others have heard the plea of the Christ and will come sooner or later. The meeting in fact had only just begun when it closed, there being 41 responses to the last invitation. The church's mistake was in planning for only a three weeks' meeting with Brother Yeuell in the first place. But several months ago when we engaged him we did not know him as we do now. Had we planned for a much longer meeting and for greater things many hundreds of souls would have been saved in Poplar Bluff. The magnificent new $30,000 church edifice, dedicated only a few weeks ago by Brother Rains, proved entirely inadequate to accommodate those who desired to attend, and scores were turned away each evening that the weather was fit for the people to get out.

On Saturday evening before the meeting closed the large Opera house was taxed to its utmost capacity, with many standing to hear Brother Yeuell on his great lecture, "Ben Hur." The great audience rose en masse on a vote requesting Brother Yeuell to remain at least another week. He very keenly regretted leaving at so critical a time, but his definite promise to San Francisco, where long and elaborate preparation had been made for his coming, necessitated closing his engagement here as scheduled. He will return to Poplar Bluff within a year, when he will erect a tabernacle that will hold the people and plan a campaign for a thousand souls.

There is nothing weak or commonplace about Brother Yeuell. He is absolutely superior—peerless. All deplored the brevity of the meeting because of his great power for good in our community. With all his strength of personality, he believes in organization and systematic plans for work. With all he is a man of God.

Brother Yeuell is ably seconded in his work by Prof. Ralph Boileau, who, under direction, has supervision of plans and music. Boileau excels both as chorus leader and soloist. He is gentle of spirit with a deep sweet voice, optimistic as to the power of the Gospel, throwing into his work a thrilling enthusiasm.

May the good Father bless these splendid workers. The churches that get them should plan for great things. They will more than measure up to the greatest expectations.

W. H. MEREDITH.

PHILADELPHIA.

J. Wilbur Chapman and his evangelists have been with us. For six weeks in a great union simultaneous meeting seventy evangelists and singers held the fort. Four hundred churches representing all the leading denominations in the city participated in the campaign. Meetings were held not only in the churches, but also in theatres, hotels, shops, saloons and on the streets. As far as attendance and interest go the meeting was a great success. The newspapers report that from ten to fifteen thousand cards were signed. No official announcement has been made as to the number. It is the policy of Dr. Chapman not to give out the number of converts in his meetings. The campaign has quickened the pulse of the churches. It is too soon to judge as to its permanent value.

Herbert L. Willett in the absence of Russell H. Conwell in Egypt filled the pulpit of the Grace Baptist Temple Sunday, May 10. On Monday morning he addressed the Baptist ministers, and in the evening spoke at the meeting of the Disciples' Social Union. At the Baptist ministers' meeting Dr Willett spoke on "Christian Union" dwelling especially on the movements toward union between the Baptists and the Disciples. Although the Disciples are little known in Philadelphia the address was most favorably received and provoked much discussion which revealed a great interest in the union of the two bodies. The fraternal spirit of the meeting was most gratifying and encouraging. Almost all agreed that if this spirit had prevailed in the discussion between the Baptists and the Disciples of a century ago we would never have been separated. All agreed that we should now be one people. No one however thought the union could be brought about quickly by the action of a convention, but that it must be the result of a growth. To favor its growth it was urged that wherever possible fraternal relations between the two bodies be maintained. They began at once to practice by extending to our preachers the privilege of membership in the Conference. The meeting was not only a very interesting one, but it also contributed much to the desire for union.

We are getting ready for the Quadrenniel Federation Council which is to meet in this city in December. This meeting will give expression to the unity which already exists among the leading Christian bodies of America, and will give opportunity for the study of the problem. The Disciples of the city are looking forward with great interest to this gathering. It is expected that thirty of our preachers will be in attendance. Never before have we had the privilege of having so many of our ministers with us at one time. We extend a hearty welcome to all the delegates. It will do us good to have you with us.

All of our churches are prosperous. The First, Sixth, and Kensington churches have recently had successful meetings. The Third reports that it has had additions at at almost every service during the winter. Our Social Union meets quarterly for fellowship and the discussion of our common problems. Our last meeting which was addressed by Dr. Willett was the best we have had. Although it was in Philadelphia the attendance, the spirit and the "go" of the meeting would have done credit to the Disciples in any city in the country.

L. G. BATMAN.

To be happy and to ensure a continuance of happiness, be always making material for sweet remembrances.

FIT THE GROCER.

Wife Made the Suggestion.

A grocer has excellent opportunity to know the effects of special foods on his customers. A Cleveland grocer has a long list of customers that have been helped in health by leaving off coffee and using Postum Food Coffee.

He says, regarding his own experience: "Two years ago I had been drinking coffee and must say that I was almost wrecked in my nerves.

"Particularly in the morning I was so irritable and upset that I could hardly wait until the coffee was served, and then I had no appetite for breakfast and did not feel like attending to my store duties.

"One day my wife suggested that inasmuch as I was selling so much Postum there must be some merit in it and suggested that we try it. I took home a package and she prepared it according to directions. The result was a very happy one My nervousness gradually disappeared. and today I am all right. I would advise everyone affected in any way with nervousness or stomach troubles, to leave off coffee and use Postum Food Coffee." "There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genine, true and full of human interest.

A MESSAGE FROM MISSOURI STATE BOARD.

The State Board of the Missouri Christian Missionary Society sends greetings to all the State Societies in our home land.

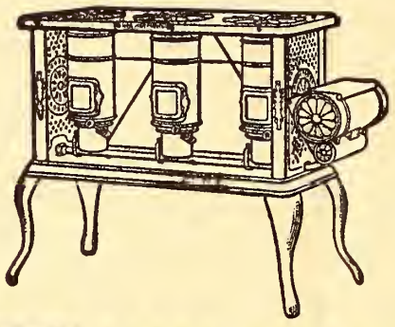
Next year is our Centennial year and many thousands of our people are expecting to go to Pittsburg to share in the rejoicing in the great convention, and we would not hinder a single soul from participating in this great feast of delight. But we know that many thousands of our people, whose hearts will hunger for a share in that great event, will find it impossible to do so on account of the expense, and for various other reasons. These worthy souls, however, should not be deprived of all fellowship in this season of rejoicing; and at our last Board meeting it was unanimously resolved that we request our sister states to join with Missouri in giving to all of our conventions of 1909, both District and State, such Centennial features as will bring this celebration almost to the door of every Disciple whether poor or rich, distant or near, so that none may feel that they have, for any reason, been deprived of a share in this, the greatest celebration that has ever come to our people.

We would not presume to make any suggestions as to the character of the Centennial features to be introduced at the conventions, your own good judgment will guide you in this. We shall recommend to our state convention that, as far as the state convention of 1909 is concerned, a special committee shall be appointed which shall have full charge of the program.

Believing that you will be happy to join with us in this movement for a larger, more wide spread celebration than otherwise could be, and praying for that favor of our Lord that will make the coming year the best year in all our history, as a people, we are as ever,

W. F. RICHARDSON, President.
T. A. ABBOTT, Cor. Sec'y.

What "Blue Flame" Means



It means the hottest and cleanest flame produced by any stove. This is the flame the New Perfection Oil Stove gives the instant a lighted match is applied—no delay, no trouble, no soot, no dirt. For cooking, the

NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

is unequaled. It gives quick results because its heat is highly concentrated. Cuts fuel-expense in two. Made in three sizes. Every stove warranted. If not at your dealer's write to our nearest agency.

The **Rayo Lamp** is the best lamp for all-round household use. Made of brass throughout and beautifully nickeled. Perfectly constructed; absolutely safe; unexcelled in light-giving power; an ornament to any room. Every lamp warranted. If not at your dealer's, write to our nearest agency.

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WASHINGTON SECRETARY'S LETTER.

Orrick, Rose and McClusky held a fine meeting. Quincy organized by A. J. Adams with 20 members. Wenatchee, 70 in Teacher Training class, largest in the state. Kent—T. J. Shuey organized with 22. Ellis Harris there is a meeting now. Hillman organized year ago with 22; now have 60 members and have purchased location for building. Green Lake—Shuey preached 22 sermons with 17 confessions and eight otherwise. University Place, Seattle, one confession, 6 by letter, one who has been a Baptist minister. $30 raised for Benevolent Association and $50 for hymnals. Hoquiam—Shuey in meeting. Tacoma (Central) F. H. Groom, of Ritzville called as pastor; another strong man for Western Washington. Tacoma (First) 44 additions during April; 1401 at Easter Rally. Elma—Booker Smith has returned from California and accepted the pastorate. Queen Anne, Seattle—four additions during April and will take Home Missionary offering May 10th.

Our convention is to be held in Tacoma June 10th to 21st. We are promised an unusual programme. Three missionaries on vacations from foreign fields are to be here. An Eastern representative of the American Missionary Society and one for the Women's Work, besides our local people. The dedication of the new First Church is planned for the closing day—Lord's Day, the 21st.

As is usual, Tacoma will provide lodging and breakfast. Write me you are coming. Do it now. Let's make this the greatest event in the history of our work. We can do it. We will. We have the greatest plea being made by any people; the Union of all God's people. The Bible our rule of faith and practice, the name of Christ to be worn instead of human names, to speak where the Bible speaks and to be silent where the Bible is silent. The observance of the ordinance of the church as taught in the Bible, the principles of Christianity lived as taught in the word, the Church of Christ instead of any denomination.

This is a great plea and appeals to these Western people who are full of life and energy. They are ready to do great things in religion as well as in other lines. Washington needs the plea of the Disciples. Let the faithful come to Tacoma, June 13-21 and plan great things.

W. A. MOORE, Cor. Sec.

WHERE'S CURLY LOCKS?

O, bring the brush and bring the comb,
For here is little Frowzle-head,
And Father soon is coming home
And must not see a towzle-head!
So we'll brush, brush, brush,
And we'll comb, comb, comb!
Around the finger twirl the hair,
And brush and comb and curl the hair,
Till gone is little Frowzle-head
And Curlylocks is here instead!

—*Emilie Poulsson, in Father and Baby Plays.*

The native Christians of Alaska have set their faces like a flint against the old heathen customs. One old man fled from his village to escape the temptation of a native feast, and walked the beach in front of the mission all night, praying.

From Our Growing Churches

TELEGRAMS.

Uniontown, Pa., May 18—Forty-four accessions yesterday, forty-one confessions. Two hundred in seven days this week. Five hundred and fifty-three to date. Closing reception tonight. Meeting should continue. Greatest awakening in Western Pennsylvania. Sunday school doubled, church doubled and twice as many converts as ever received by our people in one meeting in this state. The church entered heartily into personal work and every other line of activity. The great revival under the leadership of Charles Reign Scoville's evangelistic company has aroused our whole city and country. The greatest meeting of Disciples of Christ in Pennsylvania. Rev. Thomas Penn Ullom has gone to Danville, Ill., to open meeting. Great number of men among the converts. The church insists on continuing the meetings.

J. Walter Carpenter, Pastor.

Hoopeston, Ill., May 17—Seventy added today, forty-six at tonight's invitation. One hundred and ninety-five in first nine days of invitation. Throngs in attendance. Lewis R. Hotaling, pastor; Charles H. Altheide, singer.

William J. Lockhart.

Savannah, Ga., May 17—In conservative, aristocratic Savannah great crowds throng skating rink, which seats twenty-five hundred.. Thirty-six added today.. Roger S. Clark strong, popular pastor.. W. F. Linnt, who has been with me four years, compelled to quit on account of health. J. Ross Miller with me here.

Allen Wilson, Evangelist.

FLORIDA.

DeFuniak Springs—Meeting making good progress. Interest is growing.

CLUTTER AND KNOWLES, Evangelists.

ILLINOIS.

Argenta—We have been having fine meetings here for some weeks past. The work of Eld. L. B. Pickerill and wife, of DeLand, who at present is our minister, is having its effect upon the people and the church life in general. April 12 there were 13 additions. April 26 four more confessions. Sunday afternoon, April 26, seven were baptised. May 10 four more confessions. Four were received into the fellowship and three more baptised.

Peoria—C. C. Sinclair, pastor of Stuart Street Christian Church, Springfield, Ill., closed Sunday, May 10, a very successful meeting at Howett Street Christian Chapel. with twenty-five additions. This is a very difficult field and we cannot give sufficient praise to Brother Sinclair for his splendid services and victory. Despite the heavy rains every day of our meetings we had good audiences. The singing was led by a chorus of our own young people. In every way the church feels greatly encouraged for the work of the future by the earnest, faithful preaching and labors of Brother Sinclair and the successes he has wrought for the Kingdom of God.

WILLIAM PRICE.

WASHINGTON, D. C.

Additions reported at Ministers' meeting: H Street (W. G. Oram), 2 by confession and baptism and 1 by letter. Vermont Avenue (F. D. Power), 4 by baptism and 2 by letter. Ninth Street (Geo. A. Miller), 1 by statement.

CLAUDE C. JONES, Sec'y.

TO THE CHURCHES AND PREACHERS IN THE FIFTH DISTRICT.

Illinois.

The extra work incident to moving to Havana and sickness in my family during the past week prevented my getting the Convention Program in the Illinois news. You will soon receive a copy through the mail.

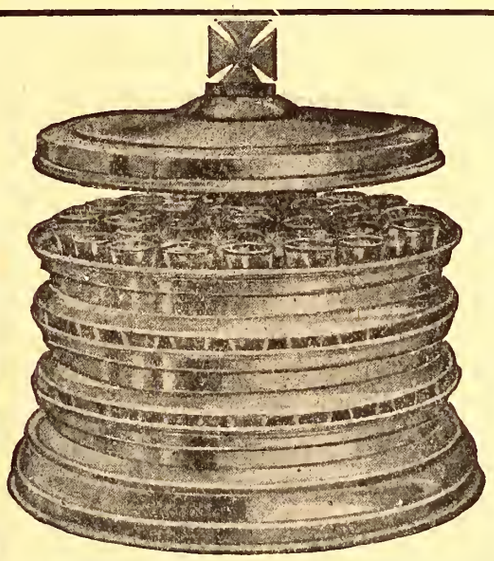
We think that it is a strong program and that it will pay you to come in large delegations. The C. W. B. M. session will be held Tuesday afternoon and evening, June 2. The district program will begin Wednesday morning and close about 4 o'clock on Thursday afternoon.

Herbert L. Willet will make the evening address on Wednesday. Chapin, the place where the convention will be held is easily reached. It is 20 miles west of Jacksonville on the Wabash at the Junction of the Wabash and C. B. &. Q. R. R. Twelve passenger trains pass through Chapin daily over the two roads. Plan to come.

O. C. BOLMAN, Dist. Secretary.

H. J. HOSTETTER, Dist. V.-Pres.

The churches within 100 miles of Havana will hold an all day picnic and fellowship meeting on the beautiful Epworth League Chautauqua grounds the 26th day



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By ALBERT T. CLAY, Ph. D.
Assistant Professor of Semitic Philology and Archeology, and Assistant Curator of the Babylonian Lecture Department of Archeology, University of Pennsylvania

"It is the best book on this subject which American scholarship has yet produced. The mechanical make-up is the best the printer's and binder's art can turn out. It is a pleasure for the eyes to look at, while its contents will richly reward the reader."
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The Stolz Electrophone—A New, Scientific and Practical Invention for Those Who Are Deaf or Partially Deaf—May Now Be Tested in Your Own Home

Deaf or partially deaf people may now make a month's trial of the Stolz Electrophone on payment of a small deposit. This is unusually important news for the deaf, for by this plan the final selection of the one completely satisfactory hearing aid is made easy and inexpensive for everyone.

Mrs. C. Lidecka, 238 12th Ave., Maywood, Ill., wears an Electrophone less conspicuous than eyeglasses.

This new invention U. S. Patents Nos. 858,986 and 855,458, renders unnecessary such clumsy, unsightly and frequently harmful devices as trumpets, horns, tubes, ear drums, fans, etc. It is a tiny electric telephone that fits on the ear, and which, the instant it is applied, magnifies the sound waves in such manner as to cause an astonishing increase in the clearness of all sounds. It overcomes the buzzing, and roaring ear noises, and also so constantly and electrically exercises the vital parts of the ear that, usually, the natural unaided hearing itself is gradually restored.

A MILLIONAIRE'S OPINION

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Write or call at our Chicago office for particulars of our personal test on deposit offer and list of prominent endorsers who will answer inquiries. Physicians cordially invited to investigate. Address or call (call if you can.)

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We also make permanent installations of a special hearing apparatus in churches. This inexpensive device—the Stolz Church Electrophone—enables every deaf member of congregation to hear the proceedings perfectly in any part of the edifice. Write for special booklet on Church Electrophones.

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S. G. HATCH, GEN'L PASS'R AGENT, CHICAGO

of June. Several thousand people attend these annual picnics.

Go to the nearest C. P. & St. L. station and get a round trip ticket to Havana for $1.00

ANOTHER UNION MEETING.

I am in a union meeting here in Southwest City, Mo., a town of 800 to 1,000 population with the Christian, Baptist, Presbyterian and Methodist churches. Brother F. M. O'Neal and wife of Springfield are assisting me as singers and personal workers. We began last Sunday in the Baptist church with an audience which has steadily grown, filling the building. Today we moved into the Presbyterian church, where we have more room and had a full house at both our morning and evening services. In our service today we had a Sunbeam chorus of 80 little folks from the different Bible school classes of the city, beside an adult chorus of 30 singers. Brother and Sister O'Neal are doing splendid work with our chorus classes. Next Sunday we go to the Methodist church, where we will have the largest building in the city and where we will continue our meeting to its close as the Christian church has no church building, they having met with the misfortune of losing theirs by fire some years ago. They are hoping this meeting will enable them to rebuild and if it proves what we are hoping for, we will endeavor to raise money for a new building before we leave the city.

The little band of 20 disciples worshipping here in the Baptist church has had a struggle to maintain an existence since the destruction of their property and only for the Christian courtesies shown them by the other churches of the city, would have long since been dead. Since coming here I have preached nothing but the "Old Jerusalem Gospel," and have not had a single unkind criticism, so far as I know. I am learning more and more that it is not so much what you say as how you say it that affects the people favorably or unfavorably. I am also learning that the fellow who goes about with a chip on his shoulder will usually find some one to knock it off. Meet the people in a spirit of love and though they differ from you in teaching they will meet you in the same spirit. I am open for engagements with churches wanting meetings and will make terms to meet their financial conditions.

S. J. VANCE, Evangelist,
Carthage, Mo.

FOR CHILDREN AT HOME.

Old Jack.

BY PAUL SUTER.

The very first day she was in the country, Ellen saw old Jack. He stood in the middle of the north pasture and bellowed at her, with his head down and two little horns sticking out on either side.

"Would he hurt us if we went in?" Ellen asked, wonderingly.

"He'd eat us right up," answered little

NEW FOR 1908
JOY AND PRAISE
By Wm. J. Kirkpatrick and J. H. Fillmore
More songs in this new book will be sung with enthusiasm and delight than has appeared in any book since Bradbury's time. Specimen pages free. Returnable book sent for examination.
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Georgie, who was only four, but had lived in the country all his life.

"Then I'm not going near him," said Ellen decidedly. "I don't like bulls at all, if that's what they do."

That evening she asked Uncle John whether old Jack was really as bad as Georgie had said. Her uncle nodded his head in a queer way and smiled.

"If you got in front of him when his chain was off, you'd think so. He broke away last summer, and it took three of us to chase him back into the field. I was glad, that day, that I had a good club with me."

"And can he run fast?" Ellen inquired, in an awe-stricken voice.

"If he ever takes after you, you might as well stand still, and wait for him. He'd catch you anyway. But sometimes bulls won't touch a person who doesn't run."

Ellen made up her mind on the spot, that she would never try to find out whether old Jack would touch her or not He was altogether too ugly and bad-tempered to be trifled with. But nearly every morning she would go down to the north pasture to look at him, from a safe place behind the fence.

One morning she went there, as usual, with little Georgie, and old Jack was not to be seen.

"I know why," said Georgie, clapping his hands. "Papa said he was going to sell him, and now he's done it. The mean old thing can't scare us any more."

"Then we can go into that field just the same as any other!" cried Ellen. "I'm so glad, because"—she whispered into Georgie's ear—"Uncle John says there are mushrooms there. Let's look for some right away, so that we can take them back for dinner."

Georgie agreed willingly, and in a trice they were over the fence. Ellen felt as brave as could be, now that old Jack was gone. She peered to right and left on the ground, and presently, sure enough, she saw a round, white mushroom peeping up at her. At the same moment Georgie found one, too, and as they went farther into the field, there were others. Ellen had lifted her pinafore, to serve as a basket and it was really becoming almost full.

Suddenly Georgie dropped the mushroom he had just found with a shriek.

"Look!" he cried. "He was there all the time! He's coming right at us, now!"

Ellen looked toward the other side of the pasture, and there was old Jack! He was coming at a steady trot, with his eyes fixed full upon her and Georgie.

"Run, Georgie!" she shouted; and then she remembered her uncle's words. It was no use to run. "I know what I'll do," she said to herself, with a little tightening of the lips. "I'll stay here; then he won't touch Georgie, even if he does hurt me."

The bull came on, at the same slow trot. Ellen was trembling, but stood her ground bravely. Presently a shout told her that Georgie had reached the fence. A second shout, and—she gave a cry of joy; it was her uncle's voice. In another moment she felt quite indignant, because he was laughing at her, and coming across the field without any hurry at all; and what was stranger still, the bull had stopped and begun to nibble the grass.

"Oh, I'm so glad you came!" Ellen sobbed, with her uncle's arm around her. "Old Jack was coming straight toward us, but I didn't run because I wanted Georgie to reach the fence first."

For reply, Uncle John took her hand and led her right up to the big animal in front of them.

"Do you see who it is?" he asked, mischievously.

Ellen stared a moment; then her tears changed to laughter.

"Why, it's only our old Bessie cow!" she cried. "And I thought I was so brave."

But her uncle was not laughing now. He looked down at her admiringly.

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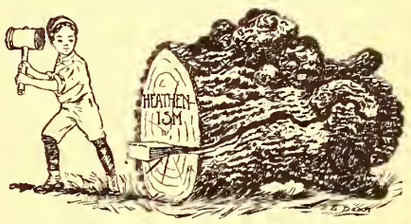

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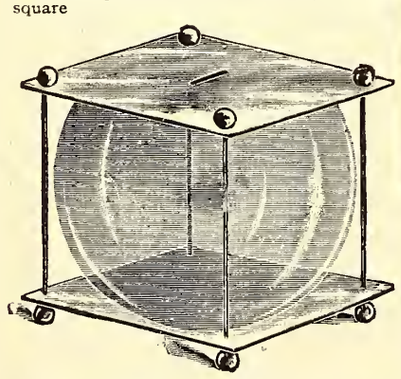

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The Christian Century

Vol. XXV. CHICAGO, ILL., MAY 28, 1908. No. 22

EDITORIAL

DELEGATE CONVENTIONS.

The more the question is pondered and discussed the more apparent it becomes that the plan of making our conventions, district, state and national, delegate bodies, grows in favor. In the development of this sentiment there is no disposition to criticise or underestimate the value of the conventions which have followed the older method. It would have been difficult, perhaps, to provide for any other than merely mass gatherings in earlier times. The churches were not so numerous, and there was fear that there might grow up some centralized power, which was more feared than any disorder that might ensue.

To-day the situation is different. It is clearly seen that our conventions cannot be truly representative unless the churches, which are the units of power in the brotherhood, have some method of expressing themselves. This they can only do when when they send regular delegates to the gatherings, at which the interests of all are considered. As has often been pointed out, our conventions, as at present constituted, are only gatherings called by the missionary societies of such as are interested in missionary work and care to respond to the call. Strictly speaking, they have no voice on any other questions, and if they should wish to speak upon such themes as the destruction of the liquor traffic, the abolition of war, the social redemption of cities, the purification of politics, the improvement of the press, or the reunion of Christendom, they have no speech nor language in which to make themselves understood. If a resolution of this sort is introduced, there is no reason why it should be regarded as a legitimate topic for resolutions in a strictly missionary convention, and any delegate might well protest against its introduction as irrelevant and ungermane material. But even if such a resolution were passed, it would have no value beyond an expression of opinion on the part of the group that happened to be present. It could never be said that the Disciples as a brotherhood had made any expression of opinion on any subject.

But a far more serious side of the question is the responsibility of the churches as to -day felt and as it would be if our conventions were representative. At the present time the churches feel only the mildest sense of interest in the conventions. If the preacher wishes to go and will pay his own expenses and supply his pulpit, there is no particular objection. Few churches think of sending their minister as an act of simple justice and self-expression. If others than the preacher go, it is wholly the result of individual choice. If any of those who should thus chance to go bring back to the church a report of the convention work, it is by accident rather than of set purpose. Thus the church as such feels no responsibility for the welfare of the convention, and only a mild concern to learn anything of what was done.

The representative convention would change all this. Every church in the brotherhood would be expected to send at least one delegate and as many more as its membership would entitle it to have, at the rate, say, of one additional delegate for each two hundred members. It goes with the saying that the minister would naturally be one of the delegates chosen. In most fair-minded churches, when the question was thus brought forcibly and regularly to their attention, the expenses of the minister would be provided. This ought always to be the case. In many instances other members, who by loving and faithful service were entitled to such a privilege, but unable to afford it, could be sent. It would be an epoch in their lives, and in return a blessing to the church. After the convention the inspiration that would be brought to the church by the reports of these members would more than repay it for the cost of their being sent.

But more than all this, the church itself would feel responsible for the purposes, ideals and aims of the convention in a manner quite unknown today. At the present time no church feels that it speaks in these gatherings or that it is in any direct sense obligated by the plans drawn up for the advance of the kingdom. To fill churches with this sense of responsibility would be to quicken the entire brotherhood and bring it into closer and more responsive harmony.

That the sentiment in favor of delegate conventions is growing is evident to even casual observers. Districts and states are incorporating this feature in their constitutions and it is increasingly apparent that such a step in our national convention would be timely, effective and in harmony with our desire to use all our forces in the most direct and fruitful way. Within a year of our centennial, it is time that we left off the garments of childhood and put on those of maturer years.

RALPH WALDO EMERSON'S CONCEPTION OF IMMORTALITY.

It is true labors which are now laid on us for food, raiment, outward interests, cease at the grave. But far deeper wants than those of the body are developed in heaven. There it is that the spirit first becomes truly conscious of its capacities; that truth opens before us in its infinity; that the universe is seen to be a boundless sphere for discovery, for science, for the sense of beauty, for beneficence and for adoration. There new objects to live for, which reduce to nothingness present interests, are constantly unfolded. We must not think of heaven as a stationary community I think of it as a world of stupendous plans and efforts for its own improvement. I think of it as a society passing through successive stages of development, virtue, knowledge, power, by the energy of its own members. Celestial genius is always active to explore the great laws of the creation and the everlasting principles of the mind, to disclose the beautiful in the universe and to discover the means by which every soul may be carried forward. In that world, as in this, there are diversities of intellect; and the highest minds find their happiness and progress in elevating the less improved. There the work of education, which began here, goes on without end; and a diviner philosophy than is taught on earth reveals the spirit to itself, and awakens it to earnest, joyful effort for its own perfection.

THE PATH IN THE WOODLAND.

There's a path leading into the forest,
Where the maples are shady and tall,
Where the midsummer sun cannot enter,
And ever the cool shadows fall;
When my spirit is restless and burning
From the heat and the toil of the day,
I enter and leave care behind me,
And follow the path far away.

In the heart of the woodland I tarry,
Enthralled by the flowers and the trees,
Where the haunts of humanity call not,
In the low whispering notes of the trees;
Discontentment has flown like a shadow,
When the clouds give the sunlight release,
And the silences hold me forever,
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EUGENE CLAY FERGUSON.

Love those above you; they are worthy of your love; love those beneath you, and you will make them so.

Correspondence on the Religious Life

George A. Campbell

The Correspondent: "I was interested in your reflections on Christian Science in last week's CENTURY. The unity of the Christian Science movement has impressed me most favorably One spirit seems to permeate the whole body. This unity, to my mind, is greatly preferable to the discords often found in our more evangelical churches. Can there be any explanation for this unity other than it is the result of the truthfulness of its position"?

The present unity of the Christian Science movement is such which usually characterizes the initial stage of a new religius prpaganda. The devotees of a new cult or a new denomination are invariably brought into very close sympathy with one another. The tenets they have come to profess seem to them to be stimulatingly satisfying, grandly comprehensive, and all explanatory. In their devotion to their faith they eagerly seek the whole world as converts. The spirit of foreign war and of active proselyting assures, at least for a time, an inner unity. Again in the early stages of a religious movement some dominating mind is the mind of all. Christian Science is as yet an autocracy. But such unity will not last. When the democracy of Christian Science begins to calmly think—and the democracy in the long run always asserts itself— it will find that its tenets are not grandly comprehensive nor all-explanatory. In trying to square the experiences of life with its faith it will begin to doubt, deny and disagree. No ultimate unity will be reached on philosophical grounds, much less on grounds of irrational philosophy. The way of unity is the way of love. Christian Science thinking and dividing will be greater than the present autocratic Christian Science. Unity is best; but division is better than death.

The Correspondent: "Why can't all our preachers be 'middle-of-the-road' men? They are not disquieting. What is the need of constantly disturbing the truth? We ought to let well enough alone. I do not like the disturber."

Luther was not a "middle-of-the-road" preacher; nor was Wesley, Calvin, Zwingle, Knox nor Campbell. Christ made a radical departure from the middle-of-the roa of his time. He left it at right angles. Paul followed him. Most of us are in the middle of the road because it is well worn and easy to travel therein. But the unpicked fruit is frequently to one side. It is only as men have left the beaten path that the world has become enriched by discovery.

If I could have my way I would have progress come in the most gradual and peaceable way. I do not like revolutions, or even disputes. I would have religious enlightenment come so imperceptibly to all that there would be constant growth with no jarring noise. This I take it is the middle-of-the-road man.

But history's way is not my way. It has its thunderings and lightnings and its awful cataclysms. I like Luther at this distance; but I think I would not have drawn nearer to him than the outskirts of the crowd when he touched the match to the Papal Bull. After he has proved himself by a hundred years I find myself a follower of Alexander Campbell. I feel, had I heard him, I would have feared to follow his pioneering. He would have appeared too reckless with the sacred accumulations of the past. His logic may have convinced me, but I confess I think would have kept on with the traditional. The movement seems safer when it has gathered numbers. The most of us are poor-sea men. It is only the rare soul that raises the anchor in his home harbor and pushes out upon the sea of infinite reachings. And ah, many of these sail on and on with no compass to guide. On the Infinite Sea will there be a harbor for every daring sailor-soul?

I am growing to pay daily homage to our forefathers. Not that I read them much, for they wrote to a different atmosphere than ours. Their charm to me is that they spoke what was in their hearts, counting not the cost. Their chief value is not in what they said, but the spirit of courage with which they said it. They were outspoken gentlemen. They were honest with themselves and with all men. They were not policy men, but princely men. They were not middle-of-the-road men; but we their followers are. We are the weaker breed. They swung the ax. We run the lawn mowers. They traced and slew the wild beasts of the forest, while we are timid when away from the well traveled road. The spectres of the darkness make us nervous. Where are we to get our strong breed of men from in the future if all the pioneering has been done? Who are the followers of the pioneers of the past? Their descendants who live in palatial homes, or those who are still "blazing paths where highways never ran"?

Our fathers were religious pioneers. May their breed never die!

As our fathers had their problems, we have ours. Ours were not theirs. Ours are our own. We have materials at hand that they never dreamed of. Science and criticism demand readjustments. Since the time of Christ no change in human thought has been commensurate with that which challenges the church today. No preacher who reads and thinks can long ignore this. There must be readjustment.

Discussion and investigation must continue. The way out is not the way of silence. The closed mouth is as dangerous as the rashly-opened mouth. The head cannot be liberal and the tongue conservative. If so the ministry will lose its conscience, and when that goes all that is vital has gone. It is said frequently, "You may believe it, but do not preach it." That advice must be given with discriminate care. Thousands of pulpits lack power today because te vital beliefs thought in the study are not declared in the pulpit. If the preacher is over-zealous about the temper of his audience he may miss the burning message of the truth of God. The pulpit must ever be possessed with the spirit of abandon. It will never have this adjustable spirit if it studiously and determinately seeks to be in the middle of the road, nor if it seeks to follow wayward paths. It is not the truth that needs to be disturbed; but error that ever blocks the way of truth. The Gospel needs a free course in order to be glorified.

Upgoing Through Pain.

One of the elements of our upgoing is pain. The middle-of-the-road adherent fears that his more venturesome brother will be lost in the marshes of doubt; while the latter fears that the former will lose the fulness of life because breathing the dust of the past. Sometimes these two elments are in the same church, and if love does not triumph friction results, and the church of Christ contends over its conceptions of Him. Sometimes father and son are caused to grieve for each other. The faith of the older grows more precious with years; while the younger is reckless in the strength of his youth. We should avoid unnecessary pain. We cannot avoid growth; but growth towards God is always reverential. Reverence exercises great care in its demolishing. It builds before it ears down. But there will be some pain, especially where the accentuation has been placed upon doctrines bound to pass rather than on the satisfying Person who ever abides.

My Father and Son.

I am thinking of two who are most closely related to me, my father, who is ninety, and my son, who is nine. I sometimes wonder if I have caused the former pain because differing from him in some of my religious views. He has never said so. But his religion is everything to him, and the plan of salvation is to him very definite and plain. So it must grieve him sometimes to think I do not see it exactly as he does. He thinks the kingdom has not yet been set up; I think it exists wherever God's will is done in man. He thinks man is not naturally immortal, but becomes so by accepting Christ; I think every man is the child of God and therefore to live alway. He thinks the soul sleeps between death and the resurrection. I believe it goes to God and lives consciously on. He believes the devil is to be chained for a thousand years. I believe his chains are already being forged, by which he is to be chained forever. He believes in the infallible inspiration of the Word. I believe in the inspired prophet and aspostle. He believes that Christ came to satisfy the justice of God. I believe he come as the unrestrained expression of God's heart. Does my father grieve because of my departure from his cherished

doctrines? I suspect he sometimes does. But he also rejolces that we pray together, that the same Christ that we worship is our common hope, and that by His word of life He has kept us to what is moral, earnest and purposeful. It would be painful, indeed, if our differences had caused a weakening of our love for one another; but such is not the case, nor should it ever be. I am a follower of my father, not that I always agree with him, but that I try to be true to my highest light, as he has been during his long life, to his. My view-point, I think, is true; but I shall be satisfied if it proves to be as comforting as my father's and as vital. Will my son move out beyond my firmly held views and some day cause me pain? Will he tear down my theological buildings till through tears I behold them in ruins at my feet? The other day I told him for the first time the story of Jonah. At the conclusion he said: "That is all true, I think, but the whale part." That showed a daring that I thought might mean pain to me when my opinions perchance are all crystallized, and when faith is no longer something to argue about, but to trust for "the last long mile." But if he comes to believe in a Christ that keeps him good, should I grieve if he finds that some of my theological clothes do not fit him?

Let our sentence this week be from Sabatier, "God has no need to be brought back to man and reconciled with him; but it is man who needs to be reconciled to God."

I commend his, "The Atonement."

The Centrality of Palestine

Frank M. Dowling

Geographically and historically considered the position of Palestine was central in the ancient world. Syria, and the figure might have been limited to Palestine, has been called the bridge between Asia and Africa—a bridge with a sea of water on one side and a sea of sand on the other. What individuals, what caravans, what tribes, what armies have crossed that bridge! When the curtain of authentic history is rolled up we see dwellers along the Nile and those who lived between the two great rivers passing and repassing on this bridge. Later on we see Assyrian and Egyptian, then Persian and Egyptian armies surging back and forth over this bridge and drenching it with blood. Whatever exchanges of courtesy took place between the two ancient seats of empire—Egypt and Western Asia—the royal equipage crossed over this bridge. Over this bridge passed the trains of merchants going back and forth between Egypt and Babylonia, and Persia, and even India. And later on, when the continent of Europe became aggressive and pushed her conquests into the Orient, though the figure of the bridge may have to be dropped, Palestine was found to lie in the natural pathway between the west and the east. Perhaps our bridge may be considered as a swinging bridge. Alexander the Great reached Egypt through Palestine, and Napoleon got as far as Palestine on his way to the Euphrates and the Indus, where he had dreams of empire.

I have a feeling that Palestine might more appropriately be called the *hub* than the *bridge*, for in it center the great highways of the ancient world. "All roads lead to Palestine" would be a truer saying than "all roads lead to Rome." There was the road from Damascus to the Mediterranean, the famous "Way of the Sea." The great south road diverged from the "Way of the Sea" at the Lake of Galilee, and was the road into Egypt. The great East Road ran down the valley of Jezreel, crossed the Jordan at Bethshan and stretched away across Gilead into Arabia. The travelers and merchants and armies of three continents passed back and forth along those highways. The life of the world throbbed through those great arteries.

It must be that many would think that I have been making impossible and mutually exclusive claims for Palestine as the providential land. How can it be that one small land could furnish at the same time seclusion from the world and contact with the world? The answer is of the greatest importance. The secret lies in the division of the land into mountain and plain. The highways ran through the plains. The people lived on the hills. The tides of the world's life swept through the great plains of Palestine at the feet of her high and, in some cases, unattractive hills. Judea especially seems like a high, secluded seat reserved by Providence for a people whom he desired to witness the drama which the nations were enacting on the stage of the Palestine plains—and Judea was the home of the real Jews, the seat and center and source of the religious ideas and ideals of the nation.

Since the case I am trying to make out hinges on the explanation I am now making, I feel that my statements should be buttressed by high authority. In my mind George Adam Smith is the highest. I quote from him. "We now see why the Maritime Plain was so famous a war-path. It is really not the whole of Palestine which deserves that name of the bridge between Asia and Africa; it is this level and open coast-land along which the embassies and armies of the two continents passed to and fro, not troubling themselves, unless they were provoked, with the barren and awkward highlands to the east. So Thothmes passed north to the Hittite frontier and the Euphrates. So Rameses came. So, from 740 to 710, Tiglath-Pileser, Shalmaneser, and Sargon swept south across Jordan and Esdraelon to the cities of the Philistines, entering Samaria, whose open gateways they found at Jenin and Kakon, but leaving Judah alone. So, in 701, Sennacherib marched his army to the borders of Egypt, and detached a brigade for the operations on Jerusalem, which Isaiah has so vividly described. So Necho went up to the border of Assyria, and Nebuchadnezzar came down to the border of Egypt. So Cambyses passed and left Judea alone. So Alexander the Great passed between his siege of Tyre and that of Gaza, and passed back from Egypt to Tyre, entering Samaria by the way to punish the inhabitants of Shechem. So the Antiochi from Syria and the Ptolemies from Egypt surged up and down in alternate tides, carrying fire and rapine to each other's borders. From their hills the Jews could watch all the spectacle of war between them and the sea—years before Jerusalem herself was threatened.

It is granted that the Jews, as a nation, failed to grasp the high spiritual character of the kingdom of God. Nevertheless, under the hand of God, they builded more wisely than they knew, for they laid the foundations of the final, the universal religion. Their conception was that the House of the Lord should be established in the top of the mountain, and that all nations should flow into it, as they had seen all nations from the ends of the earth flowing along the roads that skirted their high hills. The true conception was in part the reverse of this, for while the House of the Lord was to be established (and they were establishing it) on the top of the mountain, *it* was to flow out to all the peoples who had passed by under their hills to and from their far-away homes, and to nations yet unborn, for the hill-top vision of their prophets was that Jehovah's name should be great from the rising of the sun even to the going down of the same. So when in the fullness of time the Fulfiller of all that the prophets had spoken and the Founder of the universal religion came into the world, in the supreme moment of his life he said to his disciples, "Go teach all nations."

Pasadena, Cal.

O near lights, and far lights,
And every light a home!
And how they gladden, sadden us
Who late and early roam!
But sad lights and glad lights,
By flash and gleam we speed
Across the darkness to a light
We love, and know, and need!

—*Arthur Stringer.*

Every one who "comes home to God" must first, like the prodigal, "come to himself"; and there is no place like the chamber of quiet thought and prayer for that.—*G. H. Knight.*

God has mercifully cut time into small pieces for us, and given us draughts of sleep to wash them down.

One Day in India

Adelaide Gail Frost

This is no great story; busy people, "very, very busy" people, will not find it paying to read this. It is true in every detail and it is just the day upon which I am writing, not in any way uncommon and yet I sometimes think that never a day passes that does not record its own particular event, distinguishing it from all the other days of the calendar, if we will but look a little beneath the surface. It is March and the morning is like a lovely June morning in Hiram. Some reader may, like me, feel nothing more can be said in nature's praise. My mother's verbena bed is a mass of snow and roses, several beds of pansies are rich with bloom, modest mignonettes and spicy nasturtiums speak of my far away first home. These flowers someway seem to take away something from the sordidness of the life we so frequently see and touch.

It is a sweet Lord's day morning, the girls are preparing for Sunday school, my old woman tells me that my cart has come to take me to make some visits in the town. One of our married daughters, Kumaniya, is going with me because I shall visit some of her friends this morning. Though it is not eight o'clock I must wear my sun-helmet, for the actinic rays of the tropical sun are as busy on Sunday as on other days.

We pass through the busy streets of the town, India's "busy," slow, creaking ox carts with misshapen, top-heavy loads, porcupine loads of bamboos or crooked saplings and crazy twigs, high piled sacks of cotton or wheat or rice, on to the ever sordid scenes of the bazaar. Even on our main streets are unsightlly ruins and heaps of bricks, unbaked save by the sun and crumbling to dust. Dust, dust settling on everything, on the open baskets of flour and sugar and salt, sifting into the bags of grain and spices, sticking to the trays of shiny, greasy sweet-meats. I wonder sometimes if I have ever seen a street where naked brown children do not roll in the dust, where wretched pariah dogs do not thrust their lean, sore decorated bodies near you, where a leper, or a beggar with some disgusting deformity, is not the one who most cordially salutes you! One so often sees the unlovely side of India in the bazaar, life seems so mean, so petty, so poor, so "of the earth-earthy." We turn up a narrow street, we appear to be about to cut off the corner of a broken wall but, as usual, escape and we stop in front of a house well known to us. There is a gunny-sack *portiere,* an old, bent, brown woman, thrusts her head out and bids us welcome. We go in and find a bright girl of twelve, perhaps, two young women, two old ones, and the mother of the twelve year old. There is a young son, too, and a lively baby boy who brings me his broken doll to mend. I tie its head on with the most intricate knot known to me, which the youngster quickly solves and returns my failure to me. In a month, I am informed, one of the girls is to be married. I thought she was married, she was of such an age that courtesy forbade my being inquisitive. A very, very "old maid" for India, being quite sixteen I should say. The older relatives groaned for they told me it would take six hundred rupees ($200), anyway, to marry her, i. e., entertaining the bridegroom's party, etc. I thought of yesterday, when a young teamster told me it would take five hundred rupees to entertain the guests to his sister's wedding, and the combined wages of the rather large family amount to some two dollars a week, at most three dollars. The prospective brides must hear the groaning over the expense of their "marrying off" and this one looks especially bored. I was told I was to be invited to the wedding. We read and sang together (three know how to read now), and when we arose to go we found an embassy from another house, a boy and girl, to ask us to be sure and come to their house. The mother we found looking sad and careworn. They are a good family, the father having a government office. She told me her trouble at once. Her younger brother was insane. She asked me pathetically if insanity were ever curable. She said he was in the Alizarh Indian College and over-study had caused insanity. They hoped so much from him and no money would be spared to effect a cure. We comforted her as best we could and read and sang of our Helper.

My home mail came to me enroute home. How eagerly I always look for my father's handwriting on at least one envelope (and seldom have I been disappointed in my more than ten years in India). The precious letter has come and one from my India mother, Miss Graybiel, and a letter from the Hiram Home-Coming Committee, which makes me feel I have still a little place on the dear old hill. I come home and open my papers, *The Century* and *Evangelist,* while *The Standard,* too, has come to Miss Burgess. How I enjoy your visits, dear CHRISTIAN CENTURY, and of other of our leading journals. Brother Brown did not visit Mahoba; he certainly would have found some of the home periodicals here that are published by our people.

We are glad Bros. Hamilton, Garmong, Huffman and Hall visited us. They brought cheer and courage by their recitals, sermons and compaionship. We are "back numbers" in some respects, we hear little of the great world-doings through our ears and sometimes eyes get tired of looking at the characters of a stranger land. Our brethren need to pray for us that we do not grow narrow and dictatorial. The CHRISTIAN CENTURY has helped me by its visits and by books. We feel our church papers are capable of and in a position to do the cause of missions the greatest good.

The CHRISTIAN CENTURY will believe me when I say that the *Christian Standard* was our library largely on the northern plains when my dear father was a home missionary. It was not the least, but one of the greatest blessings of our remote home. It came in the most brotherly manner with the ever welcome *Christian Evangelist,* and my father took the CHRISTIAN CENTURY's parent, the *Christian Oracle,* from its first number I believe. The three papers were meat for our faith. This is all believed to be apropos of the home mail.

After our eleven o'clock meal, when Miss Burgess and I talked of our mail, I came to my room to find an eager married daughter who had just received a letter from her husband, from whom I had also heard. We met each other with glad tears just back of our eyes because we knew that yearning prayers we had offered every day to God for her husband had been beautifully answered. He had wandered from Jesus and gone to the Hindu sect, the "Arya Sumay." He wrote me a rare letter saying that since two weeks his heart, that he thought could never change, had done so completely; he wants to be Jesus' only. He said: "I have been indeed a prodigal son; I will return poor in truth, save in this world's goods." He is on the electric car line in Caunpore. We will have a praise service tonight for answered prayer.

I spent my afternoon till the four o'clock church service looking over the letters in my rack, that should have been answered before and even now could not be answered, a few kept in that list that were answered years ago, but I keep them that they may warm my heart again.

There were special prayers at church today for the convention in Jubbulpore. The beautiful new Bible College was dedicated last Friday. Mr. Gordon is not here and one of my teachers, a slow young man who preaches, if slowly, shortly.

Our evening meal is over and my letter to the CENTURY done, but the mother and father far away must have their bit and then I must try to go to sleep without thinking too much of outlines of Indian history that must be presented to a class tomorrow. I wish our beloved Prof. Dean had made Indian history a specialty for outline now. He forced us to remember by fine outlines of history lessons. The wars that have devastated this land from the time of Alexander to the Amir of Afganistan are many, the Marathas of Poona and the warlike tribe of Haiderabad; do you knew them?

ADELAIDE GAIL FROST.

These frequent looks of the heart to heaven exceedingly sweeten and sanctify our other employment and diffuse somewhat of heaven through all our actions. Solemn prayer, at fit times, is a visiting of God; but this were a constant walking with Him all the day long, a lodging with Him in the night.—*Robert Leighton.*

Teacher Training Course.

Lesson V. The General Epistles and Revelation

H. L. Willett

The General Epistles include Hebrews, 1 Peter, James, Jude, 2 Peter, 1 John, 2 John and 3 John. They are called General because they were not from one writer like the Epistles of Paul. They were written at various times during the apostolic age. They were probably but a small portion of the correspondence between the first messengers of Jesus and the churches and individuals in whom they were interested. But persecution wrought havoc with the Christian communities, and it is highly probable that much of the correspondence relating to early Christian life has perished.

Hebrews. This Epistle, which in most of the early collections followed the letters of Paul, was in the east attributed to that apostle. But in the western church and in more recent times its non-Pauline character has been fully admitted. It is unfortunate that the Revised Version retains the words which attribute its authorship to Paul through their decision "to leave unchanged the titles given in the Authorized Version." The author is entirely unknown. Conjecture has named Barnabas, Apollos and even Aquilla and Priscilla, but without decision. The epistle was addressed to Jewish Christians, probably in Rome, to point out the relation between the law of Israel and the gospel of Christ. The date was probably somewhere near 80 A. D.

1 Peter. The close resemblance of this epistle in tone and style to the writings of Paul has led some scholars to regard it as the work of a disciple of Paul. But this need not prevent the acceptance of the book as the work of Peter, considering that he may well have been strongly influenced by the work of Paul. The letter was written by Silvanus, or Silas, the former friend and companion of Paul (5:12, cf. Acts 15:40, 1 Thess. 1:1), which may account for any difficulties which seem to stand in the way of its recognition as fully Petrine in character. It seems to have been written from Rome (the "Babylon" of 5:13 is unquestionably a cryptogram for "Rome") about the close of Peter's life (about 65 A. D.) if it is from the hand of the Apostle himself, or 75-85 A. D. if it contains Silvanus' record of Peter's instructions. Its purpose is to strengthen the hearts of believers in a time of persecution.

James. That the author of this brief document was James, the brother of the Lord, has been the tradition of the church for centuries. The importance of this leader of the Jerusalem leader church is noted in several passages (1 Cor. 15:7, Acts 15:13, Gal. 1:19, 2:9-12, Acts 21:18, etc.). The tone of the letter is advisory and practical. It emphasizes the necessity for a good life, which must be the expression of Christian faith. The date has been placed as early as 52 A. D. But there is a tendency at present to regard it as later, perhaps 85 A. D. It was addressed primarily to Jewish Christians ("the twelve tribes of the dispersed Jews"), but its counsels are universal.

Jude. Beyond the tradition that this book was the work of Judas, the brother of James and of the Lord (Matt. 13:55, Mk. 6:3), no conjecture can be made as to its authorship or date. Its references, to the writings of the apostles and to the apocryphal literature (vs. 9, 14, 15) would indicate a somewhat later date, perhaps 85-90 A. D. Its warnings are directed against the danger of following the selfish, sensual and erroneous teachings of false leaders.

2. Peter. Closely following the pattern of Jude, and in its central section practically repeating its words, the book of 2 Peter adds many new and attractive features to the messages already given. That it aims at recognition as the work of the Apostle whose name it bears is shown in 3:2. Of the large amount of later writing, claiming to be the work of the Apostle Peter ("Gospel of Peter," "Apocalypse of Peter," etc.), this work alone seems to have found admission to the New Testament canon. But its opening chapter alone would make it worthy of such honor. Its date may be placed somewhere in the first part of the second century A. D.

1 John. The clear resemblance of style and content between the Gospel of John and the three epistles that bear the name of this apostle have left little doubt that all are from the same source. The First Epistle is a homily of meditation, addressed apparently to the churches of Asia, which were in danger of being led away by false teachings regarding the reality of Christ's incarnation, and by tendencies toward a false sense of wisdom and inattention to the simple moralities of the Christian life. The tradition which assigns these epistles to the last decade of the first century accords best with the facts.

2. John. A brief epistle to some church ("the elect-lady") in Asia Minor, warning against false teachers, and enjoying the commandment of love.

3. John. An epistle to a fellow-worker, Gaius by name, who is commended for his labors, and censuring a certain Diotrephes for his opposition.

Revelation. The book which stands last in our arrangement of the New Testament is an apocalypse, or revelation, of Christian mysteries which only the followers of Jesus are supposed to understand. Jewish writings of this character were very numerous from the times of the Book of Daniel and the Book of Enoch, 165 B. C. to the close of the Jewish state and the end of the first Christian century. They were written in that pictorial and lurid style which employed the figures of beasts, monsters and physical convulsions to represent political and religious events. The purpose of this book is "the revelation of Jesus Christ," in his real power as a ruler of the world, a representation greatly cheering to the persecuted saints in the reigns of Nero and Domition. The great events kept constantly in view in the figurative language of the book are the Neronian persecution of Christians at Rome in 64, 65 A. D., and the overthrow of the Jewish state by the destruction of Jerusalem in 69, 70 A. D. The purpose of the work was to encourage the saints in the midst of their bitter sufferings with the promise of certain overthrow of the wicked world-power of Rome and the triumphant reign of Christ which these terrible events were ushering in. The radical difference between the style and spirit of this book and the Gospel and Epistles which bear the name of John has been accounted for by the view that it was the work of the period 65-70 A. D. ,and thus the first of the Johannie writings. Others place it at the end of the century, and attribute it to "John the Presbyter" or some other writer of the age.

Literature—Steven's "Messages of the Apostles"; Hazard-Fowler, "The Books of the New Testament"; Farrar, "Early Days of Christianity"; Willett and Campbell, "The Teachings of the Books"; Porter, "The Messages of the Apocalyptists."

Questions—1. What are the General Epistles, and why are they so called? 2. What may be said regarding the authorship and purpose of Hebrews? 3. What can you say of 1 Peter? 4. To whom does tradition assign the Epistle of James? 5. What are the characteristics of Jude? 6. What may be said regarding the authorship of 2 Peter? 7. What is the character of 1 John? 8. What were the objects of 2 John and 3 John? 9. Describe the nature and purpose of Revelation.

"TO MAKE THE DAY GO EASY."

By Anna Burnham Bryant.

We looked up as the door opened shyly and the Big Boy entered.

"Don't go!" he said, as we started to move aside a little. "I just stopped to look in and speak to mother as I went by the door. It helps to make the day go easy."

A word, a kiss, a loving look, "to make the day go easy!" Who has not asked or longed for it? There are people whose cordial greeting in the morning is a benediction for the day; brave souls whose words in passing is like a strong and helpful handclasp in its inspiring friendliness. Who would not go out of one's way to meet them of a morning?

We are a needy folk. We go about the streets with set, grim, hungry faces, often not telling our trouble, not even wishing any one to guess it. Yet, all the while, we wish some word would come—"to make the day go easy."

The Sunday School--Reunited*

H. L. Willett

We owe much to the Fourth Gospel for its naratives of Christ's life, which are omitted by the Synoptists. Among these there are none more informing than the two interviews with the disciples in the upper room . It may have been the same place in which the Passover supper was eaten. It may have been the room in which the Pentecostal fervor came upon them. In any event, it was a notable spot in their history.

In spite of the testimony of the morning, and the witness of the two of their number who had been met by Jesus on the Emmaes road, it was hard to believe that he was alive again. Far from the ability to frame a resurrection legend with which to deceive the world, these men were hardly able to believe the truth to which several of their number had become witnesses. They were still timid and persistent. There is no indication that the authorities had any purpose to arrest any of them. The Sanhedrin was quite satisfied to have compassed Jesus' death. Nothing more was to be feared from the heresy which had threatened to lead the nation astray. Yet the disciples were terrified at the mere thought of such a danger, and had shut and locked themselves in seclusion for fear of what might happen.

The Signs.

In such a moment Jesus made himself known to them. At first they hardly knew him. Upon all his post-resurrection appearances there seems to have been a hand of mystery laid. It was only when "he made himself known to them" by familiar word or sign that they knew him. It was the same in this case. First he spoke, as he had done to Mary at the tomb. His familiar voice was enough to bring them certainly. Then "he showed them his hands and his side." Was this the same body he had worn in the flesh? There would seem no doubt left if the wound prints were in the hands and side. Yet St. Francis bore such wounds, by long meditation on the sufferings of the Lord. There are greater wonders in heaven and earth than we can explain, and the life and actions of the Master after his three-days' stay in the sepulchre of Joseph are among them. But by signs like these, his voice and his wounds, he convinced them. "Then were the disciples glad when they recognized the Lord." It is ever so. His voice and his wounds are the proofs of his reality. "My sheep hear my voice," "Behold my hands and my side."

"Hath he marks to lead me to him
If he by my Guide?"
"In his hands and feet are wound-prints,
And his side!"

*International Sunday school lesson for June, 1908. Jesus appears to the apostles, John 20:19-31. Golden text, "Thomas answered and said unto him, my Lord and my God," John 20:28. Memory verses 19:20.

The Commission.

Next came the commission. In each of the four Gospels and in the Book of Acts the great commission of Jesus is recorded. It is not given by any two in the same words, which shows how little either Jesus or the disciples set store by verbal accuracy. Matthew's version emphasizes the triple name. Mark records the dangers of disbelief. Luke bids them tarry in Jerusalem till the signal should be given. John likens the commission of Christ to the disciples to that of the Father given to Christ. The Acts speaks of the widening circles of apostolic preaching. But in all the five versions the central thought is preserved. They were "to go out and preach everywhere that men should repent." It was to be a world-wide evangel.

To make more impressive Jesus' authority, and the endurement of power which they were to receive, he breathed upon them, and bade them receive the Holy Spirit. By this significant figure of action Jesus wished them to understand that only as they caught his spirit, gained his point of view, and were filled with his passion, could they do his work. They were to go forth as his representatives. It was theirs to announce in his name the terms on which the pardon of sin could be secured. Not that they had any authority to perform any act of absolution. "Who can forgive sins but God alone?" And not even God can forgive sins unless the sinner, with penitence and prayer, accepts the divine assistance in regaining character. Pardon is not a legal act which sets a man free from the penalties of sin. It is rather the condition of Christ-likeness which roots sin out of life by the grace of God. The apostles were not ecclesiastics, with powers to legislate, to absolve, to command. Much less could they convey to any successors in a hierarchy any such powers. They were "witnesses" for Christ, that, and nothing more, and their words have just the authority which their nearness to Christ and their single-minded devotion to his will gave them.

Thomas.

The sort of men who made up the company of disciples is admirably illustrated in the case of Thomas. He was a raw, untrained, matter-of-fact sort of man. Neither the death of Christ nor the Day of Pentecost changed this. It is the Fourth Gospel that gives Thomas his real character among the disciples of Jesus. He had boldly advised the rest to go up to Jerusalem and die with the Lord, when he told them of his danger. When Jesus spoke of his departure from them, Thomas, the man of fact, with little imagination, but a great wish to find reality, said, "Lord, we know not whither thou goest; how can we know the way?" So now once more he appears as the one to insist on plain, ocular proofs that the Master is alive again. He would not believe the good news. He was no "doubter" in the sense that he set himself against evidence. The "doubter" does not want evidence. He wants to be free to disbelieve; not so Thomas. He was eager to find the truth. The Gospel asks no better type of mind than this, so far as its proofs are concerned. It only asks the attention which men of the Thomas type are so ready to give, and it is abundantly able to make good its claims.

The Confession.

But do you suppose that Thomas actally put Jesus to the test? Can you imagine him, on that second Sunday evening, walking up with cool and calculating accuracy to examine the wounds of the Lord? Rather, in an agony of joy and reverence must he have flung himself at Jesus' feet, crying, "My Lord and my God." Jesus knew that all could not see as Thomas did, and he prized the mind that occupied higher proofs than the physical. Yet the men of the Thomas sort are a great host to-day. They have not much of an eye for the unseen. They are not gifted with religious emotion. But all at least can discern the wound-prints in the body of the Son of Man, and by that evidence win the life which is not faithless but believing.

Many other signs! Yes, truly, for our Gospels are brief, and the life of Christ was crowded with works of good. Yet these few we have, and they are enough. The life of the Lord has never yet been written, and it never will be save in the great book of the World Redeemed, where every transformed life is a page, and every century of Christian triumph a chapter. In comparison with that weighty volume how few and brief are these pages of the Gospels. Yet they are enough, for they "are written that we may believe that Jesus is the Messiah, the Son of God, and that believing ye may have life in his name."

Daily Readings.

M. Appearing to the Disciples. John 20:19-31. T. Appearing in Galilee. Matt. 28:1-17. W. Appearing to the eleven. Mark 16:9-14. T. Appearing to the two. Luke 24:13-35. F. Appearing in the midst. Luke 24:36-43. S. Appearing unto many. 1 Cor. 15:1-12. S. Appearing during forty days. Acts 1:1-12.

Prayer is more than a kneeling and asking something from God—much more. What we need is to get into the presence of God. We want the hallowing touch of God's own hand and the light of His countenance. Tarrying in His presence, we must have the breath of God breathed into us again, renewing the life which He created at the first.—*Mark Guy Pearse.*

He who will not believe what he cannot see sees nothing worth believing.

It's no use to talk of being holy if His Presence does not make you happy.

The Prayer Meeting--Willing to be Bound

Topic for June 10. Acts 21:8-14; Phil. 3:4-14

Silas Jones

Willing to Be Bound.

Topic, June 10: Acts 21:8-14; Phil. 3:4-14.

Who is this man that announces so firmly his readiness to be bound? What does he expect to accomplish by his bondage? What are his motives? These questions being answered, the benefit of his example will accrue to us by way of warning or incitement to the emulation of his virtues. Fools and fanatics have been subjected to humiliation and indignity, and have gloried in their disgrace and suffering. Prophets of God have been stoned and killed by the men whom they were sent to benefit. Where does Paul belong?

A Free Man.

Paul was free-born. The spirit of a free man was his by right of inheritance. He jealously guarded his right to think and act for himself. The breath of tyranny stirred his soul to wrath. His Roman citizenship and his Jewish birth admonished him not to be brought into bondage to any man or institution. Had he been born a slave, his resentment might not have been kindled at the thought of the treatment awaiting him at the hands of his countrymen, for its outrageous character could not have been understood by one of slavish spirit. They who have rights and dare maintain them feel the thrill of noble resolve and utter abandon to high ideals when they read that Paul counted not his life dear unto himself that he might fully accomplish the work of a man.

"For the Name of the Lord Jesus."

We have said that Paul was a free man. He makes this claim for himself. He also speaks of himself as a slave. He was free because he was a slave. In Jesus he found all that he aspired to be. And not only so, he received from Jesus the assistance he needed for the realization of his ideals. Such enslavement as he accepted is the truest freedom. There is no room in a life bound for Christ for cherishing any but the purest sentiments. Abstract right has no meaning for the disciple of Christ. He sees men and their needs, and he comes to a knowledge of duty. He learns of God and the solemn obligations arising out of man's relation to God are impressed upon him. He cannot be an individualist, for what he does is done for the name of the Lord Jesus.

Ministering Unto the Saints.

Sectarianism showed itself early in the history of the church. There were among the disciples of the first generation some who insisted on terms of salvation which the Lord had not commanded. They were Jews and bitter enemies of Paul, whom they denounced as a traitor to the faith of the fathers because he taught that men were saved by faith and not by works of law. There was danger of serious division in the church. Paul was going to Jerusalem with alms from the Gentiles for the poor disciples in Jerusalem that he might not only relieve the distressed, but also promote unity among brethren by exhibiting the fruits of the spirit in the hearts of Gentiles. He knew there was danger in the city. The unbelieving Jews were greatly incensed against him, and sought a favorable opportunity to murder him. Under ordinary circumstances he would not have put his life in jeopardy. He was daring, but not reckless. But when the peace and unity of the church required his presence in Jerusalem, he was ready for whatever might befall.

Christian Endeavor--True Penitence

Topic for June 7. Psalm 51

Repentance cannot undo the sin of which we repent. David had procured Uriah's death. His repentance for what he had done did not restore Uriah to life. Matthew tells us that Judas repented of his betrayal of Jesus, but his repentance did not secure Jesus' release, or save the innocent One whom he had betrayed. And our repentance cannot undo the effects of sin—it cannot atone for the guilt of it. Our sorrow that we did wrong cannot reach back to the wrong and absolve the evil of it, and then follow it along its track of influence upon our own character, which it has alienated from God, and overcome that separation and bring us back to God in right relations again. Penitence can prepare the way for God to do all that can be done to undo and atone for sin, but only God can undo and atone, and God can act only through truly repentant souls. What is true penitence?

True penitence is sorrow for our sins. It is real sorrow. It does not look for excuses, for palliation, for defects or faults in those against whom we sinned, or for sins of theirs which we make the justification of ours. It does not say, "Others have done as bad. It does not console itself, "Oh, well, it is inevitable that such things should happen, but time will make me feel all right. I shall forget the sting and shame of it." It does not say, "Oh, God has made us so, and he will not be severe." It sorrows with a sincere and honest sorrow, and knows that it deserves nothing but judgment.

True penitence is humility. It does not say, "Once doesn't matter, and was perhaps necessary to put me on my guard. Now that I am experienced, I shall not fall again; I have learned how to stand firmly now." Oh, no, it knows that it will fall again in the same way, or in some new way, just as disastrously, unless there is help from above and it distrusts itself and leans on God, and says, "Lord, unless thou hold me, I shall not stand."—*R. E. Speer.*

Incidents and Illustrations.

The portrait of Dante, painted upon the walls of the Bargello, at Florence, for many years was supposed to have utterly perished. But an artist, determined to find it again, went into the palace where tradition said it had been painted. The room was then a storehouse for lumber and straw, the walls covered with dirty whitewash. He cleansed the whitewash from the wall, and outlines and colors began to reappear, until at last the face of the poet was revealed. Christ came to restore the defaced, but not effaced, image of God in man.—*Missionary Review.*

A man came to an evangelist desiring relief from a guilty conscience. He related an awful story of sin and said, "Sir, I want God's pardon." The evangelist told him that he must make an honest attempt to undo the past. "But," said the man, "that will mean prison, and it may mean prison for life." The evangelist replied, "It will do no good to talk about pardon and peace as long as there is wrong to be righted." And true penitence would not have it otherwise.

For Daily Reading.

Monday, June 1: Repentance is sorrow, Acts 2:37-38; *Tuesday,* June 2, Repentance is humility, James 4:8-10; *Wednesday,* June 3, It involves confession, Lev. 26: 40-42; *Thursday,* June 4, It bears fruit, Matt. 3:4-9; *Friday,* June 5, It is turning from sin, 2 Chron 6:24-27; *Saturday,* June 6, It leads to God, Acts 3:14-19; *Sunday,* June 7, Topic, Songs of the Heart, VI. What is true penitence? Ps. 51. (Consecration meeting.)

Perhaps I do not know what I was made for; but one thing I certainly never was made for, and that is to put principles on and off at the dictation of a party, as a lackey changes his livery at his master's command.—*Horace Mann.*

Two Birds with One Stone—Mrs. Benham—"What are you going to do with that hair-restorer?"

Benham—"I'm going to use a little on my head and the rest on that hair mattress of yours."—*New York Press.*

With The Workers

F. L. Moore is the new preacher at Abingdon, Ill.

Ira E. Carney has taken the work at Orange Center, Iowa.

C. E. Dunkleberger has accepted the Audobon (Iowa) pastorate. He goes from Cumberland and Bethel.

W. L. Harris has entered upon his second year with the church at Lyons, Kans., where every department is advancing.

W. L. Porterfield, of Pasadena, Cal., has been elected a member of the International Sunday School Committee.

B. F. Wilson has accepted a call from the Church of Christ at Lancaster, Tex., and will move his family there at once.

M. D. Adams, missionary of the Foreign Society, so long stationed at Bilaspur, India, has reached Hiram, Ohio, to join his family.

W. A. Taylor, of Bowen, Ill., reports progress in the new church. The foundation is completed, and the carpenters have the frame-work looming up.

Bro. Cory reports more fires at Colchester, Ill., and says people are afraid to assemble in the opera house, where they are meeting until they can rebuild.

The church at Flanagan, Ill., will hold a four weeks' meeting in September. J. R. Golden will preach. Charles E. McVay of Benkelman, Neb., will sing.

A feature of the program of the Iowa state convention will be the presentation of an Alexander Campbell life-size painting at the State Historical building.

W. A. Haynes will close his work at Mt. Sterling, Ill., about August 1. Any church that is thoroughly alive and missionary, may correspond with him if it so desires.

Last year the Sunday schools gave the Foreign Society $77,000 on Children's Day. It is hoped, and some dare even to believe, that they will give $100,000 this year. May it be so.

Camp Point, Ill., will enlarge by building a men's class-room. The ladies have decided to decorate the interior of the main building. Both improvements are needed.

N. B. McGhee reports one confession at Lordsburg, N. M. He will close his work at that place in July, and a young married man will be wanted to succeed him. Write to Miss Elizabeth Swan.

W. Y. Allen has entered upon his work at Ft. Scott, Kans., having recently left Salem, Ind. Good audiences greeted him. The young people have been reorganized, and prospects are bright.

It is hoped to remove entirely the mortgage on the church at Upper Troy, N. Y., before July 1. The debt has just been reduced to $300. J. S. Raum, the minister there, will be available for one or more meetings in the autumn.

J. C. Mullins is happy in the beginning of his labors as pastor of the new church in Oak Park, Ill.

Miss Irene Milleson, 23 Irving street, West Somerville, Mass., desires to begin work as a singing evangelist. Address her for terms.

The church at Alexandria, Ind., which has had a remarkable growth during the last nine months, has given its pastor, Wilhelm Grant Smith, a call for three years more with an increase of $150 in salary.

J. F. Ryan is to close a three years' ministry with the church at Quaker City, O., on May 31. During this period the church has made substantial advancement, and every department is in a healthy condition.

On each of the last two Sundays before April 27 there was one confession at Monmouth, Ore. E. C. Wigmore has been the minister there, faithful and efficient, but was to close his work on May 12, to begin at Springfield.

The annual meeting of Central Church, Syracuse, N. Y., was held last week. The church raised during the past year $5455.49. About $600 was given for missions. Joseph A. Serena is the earnest and capable minister.

A great company of new missionaries of the Foreign Society will sail from San Francisco September 15, on the good ship "Mongolia." There will also be a number of missionaries returning to the mission fields from their furloughs.

T. L. Reed was called to Chapin, Ill., to succeed Bro. Porter, who is now at Macon City. He finds the work in good condition and the future outlook hopeful. His family will remove to the new field as soon as the school term is out.

Andrew J. Adams, of Wenatchee, Washington, reports their building too small and the work still growing. There are seventy people in the teacher training course. He recently held a short meeting at Quincy, where a church of twenty will be organized.

The Christian church at Lindsay, Okla., a thriving new town in the richest section of the new state, is in want of a good pastor for full time. Permanent home and unlimited opportunity for the right man. Address President Board, Christian church, Lindsay, Okla.

G. W. Zink, of Loami, Ill., has closed a profitable meeting with the church at Cantrall. The old church at Cantrall has just closed its eighty-eighth year under the leadership of Lewis P. Fisher. Thirty have been added to the membership, $50 raised for missions, and the saloon driven out of the town.

A large part of the $50,000 pledged one year ago by Mr. Robert Stockton for a new building for the Christian Orphans' Home, St. Louis, has been paid to the contractors. The building will be completed in about three months. It is a beautiful building, perfectly modern. It ought to be the pride of the whole Brotherhood of the Christian Church. When completed this building with grounds will cost in the neighborhood of $100,000.

The National Benevolent Association has a fine wheat farm in Barton Co., Kansas, for sale. Barton county is seven times the banner county for wheat. 20 acres of this land is in the village of Dundee, eight and one-half miles west of Great Bend, Kans. The whole tract, 130 acres, is adapted to the growing of any kind of grain and alfalfa. It can be had at $60 per acre by applying to Mosbarger & Gilbert, Pawnee Rock, Kans.

Our foreign work is on the threshold of a great advance. The missionaries have planted the seed, often in tears and pain. Now the harvest is springing forth. From every land comes encouraging news. At Bolenge, Africa, 133 have been baptized since last summer. There are 1,000 in the Sunday school at this point. Nearly 1,000 were added to the church in the Philippines last year by our missionaries; there will be still more this year. Our missionaries in Japan report baptisms con-

(*Continued on next page.*)

DR. TALKS OF FOOD.

President of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out, and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured, and may thereby know the facts as to its true worth." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

stantly. Great numbers are being added also in India. The gains are much more rapid in heathen lands than at home in proportion to our membership at home and abroad. A great and better day is surely dawning.

June 9-11 is the date of the conventnion for the Seventh District of Illinois. Large delegations are expected by the church in Salem where the meeting will be held.

While the Easter offering has run somewhat ahead of last year, it has not kept pace with the growing needs. Many Bible Schools have seemingly turned a deaf ear to the orphans' cry. How can these schools look up and invoke the blessing of our Lord when they have said to his suffering little ones, "Be ye warmed and be ye filled"? Let all of our Bible schools have fellowship with our Master in this beautiful ministry and then they may confidently expect His blessing. He that hath pity on the Lord lendeth to the poor.

BETHANY CHURCH, LINCOLN, NEB.

The church here has been greatly uplifted recently by the visit of Brother Warren, our Centennial Secretary, and Dr. and Mrs. Dye, of Belengi, Africa. Brother Warren was with us on the first Sunday in May, and gave his great address on "Tithing." At the conclusion of the discourse, more than one hundred signed their names either as being already tithers or as willing to be tithers in the future. This gives us a hundred members and more who are tithing their incomes for the Master's work. Brother Warren has a great message, and any church can count itself fortunate that enjoys a visit from him.

Dr. and Mrs. Dye have just gone away from us, and they have left behind them a benediction which can neither be described nor imagined. They both addressed our people on more than one occasion. They have a wonderful story to tell, and it is one that quickens the spiritual life in a marked degree. We have a half dozen more student volunteers as a result of their visit with us. Mrs. Dye is the representative of the University church on the foreign field, and we are glad to have such a woman as Mrs. Dye representing this institution and church in the land of Africa.

We are soon to begin work on the new church building. It is to be of the Greek Temple style of architecture, built of brick with press brick finish, and is to have a seating capacity of fifteen hundred, exclusive of the Sunday School Department which will be complete in equipment and accommodate an audience of one thousand or more.

The work of Cotner University this year is beyond that of any other year of its history, and great things are yet ahead. Wonderful consecration and sacrifice are to be found on every hand. Victory is ours.

H. O. PRITCHARD,
Minister of University Church.

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ILLINOIS FIRST DISTRICT CONVENTION.

The most successful convention of the Disciples ever held in northern Illinois closed at Freeport on Thursday evening of this week.

The attendance was large and the delegates enthusiastic. The treasury reported a comfortable balance, and the year's work reported by the Secretary a very satisfactory one. The program was made interesting through the presence of such men as State President H. L. Willett, Parker Stockdale, J. Fred Jones, C. G. Kindred, H. H. Peters and others. Freeport took good care of the convention through the co-operation and help of our religious neighbors. The church here is only a mission, having been organized less than two years ago. It has been supported in the past by the District largely, but the cheering news was brought us by Bro. Jones, State Secretary, that the First church at Bloomington has made us its Living Link. This gives us much courage and hope. The opportunity to build up a strong church here in this city of 20,000 is one of the greatest openings in the country. The door is open through the influence largely of the great sanitarium here, at the head of which is Dr. J. T. White, a Disciple of old Missouri stock, whose dream of years has been to build up a great institution on the lines of the Battle Creek Sanitarium. The great hosts of friends of the institution among the very best people of the city give us a prestige and a hearing in our church work that we could not otherwise have at the start. The District Convention voted to continue support to this place, which in addition to the Bloomington help will make it possible for us to plan and carry forward a number of things for the increase of the church.

The officers for the coming year were elected as follows: President, J. M. Ross, Walnut; Vice-President, Judge H. M. Trimble, Princeton; Secretary, D. F. Seyster, Lanark. Board members, George A. Potter, Erie; Daniel Wolf, Polo; David Wolf, Lanark; Bible School Superintendent, Mamie Hoover, Sterling; C. E. Superintendent, Guy L. Zerby, Tampico.

Everything was harmonious from start to finish in the convention, and the work of the new year is entered with great hopefulness.

F. W. EMERSON.
Freeport, Ill.

The evidence of the senses is good, but that of the soul is stronger.

A CHEERFUL LETTER FROM LU CHEO FU, CHINA

We are glad to report four more baptisms here. Two of them are young men, medical students. This makes nine conversions recently.

Dr. Butchart has a staff of two graduate assistants and seven students, all of whom are Christians except one, and he is just a recent addition. He is a very promising young man, and will probably believe the Gospel when he has heard more of it.

The medical work this year has surpassed all former records. In eleven months there have been 28,600 treatments and 1,035 out-visits. When the number for April is added to this, there will be over 30,000. Think of 315 in one day! Two days this spring the number went over 300. The daily average for the month of March was 177.

The hospital is crowded with patients, and many are turned away because there is no place for them. Those who are accommodated are sent away as soon as possible to make room for others. The gate-house has been turned into a ward, and four men are sleeping there. The hospital needs to be enlarged and the force increased to meet present and future needs.

The hospital brings many callers to our home. The high-class ladies are not will-

(*Continued on next page.*)

FLY TO PIECES.
The Effect of Coffee on Highly Organized People.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffe, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I never had any trouble since." "There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

ing to come to the clinics and mingle with the common people, so they come up to our home. These, with many who come over from the clinic, and others who come only to call, make my work of entertaining very heavy. There have been 550 in less than six months.

The doctor is almost swamped with work, and the demands are very heavy upon him. His strength is not equal to them. NELLIE D. BUTCHART,

Lu Cheo Fu, China, April 6, 1908.

AN ENCOURAGING RESPONSE TO THE ORPHAN'S CRY.

The returns from the Easter offering for the first four weeks of this year show an encouraging gain over the corresponding time last year. Several Bible schools have made gratifying gains.

The following list is made up from the early reports:

	1907.	1908.
Longmont, Colo.	$ 6.50	$ 14.00
Fresno, Cal.	19.40	36.63
St. Petersburg, Fla.	.80	12.18
Bethel, Ill., near Emden.	10.60	30.00
Carbondale, Ill.	25.07	41.05
Centralia, Ill.	25.00	60.61
Denver, Ill.	17.65	65.63
Fairfield, Ill.	4.58	31.71
Marion, Ill.	31.50	50.00
Sandoval, Ill.	10.25	25.26
Tampico, Ill.	3.70	25.32
Fairfield, Ia.	4.29	14.08
Sloan, Ia.	3.41	21.50
Jeffersonville, Ind.	5.75	19.40
Logansport, Ind.	6.60	20.00
Hutchinson, Kans.	11.32	20.00
Reserve, Kans.	16.30	37.00
Farmington, Mo.	16.50	48.52
Hannibal, Mo.	57.00	92.58
Linwood Ch., Kansas City	19.28	25.62
Lawson, Mo.	77.00	34.06
Marshall, Mo.	54.00	96.48
Mexico, Mo.	50.00	60.00
Sedalia, Mo.	43.47	130.00
St. Louis, Hamilton Ave.	67.44	201.53
Union Ave.	505.00	613.00
Fourth	53.00	100.00
Pleasant Grove, Minn.	10.00	30.00
Fairbury, Neb.	28.84	52.86
Syracuse, N. Y.	2.40	17.26
Perry, Ohio.	2.55	20.46
Bluefield, W. Va.	5.50	26.20

The following Bible schools have entered our family of Life Lines through the Easter offering:

Marshall, Mo., Farmington, Mo., Columbus, Ind., Abingdon, Ill.

These, by contributing one hundred dollars per year, furnish the entire support of a child or aged dependent Disciple. The old Life Lines all remain, and so the number of those who bear one another's burdens in fulfillment of the law of Christ continues to grow.

The need is great. Many of our Lord's suffering little ones stand knocking for admission to the sheltering protection of Christian love. The Master's appeal through them has remained unanswered because of the lack of funds.

Every Bible school in the brotherhood should have fellowship in this holy ministry. To neglect the cry of the orphan is surely to neglect Christ, no matter what else may be done. It is not too late. Let at least one service of the year and one offering be given in pity for the poor.

A SECOND CHANCE

Children's Day, June 7, affords a second chance to the members and churches that are not satisfied with the offerings they made in March. There ought to be about two thousand five hundred of these churches, and this divine dissatisfaction ought to be stirring in the hearts of ten thousands of Disciples. Remember these two offerings must maintain the work for a whole year. Remember this is the year before the Centennial. Fifty new missionaries are to be sent out. Consider also that your total missionary offerings are such a small part of your aggregate expenses for the year that to plead the financial depression for reducing or failing to increase them would be actually trifling with a sacred matter.

But there are two or three thousand other churches and some more hundreds of thousands of Disciples that gave nothing at all in March. They missed the first missionary chance of the year entirely. Let them seize the second chance that Children's Day offers. On the same day make a separte offering from the church, that both church and Bible school may be represented in the reports of the year. The same agitation, the same house-to-house canvass, and the same interest will produce both offerings. Get up a friendly rivalry among the classes of the school, and between the Bible school and the church. Let us have no six-foot men hiding behind kindergarten children when the Lord's supreme command is being proclaimed. Thank God for the second chance, and do your duty.

W. R. WARREN, Centennial Sec.

Sincere doubters do not advertise their difficulties.

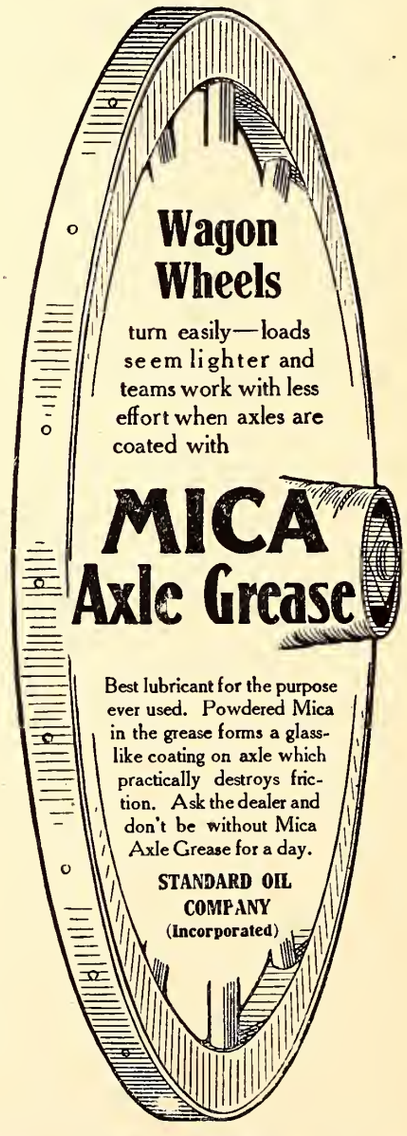
NEW KANSAS CHURCH.

Last week I organized a congregation of Disciples in Coldwater, elected a building committee and raised nearly half enough money to build a church. We have never had an organization in Coldwater, a growing county seat town.

ELGAR W. ALLEN,

Wichita, Kansas.

Only dead intellects confuse doubt and denial.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From Our Growing Churches

CANADA.

Mimedosa: In the largest meeting ever held in this city there have been 50 additions.

H. GORDON BENNETT, Evangelist.

COLORADO.

Grand Junction—Two additions May 17.

J. H. MCCARTNEY.

ILLINOIS.

Carbondale—There were six confessions and baptisms here to-day.

J. W. KERNS, Minister.

Chicago—George H. Brown and the First Christian church of Charleston, Ill., have 279 additions since the Union meeting led by William Sunday. The house was filled at a reception given the new converts last Tuesday night. Many will take Bible study. The officers of the church have voted Bro. Brown a substantial and merited increase in salary. Four hundred and eighty-five attended Sunday school May 10. WILL F. SHAW.

INDIANA.

Morocco: The three weeks' meeting closed with 30 accessions, all but two by confession. A reception was held on the Monday night following, which was largely attended. Interest in church work greatly helped by the service of meetings.

G. B. STEWARD.

OHIO.

Salem—The work at the First Christian church, Salem, O., is in a prosperous condition. All departments of the work are enjoying a healthful growth. The congregation under its new pastorate is looking towards larger things. The services are unusually well attended. There have been nine additions of late, all by letter or statement. Evangelist Percy Wilson and wife were among the number. The Bible school is doing great work. The average attendance is close around the four hundred mark. The pastor has worked up a class of thirty, none of which were in the school. This is an organized class, meeting all the requirements of the International Association. Name, The Twentieth Century Class; motto, What Others Have Done, We Will Wo; aim, One Hundred Members. We also have a strong class in training for service. About sixty are taking this work. The other auxiliaries of the congregation are likewise in good condition. The C. W. B. M. has had several valuable accessions of late. They now mourn, with their great sisterhood, the loss of their loved and honorable leader, Mrs. Moses. The pastor and his wife have been graciously received by the church and city. We have great hope for the future. J. W. REYNOLDS.

VIRGINIA.

Richmond—Will close here to-night. Forty added thus far. Others will come. Begin at Petersburg, May 17. Miss Hall, Wheeling, is singing. Open date for June 10. O. D. MAPLE, Evangelist.

WASHINGTON, D. C.

Reports at ministers' meeting, Vermont Ave. (F. D. Power), 1 by letter; Vienna (Thos. Wood), 1 by letter; Ninth Street (Geo. A. Miller), 3 confessions and 2 by letter. Thos. Wood has taken charge of Antioch Church, Vienna. The writer leaves 34th Street Church about June 1, to take charge of the work at New Bern, North Carolina. The fellowship in Washington has been delightful. Our pastors here are capable and godly men. We leave the work at 34th Street in good condition.

CLAUDE C. JONES, Sec.

RECORD-BREAKING OFFERING.

The First Church of Christ, Birmingham, Ala., A. R. Hoore, minister, made its offering for home missions Sunday, May 17. W. J. Wright, corresponding secretary, was present and spoke on, "The Work of American Evangelization." There was a large and enthusiastic congregation present. The offering in cash and pledges amounted to $1,300. This, so far as we know, breaks the record for home missionary offerings by ou rchurches. It is a remarkable offering in different ways. First, it is more than $3 per member for the entire church. Second, it was made at a most inopportune time. Birmingham is dependent on one great interest, steel manufacturing. Beginning with the financial depression last autumn, the mines, blast furnaces and steel plants have been shut down, and at the time of this offering but twenty-five per cent of them were in operation. For months there have been thousands of idle men in the city. Still further, the price of pig iron, which is the base of Birmingham's prosperity, is but $11.50 per ton now, as against $18.50 one year ago.

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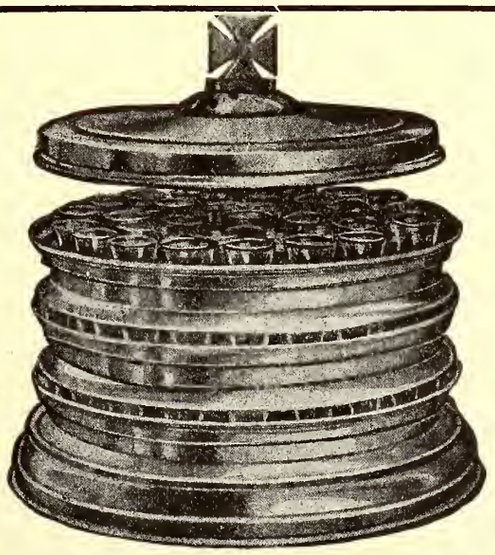

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The congregation is not a wealthy one, but to the contary is comparatively poor. Young men and women who work hard for small wages gave with amazing liberality in this home missionary offering. The secret of it all is a church well taught and trained by a man who believes the dictum of our Master, "It is more blessed to give than receive." The congregation is given every possible opportunity of hearing what is being done in the mission fields. They respond because they have knowledge and knowledge has quickened interest, and interest has developed into enthusiasm.

Here is an example worthy of imitation by hundreds of our congregations. Not a few of our churches are able to give dollars where the Birmingham church is able to give dimes. May this splendid example either shame of inspire them into doing their whole duty in America's evangelization.

A vast number of our churches have not sent their offerings for home missions. Our need is imperative. Take the offering and forward it promptly to the American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

THE OFFERING FOR HOME MISSIONS

Thus far during May one hundred and forty-five churches which sent nothing last year have sent offerings. Larger offerings than were sent last year have come to us one hundred and sixteen churches. On the while twelve congregations have sent exactfrom one hundred and sixteen churches, ly the same amount as last year. On the other hand one hundred and thirty-eight churches have sent smaller contributions than last year.

The large churches have hardly commenced to remit. Messages have come from them telling that they are holding ing them for further offerings from members. When these big offerings begin to come we hope that our receipts will sweep far in excess of last year. At present the whole tendency is to fall behind.

If you have not taken the offering, do it at once, and remit promptly to the American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

WM. J. WRIGHT, Cor. Sec.

FOR THE ORPHANS.

The National Benevolent Association has just received an annuity of $4,500. The names of the good man and wife who made this splendid offering to the work of the Gospel of the Helping Hand will be withheld for the present. They will be announced later. The Benevolent Association feels especially gratified at this additional testimony to the value and stability of its work. These good people are giving practically their all. They are deeply interested in the beautiful work of caring for the orphan, and especially in caring for the aged, homeless Disciple. They want fellowship with Christ in the care of his suffering little ones. They have

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THOMAS McBRIDE MORGAN.

Elder Thomas McBride Morgan, who for more than forty years was a faithful minister of the Word, passed away Sunday, May 10. Brother Morgan was born May 9, 1842, in Davis county, Missouri. He was married to Rachel Barnes in the State of Kansas in 1863. It was the next year after his marriage that he began in the same state to declare the unsearchable riches, and he has been actively engaged in the ministry nearly ever since. In 1875 he moved to Coos county, Oregon, and since that time has preached in Oregon, Washington, Idaho and California. Among the churches which he organized are those at Dayton, Eden Valley, Washington, and Junction City, Ore. He has ministered to the churches at Amity, Roseberg, Coakwell City, Bethel, Pleasant Hill and Cottage Grove, Oregon; Moscow, Idaho; Pomeroy and Covello, Wash.: Coralitos and Paso Robles, Cal. His last work was at Paso Robles, Cal. For several years he has considered Santa Cruz., Cal., his home. He had just closed a splendid work at Paso Robles, and had been home but a few days when he suddenly died.

His was a very fruitful ministry, and it was a great pleasure to hear his stories of the pioneer days. He has many friends in the five states where he has preached who will mourn his departure. Brother Morgan was very active in every good cause, especially the temperance movement.

He is survived by the faithful wife who shared his sorrows and joys. Brother leaves seven sons, one of whom is Lloyd Morgan, a student at Eugene Divinity School.

The funeral service was conducted by the writer on the 13th at Santa Cruz.

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STANFORD.

Mrs. Margaret Stanford—a long time Disciple—mother of Elder Orin Stanford, Englewood (Chicago) church, passed away March 23 in Youngstown, O., her native state, at the home of her daughter, Mrs. John W. Williams, at the age of 72. Removing to Chicago about 1890, after a residence of some 15 years, she returned east, where, suffering from lung trouble, she gradually failed, being for many months unable to leave her room. The end was peaceful. She died in the Lord.

W. P. KEELER.

Chicago, April 21, 1908.

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CHRISTIAN CENTURY CO., Chicago, Ill.

VOL. XXV. JUNE 4, 1908 NO.

THE CHRISTIAN CENTURY

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—*J. Z. Tyler.*

CHICAGO

The CHRISTIAN CENTURY COMPANY

Station M

The Christian Century

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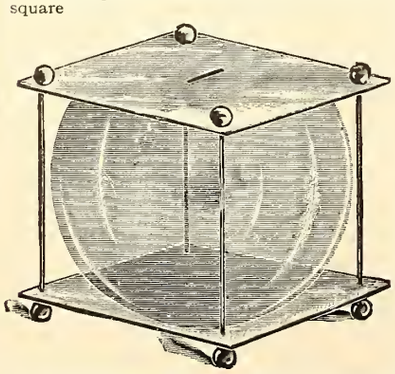

The Christian Century Co., 358 Dearborn St., Chicago

MAGAZINE NOTES.

The June *Century* contains an article by Mrs. Isaac L. Rice on "Our Barbarous Fourth."

"The Abbotsholme" is the English school where Dr. Cecil Reddie is making practical protest "against the luxuriousness of British education, against the abandonment of the country for the artificial life of the city, against the kid-gloved aristocracy which fails to recognize the nobility of labor," aiming "through education to turn back the people to the neglected soil—in fact, to recolonize England through the medium of a class of landlords educated to totally different ideals." An account of a visit to this unique school, showing keen observation of its life and work, has been written for the June *Century* by Preston W. Search, author of "An Ideal School."

There are also several articles on political personages.

The June Metropolitan—Every one is interested just now in the two big national conventions to be held in Chicago and Denver. It is prophesied that the two conventions will be the most sensational since 1860. *The Metropolitan Magazine* publishes an article on "The National Conventions and the Country," by Charles Wadsworth Camp. Another important article in this number is "What Christian Science Claims," by the Rev. Irving C. Tomlinson, M. A., Secretary to Mrs. Mary Baker G. Eddy. Under the title of "Jefferson Davis at West Point," Prof. Walter L. Fleming, of the Louisiana State University, tells for the first time the fascinating story of the youth of the President of the Confederacy, and throws interesting sidelights on the beginnings of West Point.

"The Government of England," by Professor A. Lawrence Lowell, is announced for publication by The Macmillan Company, on May 27. This is the great work in which professor Lowell has essayed to give a complete description of the present political system of Great Britain.

FIRST ADDITION SOLD OUT.

The first edition of "Mr. Crewe's Career" (Macmillan, N. Y.), possibly the largest first edition of a novel ever prepared, is entirely exhausted, and a large second edition is now in press.

A GREAT SCHEME.

"I accept all first contributions," declared the editor. "It's a paying scheme."

"As to how?"

"The author buys many copies of the magazine, and nearly always frames the check we send."—*Louisville Courier-Journal.*

NOT HE.

Bangs—I notice you call that dog of yours 'John D.'"

Hunter—"Yes. Never lost a scent in his life."—*Cornell Widow.*

A NATIONAL MINISTERIAL ASSOCIATION.

The officers of all the ministerial associations, state district and city are respectfully urged to appoint delegates to a conference of such representatives to be held in New Orleans in connection with the National Convention in October.

The committee appointed in Bloomington by a conference of the ministers in attendance there, will make a unanimous report in favor of organizing an American Christian Ministerial Association, and will submit plan for such an organization.

Several state and district associations have already taken favorable action, and it is earnestly desired that all shall do so. There ought to be as much solidarity and brotherliness in our ministry as there is among coal miners and railroad conductors.

W. R. WARREN,
J. G. WAGGONER,
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CHRISTIAN CENTURY CO., 358 Dearborn St., CHICAGO

The Christian Century

Vol. XXV. CHICAGO, ILL., JUNE 4, 1908. No. 23

EDITORIAL

THE ARGONAUTS.

The Argo stood in the harbor of Iolcus-by-the-Sea. On its benches sat the fifty rowers; the pride of Minian chivalry. There was Hercules with the club and lion-skin. There were Castor and Pollox, the twin sons of the magic swan. There were Zetas and Calais, sons of the north wind. Pelias was there, the father of Achilles and the husband of silver-footed Thetis, the goddess of the sea. Talemon and Oelius were there, the fathers of the two Ajaxes who were yet to fight upon the ringing plains of windy Troy. There were Argus, the famed ship-builder, Orpheus, sad with memory of his lost Eurydice, and young Jason, the leader of the company, who had pledged himself, with the help of these valiant comrades, to bring back to his land the far-famed Golden Fleece that hung in the wood of the war god Mars, guarded by a fire-breathing dragon.

The sea beach was thronged with the people of Iolcus and Greece. The parents, companions and friends of the Argonauts were there to watch with breathless interest the launching of the vessel. "Never was there so fair and promising a group of heroes," was the burden of thought and speech. When at last the preparations were complete, the sacred bough of Dodona was placed at the bow, and at a signal, though the strength of fifty oars had not sufficed to start the vessel, a single chord upon the harp of Orpheus caused the Argo to tremble as if gathering itself, and then it leaped into the embracing waves, and the great voyage had begun.

Along the coast of Thessaly they went, past Olympus, Athos and Samothrace. They passed the isle of Sirens, where only the music of Orpheus saved them from the deadly lure. They traversed the Hellespont, and entered the sea beyond the region of storms, the chilly fogs and ice. They escaped the wandering blue rocks, the terror of mariners. They passed the forge-fires of the giants and the regions of the dead, and at last they saw the distant snow peaks of the Caucasus. Under their crests they anchored at Cholcus, tamed the brazen bulls, sowed the dragon's teeth, with Medea's help overcame the deadly guardian of the enchanted forest, and at last returned bringing home the Golden Fleece.

This is the season of the year in which the new Argonauts set sail. For what are these "commencement" days but times when the Argo starts out afresh? Every generation of young lives sets out to find and bring the Golden Fleece. And no greater joy, pride, anxiety and love could have filled the hearts of the company assembled in the harbor of Iolcus, in the Greek legend, than thrill the souls of those who look on at these high celebrations in honor of life's first completions. For education comes nearer being a universal passion of our poeple than anything else we know. Politics rouses us for a time, and there are recurring festivals of patriotism to which the entire nation responds. But education is the unceasing concern of every grade of popular intelligence. Even religion, the highest of all human interests, does not secure for itself the continuity of attention which is centered upon education.

There is something very inspiring in this vision of an army of youth passing in review at the end of the school experience. It is enough to bring back the sense of vivacity and hope to the most world-weary and depressed pessimist. To be sure these young and fair-faced Argonauts will pass through many perils on the voyage. Some of them will listen to the fatal siren song, some of them will loiter in lotus lands and lose the mighty chance, some of them will go down in the struggle, overborne by the giants of misfortune, unwisdom or inefficiency. But they do not know it yet, and in that merciful oblivion in which the future is veiled, lies the opportunity that they may escape the peril and come back with the prize.

No people on earth give so much thought to popular education as the Americans. Not even Germany, with its magnificent university system, has taken such thought for the lower grades of instruction as has our own land. The public school is the possession of no class, but of all the people. The graduating class of the high school presents the inspiring picture of the sons and daughters of the rich and poor, the capitalist and the artisan, side by side, with the highest honors quite as likely to go to one as the other.

The new education is inspired by religion, but it is the gift of the state, and therefore for all the people, without sectarian bias or test. It is for the whole of the student, not his intellect alone, but for his body as the instrument of efficiency, his hand as the organ of industrial competence, his mind as the seat of intelligence, his will as the controlling lever of character, his sense of the beautiful as the needed enrichment of life, and his spiritual nature as the organ of reverence, holiness and the fear of God. Not all of these values are imparted to education in our day, but they are ideals which the leaders of educational theory are insisting upon with ever-increasing emphasis.

Two things are emerging as matters for reflection on the part of all interested in popular education. The first is that the youth of our age is entitled to the fullest and most competent equipment he can secure. There is still much belated disprisal of "higher education," as if it were a mere accomplishment with which practical people might well dispense. The so-called "self-made man" has been held up as the example for imitation. But the truly "self-made man" is the one who has used every means within his reach for self-improvement. He has not failed to advantage himself by all the help he could secure from college and university when they were at all within his reach. When they were not, he has done the best he could do with less. But the truly self-made man is the last to boast of limited educational equipment. And he is the first to insist that his children shall have the advantages which he has not been able to secure for himself. When even industrial enterprises, like railroads, manufacturing concerns and great mercantile plants are making it the rule to employ only college men for their more responsible positions, it is no time to permit boys and girls to compromise with the ample opportunities they now have for a full and competent education.

The second item is a larger measure of insistence on the true aim of education as a preparation of the individual for the amplest usefulness and the fullest enjoyment of the life he is to live. There is a heresy which is not infrequently met in the thought of people who are interested in having their children properly instructed. They fancy that the true end of education is to add something to the earning capacity of the youth. The desirability of a school and college course as a means of getting on in the world is one of the themes of thought and conversation on the part of ambitious parents and young men. To escape from the ranks of workers and become a millionaire is the aim of this type of mind.

Nothing more foolish or harmful could ever be held up as the object of the educational system of our land. The purpose of training is to make a man more useful as a member of society, more dependable as a neighbor and citizen, more contented and hopeful in his own home and social circle, more a man in all the high values which life bestows. Most of us, by far the most, are never going to be wealthy, and for this we ought to be profoundly grateful. We are going to live very simple, quiet, unobtrusive lives in the places where we are set. Now to make such a life as this beautiful and fruitful, to reveal in it the virtues of personal, domestic, industrial, civic and religious well-being is to reach the highest level of value to society, which is possible to most of us. For such a life a full and competent education prepares. And such a Golden Fleece of noble purpose and true success we may well hope these young men and women of our graduating classes, the true Argonauts of our age, may bring home.

Dost Thou Believe on the Son of God?

Earle Marion Todd

There are two things in our thought about Jesus that must be kept separate—(1) the effect produced on men by his personality, and (2) the interpretation of that effect in terms of the intellect.

As to the former, it is the same in every age. It varies in degree and in color according to the temperament and susceptibility of the disciple, but in kind it is always the same. All true men alike are subdued, inspired, ennobled by the personality of Jesus. All are astonished in his presence. There is a difference only in intensity in the impression made on Nathaniel, on Peter, on Mary of Bethany, on the "woman that was a sinner," on James, the Lord's brother, on Paul, on Polycarp, on Francis of Assisi, on David Livingstone, on Henry Martyn, on the Chinese Christians that perished in the Boxer insurrection—on all the saints and martyrs of the past and of the present. Wherever he is preached and accepted the result is the same. There are no differences here. Renan and Richter Carlyle and John Stuart Mill and Theodore Parker vie with the "orthodox" in their tributes to "Him who, being the holiest among the mighty, and the mightiest among the holy, lifted with his pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages."

But when we come to the interpretation of these facts, and seek for their equivalents in terms of the intellect, we find ourselves in a changed environment. Here we are amidst the clashing of variant theologies, the crimination and recriminations, the excommunications and counter excommunications of contending orthodoxies. No two people explain the Person of Jesus alike. Nor can it be otherwise. We may be more nearly in agreement with some than with others, but it is only a relative agreement after all. The little child from a Christian home, and the last convert from cannibalism on the Congo, and the broadly educated and deeply cultured professor in an eastern college, who some time ago became a Christian, may all express their faith by the same formula,—but do they all mean the same by it?

They do not mean the same by it. To say that Jesus is "divine" is but the conventional way of saying that he is unique. It may mean much, or it may mean little, or it may mean nothing: but it has the advantage of making one "orthodox," for orthodoxy is merely a matter of words, not of things. and it is desirable as being conducive to happy relations with other Christians. But it does not indicate unanimity in the understanding or interpretation of the Person of Christ. As a matter of fact, the word "divinity," as applied to Christ, is exactly equivalent to "x" in the algebraic equasion, and the problem of theology for nineteen centuries has been to find the value of "x." But it is not the problem of religion, nor the problem of Christianity; we can work out the problem of religion and of Christianity quite as well without knowing the value of "x."

The "divinity" of Christ is a phrase devised to express the uniqueness of the character of Christ. It is not his miracles that require to be accounted for; nor yet so much his teaching, though it cannot be denied that even here we are in the presence of an unique phenomenon. It is himself that requires to be accounted for. There is a finality about his character that marks him off as unique. In the realm of the moral and spiritual he stands absolutely alone. And so great is the chasm that separates him from the rest of men, so unapproachable is he in the moral grandeur of his truth and love and spiritual strength, that men instinctively feel that he belongs in a category by himself, and so they denominate him "divine," and speak of him as the "Son of God."

Every age has endeavored to fix the meaning of the word "divine," and limit it to some special theory of the Person of Christ. In our own day, some well-meaning evangelicals, recognizing the latitude of meaning to which the term may be accommodated, have proposed to abandon it and to substitute the more definite term, "deity." But here again you have the old equasion, "deity=x," and it is doubtful if the new term will fare better than the old. For a time it will serve as a badge for those that are concerned about orthodoxy, but will later, in its turn, become a term of latitude, and a badge of heterodoxy. And all this for the simple reason that men are men and not sheep; they grow.

Some of our attempts at defining the divinity of Christ are painfully inadequate, and reveal a surprisingly superficial grasp of the problem—as for example, those which refer it to the physical miracle of a virgin-birth. To argue that the moral and spiritual perfections of Jesus were due to the fact that He was born of a virgin is clearly a *non sequitur;* He is, even in that case, connected with sinful humanity through his mother. Other theories—and these, it is to be feared, are the popular ones—approach perilously near, if indeed they do not actually involve the old docetic heresy, than which no misbelief more fatal to progress, has survied the centuries.* Possibly no satisfactory interpretation of the Person of Christ is possible; certainly no authoritative interpretantio is possible. And for this good reason that all men are not constituted alike, and do not stand on the same intellectual plane. The divinity of Christ has never meant the same to any two ages in the history of Christianity; there is abundant and incontrovertible evidence of this in the New Testament and in Christian history. It did not mean the same the primitive church when the first gospel was written as it did when the Fourth gospel was writeen; it did not mean the same to Paul when he wrote the two epistles to the Thessalonians as it did when he wrote Ephesians and Phillippians and Colossians..

These interpretations are of secondary, not primary, importance. It is not essential to the effective working of Christ in the salvation of men that they should understand the mystery of his being, or even that they should have formed any opinion as to the nature of his unique relation to the Father. This, of course, goes directly against the practice of the church, which has in every age placed the emphasis on intellectual soundness, and made this the supreme test of fellowship; we must interpret the Person of Christ aright, or we are none of his, however profoundly we may be affected by his personality, and however freely we may acknowledge his supremacy. But this was not so in New Testament times. They confessed him as LORD. The Jews confessed him as Christ, which is the same thing. "Son of God" was at first an official designation of the Messiah. Later it came to have a deeper significance as we have used it above; but even then there was no intention to emphasize the value of intellectual soundness, but merely to give clearer emphasis to his Lordship.

Manchester, N. H.

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*Fairbairn, "Christ in Modern Theology," p. 353—"If Christ in his historial life be considered as a conscious God who lives and speaks like a limited man, then the worst of all forms of docetism is affirmed. For it is one which dissolves him into definite unreality."

Among the New Books

Rheingold, by Wagner. Retold by Oliver Huckel. Thomas Y. Crowell & Co., New York.

The author has already published other translations of Wagner's dramas, such as Parsifal, Lohengrin and Tannhauser. They are not mere translations, but a poetic paraphrase told in charming blank verse. The book opens with a foreword, giving the sources of the Nibelinger Ring and the aim of the present translation which is not to follow the music as the English librettos must do, but to present the thought in literary form.

Rose MacLeod, by Alice Brown, Boston, Houghton, Mifflin and Co., pp. 406. $1.50.

Miss Brown has written quite a number of novels, among them the best known probably being "The Mannerings" and "King's End." The present volume has several very interesting characters. Markham MacLeod, the father of Rose, was the chief man of the "Brotherhood," who had immense influence over Peter Grant, the artist, and Electra Fulton, whom he loves, but who is so wrapped up in the "Brotherhood" that she will not give any thought to love. Peter has a brother Osmond, who is a

cripple, and has always lived next to nature, and had no contact with people of the world. He falls in love with Rose, and they live and converse in a spirit world, which has nothing in common with everyday life. Finally, however, when each discovers the other's love, they become practical lovers, and all ends happily. Electra goes abroad to work out the plans of the "Brotherhood," and Peter goes back to his painting. A pleasant summer day's reading.

Literature in the Eelementary School, by Porter Lander MacClintock. University of Chicago Press. pp. 350, $1.00.

A list of some of the chapters in this book will give a very good idea of the value of the book. 1, The services we may expect literature to render in the education of children. 2, The kinds of literature and the elements of literature serviceable in the elementary school. 5, The choice of stories. 6, Folk-Tale and Fairy Story. 7, Myth as literature. 8, Hero tales and romances, etc.

The book is the outcome of Mrs. MacClintock's work in the Elementary School of the University of Chicago. She has had wide experience as a teacher and speaker, and this book is the result of her practical work.

She gives a list of books for home reading also and every mother and teacher should possess herself of this very helpful and suggestive book.

King Gobbler, by Abbie N. Smith, Educational Publishing Co., Boston. pp. 178 $1.

This little book is on the same order as Black Beauty of wide fame. King Gobbler tells his experience with the other animals in the barnyard, and also with the children. The book is well illustrated and will be a delight to every child.

The Master Influence, by Thomas McKean. Philadelphia, J. B. Lippincott Co. pp. 308 $1.50.

The heroine of this story, Helen Mainwaring, thinks she is incapable of love, and the working out of her life until she yields to the cry of her lover, "Helen, awake! Come to me," makes interesting reading.

Mr. McKean is a lover of music, and makes several of his characters fine musicians. Although the main part of the story takes place in New York, he gives some charming glimpses of Italian life and scenery.

"FAIR MARGARET" IN DEMAND.

Marion Crawford's new book, "The "Prima Donna," has sent people back to "Fair Margaret," and compelled the printing of a new edition of the earlier book. These two stories are apparently the most popular ones that Mr. Crawford has written since his "Saracinesca" series.

It will be good news to Mr. Crawford's critic and admirer that the third novel of the "Margaret Donne" trilogy is already written, and that it will be published probably before the end of the year, with the title "The Diva's Ruby." (Macmillan, N. Y.)

NEW EDITIONS OF "THE HEART OF A CHILD."

The fourth edition of Frank Danby's "The Heart of a Child," which has just been brought out, is already exhausted, and the fifth edition, now on the press, is to be published on the 30th. (Macmillan, N. Y.)

The Middle-of-the-Road Minister

S. S. Lappin

Two types of mind or tendencies of thought are to be seen in the ministry of the Disciples to-day. They are distinct and extreme—the far swing of a long pendulum between them. If one were to be termed conservative the other might be called liberal. One takes its stand for things tried and true and makes loyalty its chief stock in trade; the other is concerned with what we may call new things —New Theology, New Psychology, New Learning and New Evangelism. The one is too often ready to endorse anything as true if only it be not new, and the other is as often eager to adopt some new thing without first having proved it to be true.

These two zones of thought we loosely term "First Principle" and "Higher Critic." Our designations are not well chosen and not truly significant; they are but nicknames and, though nobody stands sponsor when a nickname is given, a willing public stands ready to make it current, and give it a meaning often widely different from that suggested by the word itself.

Of those we so glibly associate with "First Principles" and the "Old Jerusalem Gospel" there is a goodly percentage who have not the first principles of that gospel in their lives, nor the spirit of it in their attitude toward others, no whit less loyal than they. It is true also that among those we designate as critics the major part have neither the learning nor the caution needful for real critical research. So it is safe that these gratuitous titles we have bestowed upon certain of the brethren indicate, in most cases, at least, an attitude of mind and nothing more. Yet even this is not unimportant, for what can promise more of good or ill or presage with greater certainty what is in a man than the attitude he voluntarily assumes toward vital things?

Any protest against this condition of things will prove futile and foolish. These very extremes are present in every movement of men. They are the natural advance and rear guards of a marching mass and, as such, are an essential part of the body to which they belong. The pioneer who pushes out over hill and plain to subdue the uninviting frontier is a part of civilization; no less also is the staid old farmer who is content with his New England hillside, and both add something important to the material growth of the world. This paper is a protest, not against the condition but against the abuse of it—not against the existence of shrewd and wakeful scouts to precede and follow the camp, but against the prevalent notion that every man must of necessity be a scout.

In my judgment the minister who feels compelled to take a stand and declare himself at every new turn of current discussions is most unfortunately constituted. He is like the fisherman who gets so interested in setting out new lines that he fails to land the fish that take his bait, or the hunter who gets so excited that he keeps ramming loads in his gun and never fires at anything, or the commander of an army who plans his campaign with such detail that he has no time to give battle to the enemy. He will not work to advantage for, since his appeal is partisan, his force of helpers will be circumscribed; he will not be popular, for the best that can come to him is the approval of the few who see as he does on a given question; he will not have a good time, for he will surely get, and often unmerited, many a sound whack from the opposition he has needlessly aroused.

There is no possible advantage to be gained by a minister getting himself rated as uncertain concerning even the smallest portion of the Word he preaches, or even as entertaining peculiar views as to its origin and composition. Nor is he more to be envied who champions the opposite cause and converts his pulpit into a controversial stronghold from which to deliver fusilades in sermonic form. No man need think his opinions so important as to make it needful that he sacrifice himself by handing out pronunciamentos in broadcast fashion. There is an apostolic word of caution for those who sow carelessly. We live at a time when any minister may be called to account for whatever vain and idle word he may have spoken.

Walking with a friend who is regarded as a conservative, not long since, he spoke to me in a low tone of another who was following at a few paces distant. He said, "Say, now, don't look back at once when I speak to you, but do you know that this man behind us has got to be a rabid higher critic?" Presently I stole a casual glance at the man behind, and lo, it was a friend of ye olden time with whom I hunted squirrels and went in swimming before either of us knew what higher criticism might be—if indeed we know yet. There were glad greetings and hearty hand grasps and a few pleasant hours of fraternal association. The time we spent together was unmarred by any discussion of varying views. To me the first man was no conservative and the second no progressive; they were my brethren in Christ. I will not have it otherwise. Albeit to each other they are critic and conservative, and must be until the Lord shall come to them in love and peace and largeness of vision. May he hasten his coming!

The disposition, prevalent just now, to mark every minister among us as belonging to one of two classes and then to array the classes against each other is deplorable, not to say unchristian and wickedly partisan. Why should we break each other's heads or, what is worse, hearts, in defending the truth which is amply able to take care of itself if we will preach it and do our duty as ministers? There is

every reason why a preacher who desires to be useful to the Lord in this day of days should so conduct his ministry and so guard his utterances as to positively forbid any such classification. And this can be done—it is being done, indeed, by a great and growing body of our ministers. For big as these two parties may seem in the public prints, between the frigid intellectual liberty enjoyed by one and the torrid heat of ultra loyalty preferred by the other lies the broad temperate zone of Christian toleration. And here abides the middle-of-the-road minister for whom I speak my good word and to whom I extend my glad hand. Any tribute that I might pay him would but inadequately express his worth and certainly he merits no apology from me, so if I can but introduce him and then give place it will be enough.

His position is not one of compromise by any means, as the name given him might seem to suggest. Whoever dubbed Henry Clay the "Father of Compromise" paid him small compliment. To be persistently non-committal is no better than to cancel one's personality by forever assuming an attitude of bland acquiescence. Who loves that character celebrated in a poem of Will Carlton's and known everywhere by his monotonous addition to whatever is said, "Them's my sentiments tew"?

Nor does this man I have set myself to describe pride himself in his skill as a contestant. We have heard of a warlike citizen who "contests every inch of ground and fights over every blade of grass." But the wise soldier does not fight that way. The wise man of to-day does not give battle in behalf of every proposition nor does he carve the figure of a dove on his coat of arms and sign a treaty of eternal peace. He simply works and watches and keeps his powder dry, till a question worth fighting over is before him, and then he enters the lists in earnest. Such a man does not fight as one that beateth the air. He has generously granted the preferences of others on every point not absolutely essential to the chief aim in view and his right to make a final stand will not be denied, nor will his power to defend it be easily matched.

The man-in-the-middle-of-the-road, then, is the man who sees the ultimate from afar and conserves his strength to give battle in its behalf. Popular conflicts ever rage about the visible and effervescent; he cares but for the essential, the indispensable, and will not contend save when its interest is at stake.

This instinct for finality should be encouraged and cultivated among us to-day. It will save many a useful man from chasing the wary jack-o'-lantern in lowlands of theological speculation. And save, too, perchance, many a church from disruption by fixing the faith of leaders on the one thing needful. Of two extreme views on any matter it is of small importance to the minister which prevails till it be settled in which direction ultimate and real benefits are to be sought. But once let rightness identify herself with one side, and the course chosen will be everything. If we concern ourselves chiefly with issues not germane to the cause of the gospel the loss to us is out of all proportion greater than that sustained by the cause we serve. The cause can get along in some kind of fashion without us, and will do so, but we shall make poor headway getting along without the cause.

Stanford, Ill.

(To be Continued.)

The Mission of the Christian College

M. L. Bates

The field of a small college is defined by its inherent limitations. A small faculty and a small enrollment can provide neither teachers nor students for a wide range of elective courses. Library and laboratory facilities are usually too meagre to permit of extensive specializing. These limitations distinctly separate the small college from the university. The business of the university is to train specialists. The business of the college is to develop men. Each is of incalculable value. Each aids the work of the other. The college may begin the work of special training. The university furthers the development of men. The essential thing to recognize is that the mission of the small college is not to give technical, professional or other specialized training, but to offer those general courses which experience has found to be most effective in the development of power and character.

The small college may properly emphasize one or another department of its work according to the particular need of its constituenty. In this one field specalized courses may profitably be offered as the demand may require. Such specialization gives an institution a distinct mission and individuality without impairing its characteristic advantages as a small college.

Between the high school and the graduate schools of the university are the four years of college. In the life of the student this period commonly falls between the ages of eighteen and twenty-three. In them the high school boy becomes the college trained man, ready to enter upon the study and work of a particular calling. The degree of success he will attain in his vocation will be largely determined by the discipline he has received in his college course. The use he will make of his vocation in service to society will be largely determined by the ideals he has gained from his college associations.

The small college possesses distinct advantages for providing the needed discipline and associations for this strategic period of youth. Her very limitations are her strength. Just as in the university the narrowed field of study conduces to thoroughness in scholarship, so in the small college the narrowed field of personal association conduces to effective character building. Personal contact is the most important factor in education. Nowhere are conditions so favorable for close personal contact between teachers and students as in the small college. Where the enrollment does not exceed three or four hundred every student knows each member of the faculty, and feels the impress of his personality. At this, the most vital point in educaion, the small college posseses unique advantage.

The distinctive mission of the Christian college is marked by its emphasis rather than by its limitations. Christian colleges have been founded because men believed that the ideal life, the adequate motive for its realization, and the ultimate hope of humanity are to be found only in Jesus Christ. If these colleges continue to be Christian in fact as well as in name it will be because in them the culture of Christian character and Christian ideals continues to be their first concern.

This emphasis is not without its dangers. Supreme stress upon Christian character may lead to tolerance of low educational standards. Zeal for the peculiar tenets of a religious body may develop into sectarian prejudices and intolerance. Effort to cultivate constantly and in all temperaments a religious fervor may produce a demonstrative sentimentalism or a professional piety which has no root in the actual life and must prove barren of all moral fruitage. Though these weaknesses are not uncommon they are by no means necessary. There is no good reason why a Christian college should be content with inferior educational standards, or dissipate its religous convictions in excesses of religious emotion.

The mission of the Christian college is to conserve and cultivate during the trying period of intellectual growth and re-adjustment an intelligent, vital faith in the divine person and mission of Jesus Christ. Without such conviction the Christian ideal of righteousness can never be attained and the Christian ideal of service can never be realized.

All that I have said of limitations and advantages of the small college is true of Hiram College. All I have said of the dangers and mission of a Christian college is true of Hiram College. The aim of my administration will be:

To develop men rather than to train specialists; to magnify the personal factor in education; to foster democratic ideals in all student relations; to conserve and strengthen intelligent vital faith in the divine person and mission of our Lord; to train character and inspire ambition consistent with the profession of such a faith; to cultivate a religious life that is above sectarianism and deeper than sentimentalism; to set and maintain educational standards equal to those of the best institutions in our country.

The particular mission which gives Hiram individuality among institutions of its kind, is revealed in the record of her alumni. Of her 600 living graduates, 56 per cent are preachers, teachers, missionaries or social settlement workers. They are rendering efficient service in every continent. A very large percentage of those in other vocations are leaders in movements for social betterment in their respective communities. The distinctive mission of Hiram College is to train and inspire young men and young women for altruistic service. To the worthy accomplishment of this mission my administration shall be devoted.—*From the Inaugural Address,* May 20, 1908.

Teacher Training Course.

Lesson VI. The Canon of the New Testament

H. L. Willett

The twenty-seven books of the New Testament are a unique and most important collection. This fact is often expressed by the statement that they belong to the "Canon of Scripture, or that they are "canonical." The word "canon" signifies a "rule" or measure. It implies that these books meet the tests applied by the church to various writing to determine their right to be called Scripture. The writings which did not meet this test have been excluded from the New Testament as "Uncanonical" or apocryphal.

The growth of the idea of the canon was gradual, and our list of New Testament books was recognized only as the church developed its sense of the value of the apostolic and other early Christian writings. The story of the development of the canon forms one of the interesting chapters in the history of Christianity.

To the apostles the Scriptures were the books of the Old Testament and the other related books which are included in the apocrypha of the Old Testament. Throughout the early Christian writings the word "Scripture" is applied only to the older Jewish literature. There was as yet little need of written documents in the Christian communities. The living oral story of the life of Jesus was a common and priceless possession.

When the apostles began to write letters to the churches or to individuals, or to set down portions of the story of Jesus and the truths of the gospel, it was not at first felt that these writings were Holy Scripture, or to be revered as of equal authority with the Hebrew Scriptures. Such writings were prized as the utterances of the friends and companions of the Lord, but it was only later that they became elevated to the rank of scared books.

The first step in this direction was the collection of such writings into small groups or bodies of epistles and other fragments of Apostolic writing. Pul himself suggested this in a limited way (1 Thess. 5:27; Col. 4:16). Such collections must have been numerous, the result of copying the writing of the apostles and their associates, and thus preserving them in the various churches for purposes of teaching and discipline.

There is clear evidence that such small collections of apostolic writings were in existence in the second century, differing from each other in the extent of the writings included. Clement of Rome (93-96 A. D.) wrote to the church at Corinth, mentioning Paul's first epistle to them. Ignatius (110-117 A. D.) in writing to the church at Ephesus quotes from Paul's epistles to the Romans and Corinthians. And Polycarp, about the same period, in writing to the Philippians, refers to Paul's letters to that church. About 140 A. D. Marcion made a collection which included the Gospel of Luke, and ten of Paul's epistles. Papias (145-160 A. D.) writes of the Gospel or Mark as the rescript of Peter's teaching composed by John Mark, and it is apparent that in his day dependence on the oral narrative of the life of Christ began to yield to a high estimate of written documents. Justin, his contemporary employs our four written Gospels.

Tatian, a pupil of Justin, compiled (160-170 A. D.) the Diatessaron, or Harmony of the Four Gospels, an interwoven story of the life of Christ, taken from all four of this time these four books were accepted as the authentic sources for the life of the Lord. The recently discovered Sinaitic Syriac version of the Gospels of the same period is an added proof of the same fact. Of course the writing of Paul had already been recognized as worthy of high honor, and other documents which the Christian communities regarded as entitled to similar appreciation were in circulation.

Turtullian (200-210 A. D.) was the first to divide the secred writing into the Old Testament and the New Testament, thereby making the latter of equal value with the former. He also divided the New Testament into four parts; the Evangelists, the Acts, the Pauline Section and the writings of John. In this period it was held that the books that were worthy of a place in the collection must be apostolic writings. Gradually other books which could not lay claim to be the product of apostolic hands were admitted, on the ground that they were the work of "companions of the apostles." Such were Hebrews, James and Jude, and in spite of diffficulties other writings were recognized, such as 2 John, 3 John and 2 Peter.

The final formation of the New Testament Canon with the present number of books, twenty-seven in all, was therefore not a matter of sudden decision, but was the result of a slow process in which the entire church had a part. It is sometimes said, especially by Roman Catholics, that the Canon was decided by the Council of Trent. This is an error. The decision of that Council was merely a recognition of the judgment already arrived at by the universal church. And the test which was appplied by the church in all its history was not that of apostolic authorship, much as that was prized, but, as Luther pointed out, it was that of the appeal which the individual books made to the soul of the believer. External testimony to the date and authorship of a work of Holy Scripture is valuable, and in many cases it can be obtained. But in the last issue the proof of the inspiration and value of a book is its witness to the Spirit of God within it. And of this fact every regenerate soul is competent in some true sense to be the judge.

In the use and appreciation of the books of the Bible every person makes his own canon of Scripture. We may reverence the judgment which has selected these twenty-seven books to constitute the New Testament, but our personal canon of Scripture includes only those books we use and enjoy, and no more. It should serve to deepen one's sense of responsibility for the right use of the Bible to remember this fact. So far as we are concerned there might as well be no other books of the Word of God than the ones we read and love.

Literature—Dods, The Bible; its Origin and Value; Bacon, Introduction to the New Testament; Muzzey, Rise of the New Testament; Article, "Cannon," Hasting's Bible Dictionary.

Questions. 1. What is meant by "canon" and "canonical?" 2. How was the collection of New Testament books formed? 3. What was the meaning of the word "Scripture" in the thought of the apostles and the first Christians? 4. Why were not the writings of the apostles regarded as Scripture at first? 5. What was the beginning of the process of making a canon of the New Testament? 7. What early evidence have we of the existence of some of our New Testament books in the second century? 8, What are the earliest versions of the Gospels? What divisions were made by Turtullian? 9. Was the requirement that a book should be the work of an apostle final? 10. How was the canon really formed? 11. What was Luther's test? In the last issue who makes the canon? 12. How does this increase one's responsibility?

RECENT SERMON SUBJECTS.

Joseph A. Serena, Central church, Syracuse, N. Y.: "Christ Our Master."

Edward Scribner Ames, Hyde Park church. Chicago. Ill.: "Working in the Midst of Difficulties."

L. G. Batman, Philadelphia, Pa.: "The Passing of War."

J. F. Williams, Gurnee, Ill.: "A Lost Opportunity."

Perry J. Rice, Portland Avenue church, Minneapolis, Minn.: A series of sermons on "What Did Jesus Say (1) About Himself; (2) About God; (3) About People; (4) About Sin and Salvation?"

"GOD IS LOVE."

Love is the yearning desire for what is best in any relation.

Love is to the soul like food to the body. Then *love* and *live*.

Hate is to the soul like poison to the body. Then *forgive* but forget not the *lesson*.

Faith is to the soul what strength is to the body. Then develop the soul by overcoming evil.

Motives are to the soul as acts to the body. Let motives be right that sins be forgiven.

The Creator dropt into my infant self the seed of His spirit. Let men be cheered through my growth and let me return at the harvest ending a ripe old age to the God who gave it a soul, like the seed in kind even a hundred fold. C. V. KERR.

The Sunday School--The Seven by the Sea*

H. L. Willett

There is something very significant about this twenty-first chapter of John. It hardly seems likely that it was contemplated in the original plan of the Gospel. The story really closes with the previous chapter. The author there finished his argument, gave his last words, and laid down his pen. But something more came to him as of such value that it could not be ommitted. Indeed it is very wonderful that the evangelists were able to restrain their desire to tell the life of Christ far more fully than they did. Had they been conscious that their testimony would be our only source of knowledge concerning that wonderful life, could they have resisted the impulse to tell more?

All the way through the Fourth Gospel the reader is conscious that the author wished to convince the world "that Jesus Christ is come in the flesh." The danger of allowing the phantom theory of an unreal Christ to gain currency was too great to be permitted. So that even after the narrative was finished, there was the temptation to add just one more item to the long list that might convince the reader "that Jesus is the Christ, the son of the living God." To whatever impulse we owe the addition of this beautiful incident, we may well be grateful for it.

"I Go Fishing."

The disciples had returned to Galilee. Most of them lived in that region. Of all the number, Judas alone was a Judean; and Judas had gone to his own place. These men lived near the sea where most of Jesus' days had been spent. They did not know when they should see the Master again. He had given them to understand that he would meet them in Galilee. Meantime they must find something to do. In the days gone by they had lived on the offering of the people, who freely provided for the little group. Now they must begin again the task of self-support, unless Jesus should point out some other way.

So Peter said he would go back to the nets. It was no sign of defection from the service of the Lord. Nothing could be less probaly than the conjecture that the disciple who had only a few days before made the awful mistake of retreating under fire, and to whose broken heart Jesus had brought comfort by the gracious word, "Go tell my disciples and Peter," would forget again, even to the end of his days. He was not forgetful, but only anxious lest those dependent on him should come to need. When he took this step, the other fishermen in the group went with him.

Peter's Question.

It was after a fruitless night that the message of the Lord came to them. So it had been with them in earlier days. Jesus had called them after an unsuccessful night on the sea. Dissappointment is often the best preparation for greater things. Yet they hardly knew him when they saw him. John had indeed divined the truth as soon as the Lord spoke, while they were yet in the boat. John said in a whisper, "It is the Lord!" But it was Peter who plunged in to be first at Jesus' side. The Fourth Gospel never lets us forget the contrast between these two men.

But the great scene in this drama was the questioning of Peter. It had been his privilege, freely exercised, to ask questions of all kinds and upon all occasions. Sometimes they had been pertinent and sometimes impertinent. But Jesus had evermore met them with patience, and answered them after the manner of the great teacher that he was. Now he was to do the questioning himself, and Peter would never forget it.

*International Sunday School lesson for June 14, 1908. The Risen Christ by the Sea of Galilee, John 21:12-23. Golden Text, "Lo I am with you alway, even unto the end of the world," Matt. 28:20. Memory verse, 15.

Peter And The Ten.

There had been an occasion in which Peter said to the Lord in the presence of the other disciples, "Though all men should forsake thee, yet will I not." It takes but a limited imagination to see that in those words Peter meant to say that it would not astonish him to find the others of the company wanting at the time of crisis. But for himself, it would never be so. Now by the sea-side, after the terrible experiences of the denial and the passion, Jesus asks, as if to bring with humbling remembrance the thought of his great mistake, "Simon, son of John, lovest thou me *more than these?*" How did he stand now in comparison with the ten, who if not valiant, had at least been faithful?

But Peter did not see the deeper meaning in Jesus' words, and answered as he might have done at any former moment in his life. Of course, he loved him; the Master knew that he loved him. There was nothing more to be said. But Jesus, having failed to find the deeper levels of Peter's nature, with his question, made another effort. He must keep the question before him till it penetrated his inmost soul. So again, the second time he asks the same thing, and receiving the same answer, gives him the same admonition, "Feed my sheep."

The Triple Question

Efforts have been made to discover hidden and cryptic meanings in the Savior's use of the two words for love, and in his change of the form of command from "lambs" to "sheep." To be sure it is possible to play with minute variations of this kind, but it is usually at the expense of missing the greater value of the scene. In the common speech of the day the two words for love meant the same thing, though they were capable of different shades of meaning. When Jesus bade Peter feed his sheep, he pointed him to that pastoral service which included the shepherding of all the flock, old and young.

The true meaning of Jesus' question is found in the insistence with which it was repeated. At first Peter took it as a commonplace of inquiry and command. The second time the words gave him disquiet, and made him wonder why the Lord should speak of the matter so soon again. But the third time, they went to his heart like and arrow. Over his soul there rolled the mighty tide of sorrow and remorse, for had he not denied the Master three times over? It all came back to him with a humbling sense of blame and ill-desert. To be sure the Lord had forgiven him, and summoned the penitent and stricken man to his side with words of comfort. But now he knew that the sin of the past must not be lightly forgotten. Rather must it be the ground and occasion of a new and tender loyalty that should never cease.

The Great Motive.

"Yes, thou forgavest, but with all forgiving
Canst not renew mine innocence again.
Make thou, O Christ, a dying of my living;
Purge from the sin, but never from the pain."

The motive which Jesus sought to discover in this vibrant, impulsive Galilean is the only one that avails to keep one true to the royal tasks of life. Every other breaks down in the stress of battle or the weariness of delay. Many motives seem to allure us to the work of the ministry, to missionary service, to the teaching of Sunday school classes, to redemptive effort in behalf of the unfortunate. But the days are long, and the results are slowing in coming, and courage wavers and questions are raised. It is then that one motive alone can abide the test, and keep faith strong and courage high. It is the motive which the Savior's question reveals, "Lovest thou me?" Everything else fades away. Love alone abodes.

"Love is strong as death. Many floods cannot drown it. A very flame of the Lord is love."

"Ay, and when prophecy her tale hath finished,
Knowledge hath faded from the trembling tongue,
Love shall survive, and love be undiminished,
Love be imperishable, love be young."

Daily Readings.

Monday. Feeding all the flock. John 21:4-9. Tuesday. Taking oversight willingly. 1 Peter 5:1-11. Wednesday. Feeding the flock. Isaiah 40:11. Thursday. Taking heed to all the flock. Acts 20:17-31. Friday. Teaching all Nations. Matt. 28:14-20. Saturday. Preaching to every creature. Mark 16:15-20. Sunday. Preaching in Christ's name. Luke 24:44-53.

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* *International Sunday School Lesson for June 14, 1908. "The Risen Chrst by the Sea of Galilee," John 21:12-23. Golden Text, "Lo, I am with you alway, even unto the end of the world," Matt. 28:20. Memory Verse,* 15.

The Prayer Meeting--True Manliness

Topic for June 17. 1 Cor. 16:13-14; Eph. 6:10

Silas Jones

Is there a false manliness, as the statement of our text implies? Not in reality, but such a thing exists in the imagination of certain people. Braggadocio is by them substituted for modest self-assertion, self-restraint is despised, and the love that seeks not is own is incomprehensible.

MINUTE-MEN.

The manly man is alive to all his opportunities. He is ever looking for information concerning duty. As a citizen he accepts the help of the best qualified men in order that he may vote intelligently. As a disciple of the Lord he is open to suggestion concerning the work of the church. If there is political wickedness in his neighborhood, he is aware of it. He does not have a blind eye for use when his party is corrupt. If there are poor people in his town, he knows who they are, and what he may do for their advantage. He is not grumbling because the church is losing its hold on the men or the young people, but he is asking how these classes are being reached in other places.

A STEADFAST FAITH.

The manly man believes in God, in men, in himself. Because he believes in God, he is not opinionated. He reaches out after all the truth that God has for him. He honors the faith of the child, but he knows that when he becomes a man he must put away childish things. The God of his manhood is a greater God than the God of his childhood. Education is not the gathering of facts, it is the expansion of the mind and heart. He can look the facts in the face. The church needs men of this sort. They will make mistakes, but not the fatal mistake of shutting their eyes to the light. A church that puts a ban on open-mindedness is a dying institution. The world has no confidence in it, and it has no confidence in itself or God.

THE CO-OPERATIVE SPIRIT.

The boy who picks up his marbles and quits the game because he cannot have his way has started on the wrong road. Unless some one teaches him his error, he will come to old age a disappointed man and a nuisance to society. Habits must be formed with reference to those about us. Even the liquor men are coming to see this. The *American Brewers' Review* is quoted as saying: "There is an evident and apparently inevitable tendency more and more to subordinate individual freedom to the larger interests of the community. The last two centuries mark the age of individualism at its height. We seem to be emerging from that age into one of greater collectivism. The so-called personal liberty argument in behalf of alcoholic drink loses more and more its force. Consideration of the public welfare continues to grow and overshadow the rights of the individual." If the public welfare is promoted, the rights of the individual will be protected. This doctrine of greater collectivism is capable of wider application in the church. The kindness which Christianity inculcates has often led to the toleration in the church of persons who will destroy what they cannot control. There may be a place in the church for persons of this kind, but it is not the place for leadership. If there is a man or woman in any congregation of believers whose attitude toward proposals of other members is such that there is danger of a church fight if his or her plans are disregarded, the solemn duty of the congregation is to find an occasion at once to assert its right to self-government and its determination to be independent of individuals with whims. That action will be a lesson in the spirit of co-operation.

Christian Endeavor--Choosing a Life Work

Topic for June 14. 1 Kings 3:5-15.

The first thing is to recognize and acknowledge that we are not our own, but belong to Christ, and that we are not to live unto ourselves, but unto him who died for us and who bought us with his own precious blood. If we think we are our own masters and that our lives are given to us to do as we please with them, we shall choose one way. If we realize that we are not our own, but Christ's, and that our lives are to be invested as trusts from him, we shall choose another way.

It will follow from this that we shall act on the principles of Christ, and rule our life by the same laws by which he ruled his. Now the dominating principle of Christ's life was not pleasure or gain or ease. All around us men and women live for these things. "How much can I get?" they ask. "What are you going to do when you are graduated?" a college professor's wife asked a student. "I am going to take the first job that has money in it," was his reply. Christ acted otherwise. He came not to be ministered unto, but to minister, and, King though he was, he was among men as one who serves. "What use can I make of my life?" is the right law.

And yet not only use. The great question is not, "Where am I needed?" but, "Where am I needed most?" Not, "Where can I do good?" but, "Where can I do most good?" We have but one life to live. We cannot afford to put it to the second best uses. The good is a great enemy of the best. It keeps away from the best If God would let us go to some of the neediest places in our own land, we should many whom the bad could not keep away. not stay where the need is less, and the same principle should apply to all the world.

We should not be hindered from taking up any life-work because it is out of the convential, but neither on the other hand are we to trun aside from any life-work because it is ordinary and common-place. God needs housekeepers and clerks and tradesmen and professional men and women of all sorts, as well as missionaries and martyrs.—*R. E. Speer.*

A RECITATION.

Let the following poem by Rev. S. Winchester Adriance, entitled "At Life's Outset," be committed to memory and recited in the meeting.

We are Thy servants, mighty God,
With purpose clad, for service shod;
Thy voice rings clear and loud to all;
They are true souls who heed Thy call.

Help us to be and not to seem,
To dare real deeds, not idly dream;
Lest after dreams we wake to find
Our work has left us far behind.

Large is the land we must subdue,
As from the heights of hope we view
The fields that lie so fair beyond,
By Thy rich grace and sunshine crowned.

Within us hope with purpose joins;
Girded for service are our loins;
Without us are the world's great needs;
Equip us, Lord, for faithful deeds.

Obedient to Thy just command,
With heart and voice, with head and hand,
We go to meet each opening day
That leads us farther on our way.

Why ought every one to have some useful occupation? 2 Thess. 3:10-12.

What was Jesus' example in regard to work? Mark 6:3; John 5:17.

How did Jesus esteem his life-work? John 4:34; 17:4.

How was Paul led to see what God wanted him to do? Acts 26:13-16, 19.

How did Paul esteem his life-work? Rom. 1:1; 1 Tim. 1:11, 12

FOR DAILY READING.

Monday, June 8, all should work, 2 Thess. 3:10-12; Tuesday, June 9, with the hands, 1 Thess. 4:11, 12; Wednesday, June 10. hard work necessary, Heb. 2:1-10; Thursday, June 11, man's first work, Gen. 2:8-15; Friday, June 12, two vocations, Gen. 4:1-7; Saturday, June 13, Paul's trade, Acts 18:1-3; Sunday, June 14, topic, "How to Choose a Life-Work." 1

RELUCTANT.

"Your wife likes the last word, doesn't she?"

"I don't think so," answered Mr. Meekton. "Any way, she's mighty reluctant about reaching it."—*Washinton Star*

With The Workers

C. E. Pickett reports a fine condition in Petoskey, Mich.

Geo. H. Ellis has been called as pastor in Guthrie Center, Ia.

C. V. Allison, of Mound City, Mo., will go July 1 to Albia, Ia.

C. H. Mattox, of Albany, Mo., has moved to Hiawatha, Kan., as pastor.

Joseph Borden is to take the Chapin and Hudson (Mich.) churches.

Evangelist D. C. Tremaine is in a good meeting at Williamsville, N. Y.

A. J. Martin will remain another year with the brethren in Astoria, Ill.

R. E. Stevenson, of Halifax, Mich., takes the new work in Muskegon, Mich.

H. C. Hurd, pastor in Pleasantville, Ia., was married May 26 to Miss Olive Long.

G. W. Thomas, Lynville, Ill., held a short meeting last month for C. D. Hougham and the congregation in Streator, Ill.

G. N. Stevenson delivered the baccalaureate sermon for the graduating class of the Muir (Mich.) school Sunday, May 17.

E. B. Barnes, of Noblesville, Ind., is the new pastor of Lyon Street church in Grand Rapids, Mich. He is a capable and energetic man.

The University church, Des Moines, Ia., has raised a fund of $25,000 as the beginning of their enterprise of a new building to seat 3,000 persons.

V. Hayes reports a fine meeting held by W. A. Bellamy in Durand, Mich. A toning up of the work was the best part of it. Twenty-five accessions.

B. S. Ferrall, pastor of the Jefferson Street church, Buffalo, N. Y., was the preacher in Wellsville, May 17, occupying the pulpit of Lowell C. McPherson.

A second congregation, the Central church, has been organized in Boise, Idaho. H. H. Abrams is the pastor. Meetings are held in the Y. M. C. A. auditorium.

W. J. Wright was in Milwaukee, Wis., last Sunday, where Claire L. Waite is accomplishing a notably successful work. Bro. Wright spoke at the church and mission.

J. G. Waggoner preached the baccalaureate sermon for the graduating class in Canton, Ill. The local papers gave full space to the sermon, which was on "The Higher Life."

The commencement week at Cotner University, Bethany, Neb., opens June 5 and ends with the exercises of commencement day, June 11. Charles S. Medbury, of Des Moines, Ia., will deliver the address on Thursday.

Noah Garwick, minister of the church in Waterloo, Ia., had the help of G. A. Hess in the dedication recently of their remodeled building. The property now is worth $11,000, and offers many more conveniences for the work of the church.

The commencement exercises at Carlton College, Bonham, Tex., were held in the college auditorium, Wednesday, May 27. There are eight young women in the graduating class. The college has had a successful year.

James Egbert is pastor of our churches in Anaconda and Deer Lodge, Mont. In the Anaconda church he has organized a class which will study the book by Jeremiah W. Jenks on "The Social Significance of the Teaching of Jesus."

M. L. Pontius has been employed for another year by the congregation in Taylorville, Ill. Appreciation of his leadership is manifest in an increase of $500 a year in salary. The work of the church has been prosperous under direction of the capable minister.

The West End church of Richmond, Va., of which Harry P. Atkins is pastor, is making extensive improvements in its property, and the building plans are now being pushed to what is hoped will be an early completion. Bro. Atkins and his members at the West End are to be congratulated upon this forward movement.

The Eureka Chautauqua, under the direction of A. W. Taylor, will be held beginning July 2, 1908, on the college campus at Eureka. This enterprise was begun only last year, but its success was early achieved, and it undertakes the second session with assurances of success and improvement. Mr. Taylor is to be congratulated upon his work in the Eureka church and community.

The Sunday school of the Evanston (Ill.) Christian church has arranged to send its pastor, O. F. Jordan, as its delegate to the International Sunday School convention at Louisville, Ky., June 18-23, bearing his expenses. This school aims to keep in touch with all the interdenominational activities of the Sunday school movement. Mr. Jordan will probably take the side trip to Mammoth Cave in connection with the convention.

Ray Eldred, of Bolenge, Africa, writes that 56 new converts have just been baptized there. This makes the membership of the church over 500. The Sunday school has 1,000 in attendance. The native church now supports 48 native evangelists. The Belgian government has granted the site for the new station at Longa, far up on the Bosira river. The ground is being cleared, and Ray Eldred will go at once from Bolenge to occupy this strategic field among these cannibal tribes.

The Greek department of Drake University gave a presentation in English of the Greek drama, "The Antigone of Sophocles," on the evening of May 20, 1908, in the Drake auditorium. The custom of giving Greek plays has become quite popular in educational institutions of the country, and we are glad to see that Drake has followed the example set by the leading universities. The translation of the choral odes of the play was made from the original by Prof. Kirk, and the music of the play, based on the old Greek models, was also composed by him. The training of the members of the cast was under the direction of the department of public speaking and oratory, and the direction of the chorus was in the hands of Professor Evans, of the Conservatory of Music.

If some zealous brother who is qualified to occupy a high school teacher's position as teacher of history, ancient and modern, and desires to share in home missionary work in Colorado will communicate with me, furnishing credentials, he may learn of an opportunity. A principalship of a small high school will also be vacant, also several positions in grades. An early application will be necessary. Address Leonard G. Thompson, Corresponding Secretary Colorado Christian Missionary Society, 243 South Lincoln street, Denver, Col.

Charles R. Hudson, of Frankfort, Ky., preached the baccalaureate sermon for the graduating class of Hamilton College, Lexington, Ky. The service was held in the Broadway church, May 17. The commencement address was delivered May 2 by President Henry Churchill King, of Oberlin College. Commencement week included also the annual recitals and concerts, the annual art exhibit and the presentation by the Marlowe Club of a three-act farce comedy, "The Elopement of Ellen."

WORKS ALL DAY.

And Studies at Night on Grape-Nuts Food.

Some of the world's greatest men have worked during the day and studied evenings to fit themselves for greater things. But it requires a good constitution generally to do this.

A Georgia man was able to keep it up with ease after he had learned the sustaining power of Grape-Nuts, although he had failed in health before he changed his food supply. He says:

"Three years ago I had a severe attack of stomach trouble which left me unable to eat anything but bread and water.

"The nervous strain at my office from 6 a. m. to 6 p. m. and improper food caused my health to fail rapidly. Cereals and so-called "Foods" were tried without benefit until I saw Grape-Nuts mentioned in the paper.

"In hopeless desperation I tried this food and at once gained strength, flesh and appetite. I am now able to work all day at the office and study at night, without the nervous exhaustion that was usual before I tried Grape-Nuts."

"It leaves me strengthened, refreshed, satisfied; nerves quieted and toned up, brain-waste restored, and intellect brightened. I would have been a living skeleton, or more likely a dead one by this time, if it had not been for Grape-Nuts."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever Read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The South Dakota convention will meet at Armour, June 18-21. Geo. W. Muckley, A. McLean and W. R. Warren and other prominent workers will make addresses. Lodging and breakfast will be furnished to delegates who notify Timothy Norton, Armour, S. D.

A letter from Leslie W. Morgan, pastor at Hornsey, London, speaks of the serious loss suffered in the church in Southhampton by the death of Mr. Misselbrook, who for many years had been a leading worker in that church. He was engaged in extensive wholesale grocery business, and was a generous giver to the church and the cause of New Testament Christianity in England. Mr. Morgan was pastor of the Southhampton church for several years, and his wife is a daughter of Bro. Misselbrook. Bro. Morgan reports the work at Hornsey as prospering.

The church in Danbury, Conn., and its Sunday school have raised a sum of $1,205 to assist the congregation in Bridgeport, Conn., in the erection of a new church house. E. Jay Teagarden has been the minister in Danbury for almost nineteen years. At the annual meeting held a short time since, it was reported that $6,104.27 has been raised for all purposes during the past twelve months. Of this amount $1,882.82 was for missionary enteprises. The Ladies' Aid Society has just completed the redecoration of the interior of the house at an expense of $700.

THE CHICAGO CHURCHES.

C. C. Morrison reports three additions May 24 to the Monroe Street church.

Charles A. Young, of Santa Ana, Cal., is in the city on business.

There is talk of establishing an interdenominational Christian daily newspaper in Chicago.

Clarence Rainwater, of Des Moines, Ia., is preaching for the Garfield Buolevard congregation.

S. G. Buckner, pastor of the Harvey church, has received a call to Elkhart, Ind., one of the most promising fields in that state. Mr. Buckner has accomplished excellent results in Harvey during his two pastorates in that suburb.

Richard W. Gentry, recently of Columbia, Mo., will preach for the First church during the summer. Negotiations between the First church and the Memorial Baptist congregation seem to promise an early union of these two bodies.

Herbert Kaufman, one of the most successful advertising men in New York City, was the speaker last Monday night when a permanent organization was effected among the men of the Irving Park church. The new brotherhood will begin its work with a large membership. W. F. Rothenburger, pastor of the church, has been called to Cleveland by the serious illness of his wife, who is visiting her parents, Mr. and Mrs. Teachout.

The Playground Association of Chicago will celebrate its annual Play Festival on June 20 in Ogden Park, Center avenue and Sixty-third street. This association is doing a splendid work establishing playgrounds in the poorer sections of the city, where the children have no place to play except back alleys or dirty, narrow streets. They solicit the help of all Christian people. Prof. Graham Taylor is the Secretary of the association.

The second lawsuit for the property of the First church, Waukegan, Ill., brought by E. N. Tucker, a former pastor, and others, has been decided in favor of the First church. It is probable that no appeal will be made from this decision. A recent men's banquet of the church was attended by forty men. Richard W. Gentry and Edward A. Ott were the chief speakers. R. L. Handley is pastor.

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A COMPLETE HIGH GRADE CHURCH HYMNAL.
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Indianapolis, Ind.

SECOND DISTRICT CONVENTION, ILLINOIS.

The convention of the second district in Illinois convened at the Evanston church May 20, 21. The attendance was good, there being a registration of a hundred and twenty-five out-of-town delegates with perhaps others who failed to register. The weather was fine, and Evanston was resplendent in her spring coat of green.

The convention did not have morning sessions. The first day was given over to the work of the C. W. B. M. The second day was occupied chiefly with the work of the Illinois Christian Missionary Society. The afternoon of the first day, Miss Thompson and Miss Griffin, the well-known traveling officers of the C. W. B. M. in Illinois spoke in their usually interesting way. In the evening, Professor Wallace Payne of the Bible Chair in the university, Lawrence, Kans., spoke on the Centennial ideals of the C. W. B. M. His message was one of optimism and he expressed the conviction that in some ways the centennial ideals might have been made larger. On the afternoon of the second day, H. H. Peters the Field Secretary of Euureka college, spoke on the problem of education among the Disciples. The address was followed by a lively discussion which gave expression to a variety of points of view. Clarence DePew spoke on Sunday school work, giving large place to the teacher-training campaign now going forward. He was followed by Parker Stockdale, who presented the status of the common work of the district. In the evening, J. Fred Jones discussed the missionary problem in Illinois with humor and sense. He was followed by Joh W. Thomas, Vice President of the Chicago Christian Business Men's Association. As his organization has undertaken the financing of the state convention, and is now in the midst of a successful campaign to raise a $10,000 centennial fund for Chicago work, he commanded attention not only for the sake of his practical presentation of the convention problem, but because of the activity of the group which he represented. The proposition of having the greatest convention ever held in Illinois, received great impetus.

The ladies of the church served meals and entertained in such a way as to merit the mark of appreciation which they received.

O. F. Jordan.

ILLINOIS CHRISTIAN EDUCATIONAL ASSOCIATION

The assiciation has planned to secure 5,000 members by the centennial and in order to do this we need the co-operation of all those interested in higher education.

I expect to spend most of May and June in the Third district making a thorough and systematic canvass of the churches in the interest of the assiciation.

MARY E. MONAHAN.
Field Sec'y I. C. E. A.

THE FIRST TASTE.

Learned to Drink Coffee When a Baby.

If parents realized the fact that coffee contained a drug—caffeine—which is especially harmful to children, they would doubtless hesitate before giving the babies coffee to drink.

"When I was a child in my mother's arms and first began to nibble things at the table, mother used to give me sips of coffee. As my parents used coffee exclusively at meals I never knew there was anything to drink but coffee and water.

"And so I contracted the coffee habit early. I remember when quite young, the continual use of coffee so affected my parents that they tried roasting wheat and barley, then ground it in the coffee-mill, as a substitute for coffee.

"But it did not taste right and then went back to coffee again. That was long before Postum was ever heard of. I continued to use coffee until I was 27, and when I got to office work, I began to have nervous spells. Especially after breakfast I was so nervous I could scarcely attend to my correspondence.

At night, after having coffee for supper, I could hardly sleep, and on rising in the morning would feel weak and nervous.

"A friend persuaded me to try Postum. My wife and I did not like it at first, but later when boiled good and strong it was fine. Now we could not give up Postum for the best coffee we ever tasted.

"I can now get good sleep, am free from nervousness and headaches. I recommend Postum to all coffee-drinkers.

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever Read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

FROM THE HUB OF THE EMPIRE STATE.

Summer is here at last. Less than three weeks ago we thought winter would never leave us, now we long for some of its cooling breezes. Our church services have not yet manifested any perceptible signs of falling off, and probably will not until the close of the public schools, the last week in June. Then everybody who can afford it, and many who cannot, get away from the city for two months. Vacations are taken more generally here in the north than in the south, the short, hot summers being felt more than when men are slowly prepared for it.

Our city churches here are planning a vigorous tent campaign for July and August. Already twenty-six churches are represented and the executive committee contains one minister from the Presbyterians, Baptists, Episcopalians, German Evangelical, Congregationalists, Reformed and Disciples. A large tent is to be used and moved several times during the season. Such concerted effort cannot fail in creating a better spirit of comradeship among the workers and ministers of the congregations thus engaged.

The Empire State is furnishing its quota of unshepherded churches. New York City (Lenox avenue and Fifty-sixth street), Pompey, Tully and Watertown each without ministers. The two New York churches are difficult fields and need the very best men we have. Report has it that B. Q. Denham's second ministry terminated with his second Sunday with Fifty-sixth Street, when he bade farewell to the church there forever. It was generally felt that the experiment would fail. Watertown has a fine new building in an excellent part of the city, and if the right man can get hold of things and lead some of the members into seeing things aright, it would soon become one of our strongest churches. Pompey and Tully are old churches located quite near to Syracuse, the former in an excellent farming village and the latter in a town of 800. Each has some fine people and offer opportunities for study and service for our Master.

The work here in Syracuse prospers. Central closed its forty-fifth year on the 20th of May with excellent reports of progress. There was a net gain in membership of 20, and this in the face of heavy withdrawals, leaving a present membership of 306. The total receipts were $5,455.49, not including $1,125.00 given by Mr. Carnegie for half of the new organ. Over $600 was collected for missions and benevolences. Our property has been put in excellent condition and the prospects for the immediate future look bright.

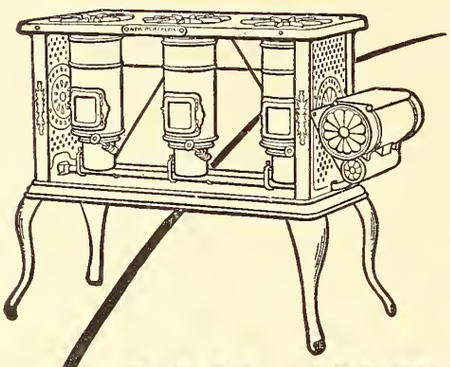
In the Second Church, Brother Stuffer has been doing great things this year and when the record of the work shall have been made it will show one of the finest fields in the state. Their annual meeting will be held next week and the report will be worth reading.

There is an opening for a mission study Sunday school in a rapidly growing section of this city, and if proper arrangements can be made a work will be started soon. At present the nearest church of any kind is over a mile distant and many homes of the Rooseveltian type are to be found in the neighborhood.

Our minds are turned to North Tonawanda, where during the last days of June the first of July, the state convention of our churches and societies will be held. The program committee is now at work on the list of speakers and hope soon to announce a feast of good things for all who attend.

JOSEPH. A. SERENA.

Hot Stove—Cool Kitchen



How do you expect to endure the broiling days of summer if you prepare all the food over a glowing coal fire?

You need a "New Perfection" Oil Stove that will do the cooking without cooking the cook. It concentrates plenty of heat under the pot and diffuses little or none through the room. Therefore, when working with the

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Wick Blue Flame Oil Cook-Stove

the kitchen actually seems as comfortable as you could wish it to be.

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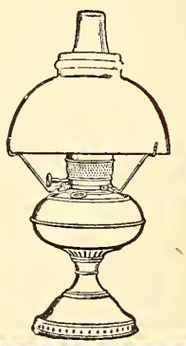

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INLAND EMPIRE DAY.

"Inland Empire Day" is to be observed by all our Christian Endeavor Societies on June 28th. The American Christian Missionary Society. Y. M. C. A. Bldg., Cincinnati; Young Peoples Dept., H. H. Denton, Supt., has prepared programs and literature to help the Societies in observing the day, making it one of the greatest events for the societies of all the year. The purpose and aim, of course, is to secure for afferings from the Endeavor Socities for the evangelization of the "Inland Empire", —Utah, Idaho and Wyoming. This territory is the especial field for our young people in the program of Home Missions. I want to urge every society among us to order literature and observe the day. An effort is being made to bring 1,000 societies into line for this occasion.

If that result is accomplished we will not be ashamed of our contribution for Home Missions. Last year our Societies only gave $1,374.98 for this cause. This year we ought to give not less than $10,000.00. Why not? This is "our own, our native land" and our feet should be swift to preach the gospel of Christ to our fellow Americans. If you have not already done so, order literature today.

National Supt. CLAUDE E. HILL.

Still Time.—A long-haired man walking along the street met a little boy, who asked him the time.

"Ten minutes to nine," said the man.

"Well," said the boy, "at nine o'clock get your hair cut." And he took to his heels and ran, the aggrieved one after him.

Turning the corner, the man ran into a policeman, nearly knocking him over.

"What's up?" said the policeman.

The man, very much out of breath, said: "You see that young urchin running along there? He asked me the time, and I told him, 'Ten minutes to nine,' and he said, 'At nine o'clock get your hair cut.'"

"Well," said the policeman, "what are you running for? You've got eight minutes yet."—*Hapgoods Opportunities.*

From Our Growing Churches

TELEGRAMS.

Danville, Ill., June 1, 1908.—*Closed short meeting at Uniontown with five hundred and sixty. Disciples greatest meeting in Pennsylvania. Brother Ullom and Ministers M. B. Aainsworth, S. S. Jones and Andrew Colt did most excellent preparatory work at Danville in union meeting of four churches in tabernacle seating three thousand. Fifty-three last Sunday at first invitation. During week added as follows—twenty-eight, twenty, twenty-two, twenty-one, tweny-two. Yesterday eighty-three. Total, twohundred and forty-nine in seven days.*

Charles Reign Scoville.

St. John, N. B., May 31, 1908—*At our recent special services here we had about forty additions. No single church in the city has had more additions in the same length o ftime. Our meeting with Mitchell and Bilby has strengthened us greatly. Brother Mitchell's preaching has been strong and loyal and yet without offense. Brother Bilby was ill during most of the meetings but got back to his usual form before the elose. The lecture and concert the last night was a great suecess.. These brethren go to Charlottctown, P. E., next.*

Rev. J. Charles Appel.

San Francisco, Cal., May cv—*Nearly seventy adults in first fifteen days.. Herbert Yeuell and Ralph Boilean men of rare power and rarer spirit. Church and constituency fired. Field enlarging. Scores to follow.*

Robert Lord Cave.

Union City, Ind., May 31—*Seventy additions. The whole town being stirred. We have fine audienees and prospects for a great meeting.*

Brooks.

Hoopeston, Ill., May 31—*William J. Lockhart elosed wonderful meeting tonight with three hundred and twenty-seven additions. Bible school more than doubled. New eonverts pledged more than* $1,154. *Debt of seven hundred dollars raised. Brother Lockhart goes to Grand Island, Neb., and Brother Altheide to New Berlin, Ohio.*

Lewis R. Hotaling.

TOO LATE FOR LAST WEEK.

Union City, Ind., May 24—*Closed at Fayettville, Ark., with one hundred and ninety-two additions. The greatest meeting our people ever held in the state. Two thousand dollars added to annual eurrent expense pledges. Sixteen hundred of this by new members. The whole ehureh strengthened. Began here last Sunday. Thomas L. Lowe is the mueh beloved pastor and we are hoping for a splendid harvest.*

Brooks Bros. and Tapp.

Hoopeston, Ill., May 24—*William J. Loekhart leads us in Hoopeston's greatest revival. Forty-two added today. Two hundred and eighty to date.. Four hundred and thirty-five in Bible school. Charles H. Altheide splendid singer. Meeting continues.*

Lewis R. Hotaling.

CANADA.

Neepawa, Man.—We have just ended a great meeting (for Canada at least) in Mimedosa. There were fifty confessions. Only twenty members of Baptist church when I began. First Principles and Union plea well received. Canada slo wto move religiously, but still a ripe field for evangelism of the New Testament type.

H. GORDON BENNETT, Evangelist.

COLORADO.

Grand Junction—There was one addition May 24 in the regular services of the church.

J. H. MCCARTNEY, Pastor.

FLORIDA.

De Funiack Springs—Our meeting is giving evidence of greater interest. There have been twenty-seven additons to date.

EDWARD CLUTTER,
HARRY G. KNOWLES,
Evangelists.

NEBRASKA.

Omaha—A meeting fruitful of many blessings, held by B. B Burton of Des Moines, for the North Side Christian Church of this city, closed last night with thirty-seven additions: twenty-two by primary obedience, four by letter, and eleven by statement. Having held a meeting in December, at which time our Bible school was well gleaned, there were but few additons from that usuall fruitful source. The additions were mostly adults and heads of familiees that will add to the strength and standing of the church.

Brother Burton is a great evangelist and completely captured the hearts of our people. His delivery is clear and logical, but never cold; his illustrations are clean and pointed; he possesses a natural wit that holds his audience from start to finish; his appeals to accept Christ are warm with feeling and as he stirs the depths of the emotions with a commanding pathos. Having traveled extensively at home and abroad and being a constant student of men and books, he is splendidly equipped to do the work of an evangelist and preachpreach the gospel of the Kingdom preach the gospel of the Kingdom of Christ As he has planned to give all his time to this great work there will, no doubt, be a constant and growing demand for his services.

H. J. KIRSCHSTEIN.

CENTENNIAL STATE CONVENTIONS.

Kentucky is delighted to note the call from Missouri's state Board in this week's papers to join with her in a campaign for contennial state conventions throughout the nation. Kentucky is also glad to announce that for over a year she has been making preparation for the holding of just such a contennial convention in 1909. A special program committee has been appointed, composed of Cary E. Morgan, I. J. Spencer, H. W. Elliott, Mrs. Louella W. St. Clair, Mrs. S. K. Yancey and the writer, and the program is already well under way. Historic Lexington has been selected as the place for the holding of this convention, and surely no place other than Pittsburg could be found in the whole nation more appropriate for the holding of such a convention. Here the union of the followers of Barton W. Stone and of Thomas and Alexander Campbell was effected in 1832 and here the first cooperative missionary society of the brotherhood was organized in the same year resulting in the sending out of John Smith and John Rogers as evangelists.

It seems a rather remarkable coincidence that the state convention for 1908 in Kentucky is to be held in Hopkinsville, Sept. 21-24, where is to be culminated the union of our state missionary interests which have been divided for 35 years. Our state Bible School work has been for some years,

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Professor of the Semitic Languages and Literature in the University of Chicago.

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—*Charles F. Kent*, Yale University.

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LIGHT ON THE OLD TESTAMENT FROM BABEL

By ALBERT T. CLAY, Ph. D.

Assistant Professor of Semitic Philology and Archeology, and Assistant Curator of the Babylonian Lecture Department of Archeology, University of Pennsylvania

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—*Reformed Church Messenger*, Philadelphia.

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The Christian Century, Chicago

but the state missionary interests are to be united in Hopkinsville just previous to our great contennial.

In this connection Kentucky may also point with pardonable pride to the fact that she has a definite contennial enterprise to which she is enthusiastically lending her every attertion in the endowment with $25, 000 of a Bible School department in the College of the Bible at Lexington Already about $5,000 of this state stands committed to help in this enterprise which means more directly to the Bible School cause than anything we have attempted in our history as a people. The services of John T. Brown, former editor of the Cchistian Weekly, have been secured to assist in the raising of the remaining $20.000, and he will give his whole time to this task from now until the Hopkinsville convention.

So Kentucky congratulates Missouri on the proposal referred to and hopes that all the states will join in the holding ofcontennial convertions.

ROBT. M. HOPKINS,
Louisville, Ky.

WHAT DOES OHIO CARE FOR?

Ohio has just held her fifty-seventh annual convention at Columbus. Five hundred and fifty delegates gathered in the magnificent Broad Street Church where W. S. Priest ministers so successfully. The program was very strong. Returning home I ask myself, "What do the 88,000 Disciples of this state care for, what are they most interestd in." I answer as follows:-

(1) *Temperance.* When President Pinkerton announced that North Carolina had just voted dry the great audience applauded and cheered to the echo. When Wayne Wheeler, the attorney of the Anti-saloon League predicted that within the next few months 65 of the 88 counties of this state would vote dry a thunder of applause was heard. Old Ohio stands four-square for temperance and she is determined to fight the saloon to the very death.

(2) *Sunday-schools.* These stand next in importance in Ohio mind. Ohio boasts of Moninger, Welshimer, Darsie, Cook and many other Bible school experts. Teacher training was emphasized. The importance of growing a church up from the trained children was shown to be a vast improvement over revivalism. The latter was branded as an emergency method purely.

(3) *Missions easily stood next in popular regard.* State missions especially held prominent place, while all the others came in for appreciative consideration. Ohio was forced, however, for the first time in history to yield the palm to Illinois in Foreign and Kentucky in Home Missions. It must be remembered that Ohio has but 88,000 Disciples. The problem of the pastorless country church baffled the wisest when is was shown that 150 rural churches have no preaching nor pastoral care whatever.

(4) *Great interest was manifested in the Brotherhood idea.* The most of one session was devoted to the consideration of work for men. The Men's Bible Class, Men's Missionary Societies, and various kinds of men's clubs were discussed. Among these clubs those organized for social betterment, educational or purely social aims were most popular. No set form was demanded for all felt that local environment and personal must determine the type of organization. Every church was urged to have some kind of a men's brotherhood.

(5) *Education.* President Bates, the newly elected President of Hiram was the most towering man in the convention. Ohio will be loyal to Hiram and to him. Hiram has a bright future. Never before was the promise so bright. Endowment scholarship, attendance, religious life, prestige—Hiram has these in ever-increasing measure.

(6) *Architecture.* Many of the men had pictures of their new and beautiful church buildings which they delighted to show and all of us delighted to see. Ohio values ecclestical architecture. Ohio seems to care for the above things and in about this order.

JOHN RAY EWERS,
First Church Youngstown.

NATIONAL BENEVOLENT ASSOCIATION NOTES.

The National Benevolent Association has just been favored with two more good annuities. One is for $500 and is from a good friend who has already placed $1,500 with the Association on the annuity plan. His total investment in the Gospel of the Helping Hand is now $2,000. He is one of these modest friends who does not care to have his right hand know what his left hand is doing, and insists that his

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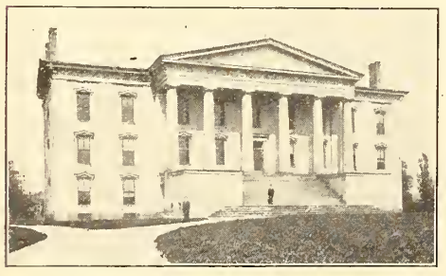

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Lexington, Kentucky.

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COMMENCEMENT WEEK AT OKLAHOMA CHRISTIAN UNIVERSITY

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All were greatly and agreeably surprised at the progress the university has made. Three fine buildings are here, having a combined floor space of over two acres, all modern and splendidly equipped. All who have seen them, and are in a position to speak, say we have the finest plant in the brotherhood.

On Wednesday morning Judge Haymaker announced that he with other Witchita friends, would give $2,500 to the university, and in a few moments this was conditionally raised to $5,000. All felt that the university would be in splendid financial condition by September of this year. The outlook for students is splendid. By the time this appears in print the new catalog will be out, and all who wish one may receive one by addressing the Registrar, Miss Emma Hartshorn, care of the university.

The university has sixteen graduates this year from the various departments. One from the College of Liberal Adts, one from the College of Music, one from the College of Teachers, two from the Preparatory Department, and eleven from the Business Department. We feel that this is a very good year's record, especially for the first year, and that Pres. Zollars has accomplished the greatest year's work of his life.

The Oklahoma Christian Educational Association was formed, and will do all in its power to help the university. The officers are O. L. Smith, El Reno, President; Prof. O. L. Lyon, Enid, Vice-President; T. W. Blackman, Enid, Treasurer; Miss Emma Hartshorn, Enid, Recording Secretary, and Randolph Cook, of Enid, Corresponding Secretary. It is planned to carry on an active campaign in the interests of the university during the summer, and it is hoped that all friends of the university will assist.

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VOL. XXV. JUNE 11, 1908 NO. 24

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—*George Hodges.*

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The Christian Century

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(Disciples of Christ.)

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SOME KENTUCKY WORK AND WORKERS.

—There were two added in Clay county, as indicated by H. L. Morgan.

—Latonia is in a strenuous effort to raise by a whirlwind campaign $2,000 in sixty days. They have had paid in one tenth of that amount. Eight added—five by confession and baptism—others by letter. Work in every department doing well.

J. P. Bicknell in Wolfe and adjacent counties, gave 12 days to the field—baptized one in April. Fourteen added in May and much other good wrought.

—Four added in work of J. B. Flinchum in Breathitt county.

J. P. Bonwasser is to give up Bromley and L. A. Kohler will take up that field.

—C. M. Summers reports the work at Jackson as doing fairly well—conditions not very favorable. He baptized five and reclaimed two at another place.

—J. W. Masters was at work ony 12 days. His mother is very low and her death is expected at any time.

—W. J. Cooke had a fine month's work. Forty-eight added. Van Buren, Anderson county, and Forest Hill, Lexington, had his services. His next two meetings will be in Grant and Fleming counties. It may be possible for some needy church to secure him for a meeting or two in late summer or early fall, although most of his time is engaged.

—Z. Ball had a good month, adding seven and doing much other good.

—D. G. Combs was untiring in labors as usual. Fifteen baptisms, 38 added otherwise, one S. S. organized. He did work in Powell and Carter counties, as well a Wolfe.

—H. W. Elliott attended a number of conventions, district and county, besides attending the Ohio convention as fraternal delegate. He spoke at about fifteen different places and preached twenty-five sermons or addresses. He dedicated the new house of worship at Crittenden and raised enough money to pay all indebtedness and officiated at the ordination of a board of officers in a large country church. The receipts of the month amounted to $504.88—a gain over last May, and while we have lost some since the first of March as compared with the same date last year, we are still over $500.00 ahead of this date last year. We urge all the friends of our State work to use all diligence to meet their obligations to our State work and enable us to go to Hopkinsville with all debts paid and a record of which we will not be ashamed.

—Remember the State Convention at Hopkinsville—Sept. 21st to 24th. Begin now to plan to attend. We hope that many churches will send their preachers. Our South Kentucky brethren have voted to unite with us and we must go to Hopkinsville in such numbers as will evince our interest in the union of our State work. H. W. ELLIOTT, Secretary.

Sulphur, Ky., June 4, 1908.

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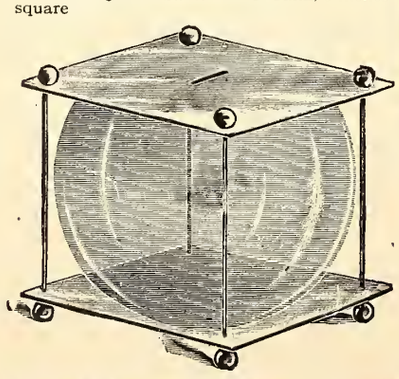

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The Christian Century

Vol. XXV. CHICAGO, ILL., JUNE 11, 1908. No. 24.

EDITORIAL

THE MAY MEETINGS.

Several of the great religious bodies held their annual gatherings during the past month. May seems to be a favorite period for such gatherings. In England it is the accepted time for religious conventions. Practically all the churches send their representatives to London for the May meetings. It is a time of immense interest in the metropolis.

The Methodist Episcopal Church held its general conference in Baltimore. It was probably not by any intention, but is scarcely avoidable, that the chief interest felt in these great Methodist gatherings is the election of the Bishops. Eight were added to the list at the recent meeting. Among them were Dr. McIntyre, the famous preacher and lecturer of Los Angeles; Dr. Quayle, the well-known pastor of the St. James Church of Chicago, and Dr. Frank Bristol of Washington, who was President McKinley's pastor. It is not to be understood that the interests considered at this gathering were less important than those of former years, but the public concern was centered chiefly in the election of the Bishops.

The Presbyterians met in Kansas City. A notable feature of the gathering was the moderatorship of Dr. Fullerton, a leading representative of the Cumberland Presbyterian Church, whose recent union with the regular Presbyterians was in a measure emphasized and ratified by this action. The Presbyterian Church has made notable advances in the past five years. The old period of credal revision and conflict between conservatives and radicals has given place to a time of aggressive work in the interest of the Kingdom of God. Perhaps the most notable tokens of this advance are the work among men, and the efforts made to interpret the church to the laboring classes. It is freely conceded that the Presbyterian Brotherhood is one of the most interesting and encouraging signs of life and activity in the church at the present time. The recent Brotherhood convention at Cincinnati was in some regards the greatest convocation of Christian men ever brought together. It has stirred up the men of several other churches to similar efforts. Not less significant is the work of the department of labor under the leadership of Rev. Charles Stelzle. He came from the workman's bench through the Y. M. C. A. to the ministry, and is perhaps doing as much to interpret the church to the workingmen and the workingmen to the church as any man in the nation. These two features of Presbyterianism mark a wonderful revival of activity in a communion which has always been regarded as conservative to a degree. Certainly no work is more inspiring to all the churches than that now being accomplished by the Presbyterians. The Disciples of Christ need to emphasize these two lines of work, men's organizations and the church and labor as among the important problems of the hour.

The Baptists met in Oklahoma City, and President Judson of the University of Chicago, was the presiding officer. A new interest in missionary extension is evident in the Baptist ranks, and a new spirit of consecration to the financial work of the church. The echoes of these three great conventions are now being caught by the churches throughout the land.

There is one suggestion as to the time for a national convention which comes from these gatherings. The Disciples of Christ are practically the only great body of people whose chief convocations are held in the autumn. It has long been felt by many of our people that October is a difficult time at which to secure a representative gathering. It is the time when ministers have just begun to organize their plans for the winter's work, and every moment is precious. It is difficult for them to leave their churches for a week or ten days. Business men are only recently back from their vacations, and every ounce of energy and every moment of time must be devoted to pushing the autumn and winter trade. Teachers, and especially college men, are just getting their courses started, and feel that it is practically impossible to take several days from the classroom even for such important interests as those of the convention.

On the other hand, May presents a period of radically different character. The work of the year is nearly over. With preachers and business men it is quite easy to arrange an absence such as the convention demands. With the college men the period falls in the days just preceding the final examinations, between the heavy work of the year and the climax of commencement; so that for them it is the best season in the twelve months, exeepting, of course, the impossible summer period of vacation. Then, too, the weather is usually all that could be desired in the month of May. The wisdom that has led the most of the other religious bodies to adopt this month as the time for the annual gatherings may well suggest to the Disciples the value of a change in their own convention calendar.

Of course there could be no thought of change either this year or next. The arrangements for New Orleans and Pittsburg are complete. But with 1910 we begin a second century of history. At that time it will be well to revise our methods of work sufficiently to bring them into harmony with the growing demands of the time, and we believe that two of the features which ought to find place in this revised program are the adoption of the plan of delegate conventions and the change of date of the annual convention from October to May.

IS THE CHURCH A CLUB?

A. L. WARD.

The name church has a significance which has been lost sight of, the "called out," those who have been called out of the world. This was the early meaning of the church: it ought to be the meaning of the word church today. But unfortunately it is not, at least so far as the popular definition of the church goes. Suppose you ask the average person, what is the popular meaning of the word church? I dare say that he will tell you that it is much the same as the word club; he will say this and that church have men who call themselves ministers, whose business it is to address them twice on Sundays, shine well on public occasions, and visit from house to house and keep on good terms with all the members of his parish. They have their social time with their own set.

To the outside how do these things look? How does this appear for the man who is in need of the virtue which the church claims to have for him, and which it does not bring to him? When he turns over the leaves of his New Testament and there finds the early church casting out devils, going everywhere seeking the lost and purifying the lives of those with whom it comes in contact, what must be his feelings of disgust to find the professed custodians of these virtues living just such lives as he and his fellows are living? When will the church be able to reach and help such?

It can reach this class of men and accomplish these reforms only when it is itself morally clean. It must be both religious and moral. There has been a good deal of religion which was not moral. Religion and morality are the obverse sides of the same coin. One cannot be truly religious without being moral; one cannot be moral in the true sense without being religious.

Don't be whining about not having a fair chance. Throw a sensible man out of a window; he'll fall on his feet, and ask the nearest way to his work.—C. H.

Every man can be in love with his work if he will always think of how well he can do that work and not how easily he can do it.—Senator Beveridge.

Correspondence on the Christian Life.

George A. Campbell.

The Correspondent:—What is meant by the passage in I Cor. 15: 29? The verse reads as follows: "Else what shall they do who were baptised for the dead? If the dead are not raised at all, why then are they baptised for them?"

The passage has bothered us all. There are various interpretations. Here is a simple one that commends itself to me. The Christians, some at least, were concerned about the salvation of their friends who died without hearing of Christ. As "there was no other name" by which salvation came they were sorely troubled. They found their escape in "baptised for the dead." This was a phase of the doctrine of substitution that has always had some place in the church and still lingers before the advancing ethical Gospel of Christ. All narrow conceptions of the Gospel seek some opening for a hope that is human.

Our hearts seek reasons for life when the reason itself gives none. The loop-holes in theology are most interesting. You know the loophole of the Disciples; God nowhere promises to save the unbaptised believers but in His mercy He may. Blessed loop-hole! I like it. It saves us God. Some day I trust our theology will not need loop-holes. But that day is not yet.

The Correspondent.—Can a deacon be a Scriptural one and not be married? Does not the third chapter of First Timothy require that he be "the husband of one wife"?

The key to the meaning of Paul is "one." Some had more than one wife. Christianity was to stand for the purity of the home and singleness of marriage. It would not do to have as leaders those who were compromised with a passing and false social system. This view is now the commonly accepted one.

The question, however, should have an answer of further reach. The organization that Christ wants, is the one that will do the work best. The leaders He wants are the best. If we become slaves to the letter of the New Testament organization we will miss its true significance. It was a growth. It grew out of the needs of the time. All organisms to be vital must have facility of adjustment. Just now the church is languishing because it has failed to adjust its organization to the needs of our time. The machinery of the church should no more be stationary than the machinery of electricity or of steam. We may have a reproduction of New Testament organization and still be scriptural. Failing to recognize this principle we continue to discuss the trifling questions of women keeping silence in the churches, whether an elder and a deacon should be married, etc., etc. God has given us brains, not to imitate but to think with. Ought the thing to be done? If so, how can we best do it? Every people must struggle with these two questions. In the struggle salvation is found.

The Correspondent.—Why can't all good people see that they ought to build up and not tear down? The destructionist is dangerous. Every preacher and every Christian surely ought not to be anything but builders. Faith, not doubt, saves the world. Construction, not destruction is what is ever needed. Atheism is always a destroyer. I detest the upsetters of faith."

The Pharisee thought Christ was a destroyer; and he was from the Pharisee's point of view. He ploughed right through their systems of falsities. He defended himself by saying "I come not to destroy but to fulfill." He only destroyed that which was in the way of fulfilling the truth. To doubt the false is to clear the way for believing the true. To cut away the poisoned portion is to give health a chance. The church of Christ will eventually be built upon simply the Truth.

Construction ought to be the object of all. He who tears down the system of indulgences is building up the true doctrine of repentance. He who helps to destroy the fatalistic doctrine of predestination is aiding in building up the truth of human responsibility. He who destroys the unbelievable tenet of infant damnation for the unbaptised innocents is clearing the way for a true conception of God.

To doubt error is to be prepared to believe in truth. No one can believe in the Copernican system until he has done with the Talmaic. If the true God is to reign in our hearts, the false gods must fall from their pedestals. The trouble about this whole matter of construction and destruction is that we are apt to get such a grip on non-essentials that if we see them toppling we think everything is going. A thousand faiths have died; but the Fairest of ten thousand abides. Discrimination is the remedy. Doubt the wrong. Believe the true; "know the truth and the truth shall make you free."

Let our quotation this week be from Alexander Smith:

"'Tis pleasant, when blue skies are o'er us bending
Within old starry-gated Poesy,
To meet a soul set to no worldly tune."

"The Christ that Is to Be," published anonymously by the MacMillan Co., is a suggestive book; though somewhat out of the ordinary.

Dost Thou Believe on the Son of God?---II.

Earle Marion Todd

Intellectual interpretations are, to some minds, impossible; some can only feel. Some men, who could not for their lives interpret a great painting or a great piece of music, can feel it and be profoundly moved by it. To children, again, such interpretations are impossible, and we do them a great wrong by compelling them to make a confession in terms of the intellect of what they have apprehended only in terms of feeling. The little child has wonderful understanding in respect to truths that are intuitively discerned, but is utterly incapable of understanding the historical associations that give significance to the term "Christ," and to ask him if he believes that "Jesus is the Christ" is a piece of pure legalistic formalism, without any justification in reason. And when we go a step further and question him about Jesus' unique relation to God the case is even worse. It is an injustice to the child thus to divert its attention from the practical significance of the confession to intellectual and dogmatic consideration. It destroys the ethical value of the confession, and confirms the child in a false and distorted conception of Christianity. "Dost thou believe in Jesus Christ as thy Savior?" avoids this evil, and is sufficient.

Our preaching of Christ is not always scriptural; while aiming at being strictly so, we sometimes strangely miss the mark—like the Indian's tree, we lean backwards. Our survey of the apostolic preaching is not broad enough. The early preachers of the gospel preached Christ; we preach the divinity of Christ. They preached a person; we preach a dogma. Now it does no one any good to be told that Jesus is the Son of God; every man must find that out for himself, as Peter and the other disciples did,—"Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Jesus never told anyone of his unique relation to the Father; He left it for men to find out as they came to know him. When we begin again to preach Christ and not dogma, our preaching will be more effective.*

It is well for us to seek an intellectual interpretation of the Force that entered the world with Jesus, and that becomes a factor in the experience of every man that comes in contact with it. It is at least as legitimate as our endeavor to ascertain the source of the sun's heat, or the secret of the origin of life on the globe. And it is somewhat analogous. The sun's heat we know, and life we know; the love of Christ we know also, and his power to inspire hope in the hopeless, and give strength to the impotent, and victory to the broken and defeated. A better understanding of his Person may enable us to avail ourselves more fully of his fullness, therefore let us enter into the secret place with him, and commune with him, that we may know him with the intellect as well as with the heart,—that we may love him, as we love God, with the heart and soul and mind and strength.

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* Cf. Kirkpatrick, art. "The Character of Christ." Hastings' D. C. G. i p 287—"The greatest foe to faith is the haste to construct dogmas about Christ before Christ is known." Cf. also Bruce, Apologetics, 399.

But let us regard these definitions of his Person as of value only as they bring him nearer to us and make his love and his grace more precious, and as they reveal to us, in him, a worthier estimate of ourselves, his brethren, and of the possibilities that inhere in our human nature. If my interpretation of his person is too "orthodox" to help my brethren, let me withhold it; if it is too "advanced" to meet their need, let me be dumb. But always let me lift him up, whose life, understand its secrets little as we may, is the light and the life of men.

And let us not think of our interpretations as final. The fact is an eternal fact. The advent of Christ in the last days of the Roman Empire was but the entrance into history of an eternal fact. We are not now alluding to the doctrine of the pre-existence of Christ, but to the spiritual forces that became incarnate in the historical Jesus. Our interpretations of this fact are of our time and country; they are partial, tentative, progressive. Nature is an eternal fact, but our interpretations of nature are partial, tentative, progressive. Newton could see further than Descartes because he stood on giants' shoulders. But Lord Acton could see further than Newton, and Sir Oliver Lodge can see further than Lord Acton did. Our interpretations of Christ progress toward such an understanding of his Person as shall outshine those of Paul and John.

But the vital thing is that we should believe in Him, as the farmer, not the astronomer, believes in the sun,—that we should believe in him as the ideal of manly character; that we should believe in his simplicity, his gentleness, his goodness, in his sympathies, his indignations, his enthusiasms, in his unselfishness, his patience, his purposefulness, his self-denying devotion to the will of God; that we should believe in him as our Saviour from selfishness, envy, hate, greed, and as our Leader in the war against social and industrial injustice, against lying and slander and back-biting and unbrotherliness; that we should believe that the things he said were worth saying, are worth saying, are worth saying at any cost of loss or shame or misunderstanding or secterian persecution or soeial ostracism; that we should believe that the things he set himself to do, and that have not been done, were and are infinitely worth doing, and that it is high time his brethren were setting themselves whole-heartedly to the task of doing them. The last word has not been said about the evil of creeds when we have entered our protest against the historic creeds. All creeds, the shortest as well as the longest, the verbally scriptural as well as the "man-made" ones, are wrong when the emphasis is shifted from practical to intellectual and metaphysical eonsiderations. "If thou shalt confess with thy mouth Jesus as LORD—thou shalt be saved."

Manchester, New Hampshire.

The Middle-of-the-Road Minister.---II

S. S. Lappin

But to return to the man I am supposed to be introducing. The best I shall be able to do in presenting before you the Middle-of-the-road Minister is to let you see him from various angles as it has been my good fortune to see him here and there busy at the work of his choice.

The Middle-of-the-road Minister is a man of single purpose. He has interest in many of the activities of life, but with Paul, he is able to say "This one thing I do." He has views on many present day topics no doubt and these he will not shun to make known at proper time and place, but when it comes to the chosen work of his life, opinion must give place to conviction. Perhaps, if he would unbosom, he has doubts enough to get himself booted into prominence, but the dominant note of his message is faith and not fear.

The Middle-of-the-road Minister has no contentions with his brethren. Broad-gauge scholar and one-book evangelist sit, welcome guests, at his fireside. He loves them both for their real worth and will not discount either because of any opinion or acquirement, superficial or otherwise they are known to possess. The lines of the Goldsmith with slight adjustments fit him well:

"The old-time gospel preacher is his guest
Whose sun descending paints the golden west;
The erstwhile critic, now no longer proud,
Claims friendship there and has his claims allowed.
The bland solicitor, kindly bade to stay
Sits by his fire and talks the night away;
Takes his subscription, which victory won,
Runs down the list to show what others have done;
Pleased with his guest the good man does his part
To warm their heads beside his glowing heart."

The Middle-of-the-road man is not critical of science or scientists as such. He is past that and above it. Not being a specialist in these things he leaves confident speech concerning them to those who are. He has learned that first deductions are liable to such changes as that they will bear small resemblance to their former selves so he smiles good-humoredly at each frightful man of straw and bides his time. He is confident that trim and comely untimate truth will be well suited to his purposes. He believes in the unity and affinity of all truth. The gem which finally falls in the hand of science will, he believes but add its luster to the coronal of truths revealed in God's word. In this faith he welcomes all knowledge and gladly adds what he can to his little store—one sole condition being rigidly observed—that it first be proved to be knowledge.

The Middle-of-the-road minister is not narrow, which is to say he is not sectarian in his religious attitude. He is glad to recognize all that is good and true in the faith and life of those who differ from him. This he does with grace and taet without giving indorsement to one whit of the error they hold. He can be a light to others less liberal in their outlook because he has learned of the Lord how to differ and be decent. He believes in the union of God's people and seeks to bring it about but in no spirit of superiority. He respects the creeds of the past to such a degree that he would lift no standard above them save the living Christ himself. Of the names worn by others he has no light word to speak; he but urges that all men answer to the name that is above every name. He preaches the fundamental prineiples of the gospel as sometimes set forth in the familiar formula "Faith, Repentance and Baptism." But, important as these are, he but allows them to stand as the initial letters of a holy life. Faith must stand for Faithfulness, Repentance must come to mean Penitence and Baptism must be spelled out into Obedience to the Lord in all things.

The Middle-of-the-road man is no enemy of criticism if it be careful and reverent. He does not leave it to shiver outside his study door warming himself meanwhile over the coals of his own self-sufficiency. Nor does he greet it with superfluous effusion, the ready embrace and the kiss of complete surrender. His greeting to all comers is cordial, but he scans each face with careful scrutiny that no fraud be perpetrated, and if the countenance be frank and ingenuous he makes the highest learning welcome at his fireside and bids it say on. He will not make it the man of his counsel for he knows with what heedless enthusiasm men pursue a favorite theme and ohw error, white-robed, can seem the very counterpart of truth. What criticism has to say is heard by the wise and studious preacher, but when its say is heard assured results must pass muster before his own humble judgment and stand comparison with known truth as a final test. To him criticism is not a chronometer constantly at hand and by [illegible] but a barometer helpful at times, though not infallible and hung up somewhere around to be consulted occasionally along with other [illegible] that may help him to guess more accurately at things not yet settled. Thus regarding it he neither fears, fawns nor flinches in the presence of criticism, but pays it due honor, takes any real benefit it may be able to confer and goes on about his business.

The middle-of-the-road minister is the true cosmopolitan. First of all he is the Lord's minister in and to his community. Because he is this first of all he becomes many other things to his people. His attention is not wholly absorbed by a limited parish. He does good to all men, but especially to them that are of the household of faith. The only limitation set on his ministry is the willingness of the people to profit by it. If he joins a lodge it is that he may lead others into a larger and better fraternity—he belongs to the brotherhood of man. If he lends support to a political movement it is that he may prepare the way of the Lord and make his paths straight. His

work is to save man and this he goes about in the only infallible way, by an appeal to the spirit through the preached word of God. Partial reforms are important to him only as they are related to the vital and final reform that triumphs in the soul of man. Others work on patiently at parts of the structure—he is brother to the architect and sees the whole plan without losing sight of its parts. Others are content to do picket duty or fight along the skirmish line. He is the Captain's aid and understands the plan of campaign. Friend of the helpless and outcast, advocate of the defenseless and champion of the weak he wins and holds the respect of all. In his life better than any other are fulfilled the words of the Master "Let him that will be great among you become the servant of all."

"Thus, to relieve the wretched is his pride,
And e'en his failings lean to virtue's side,
But in his duty, prompt at every call,
He watches, weeps, he prays and feels for all.
And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tries each art, improves each dull delay
Allures to brighter worlds and leads the way."

Blessings on the Man-in-the-middle-of-the-road His is a lot to be deeply desired. Amid crash and clash he goes serenely on his way untouched and undisturbed. Others as brave but less discriminating have turned aside to give battle to pugnacious-looking wind mills, but he has gone on. Some of his fellows no more loyal have shed their blood in defense of unimportant outposts, he has fought only when the citadel was attacked.. Not a few have faced martyrdom in behalf of favorite forms or treasured opinions, but his contention is ever for the faith once delivered to the saints.

And so he has gone on and will go on bearing his message to the unsaved and unsought; go on with becoming charity and unwavering faith; go on with busy hands and trusting heart; for he walks with God; and some glad day when they have traveled far together and the twilight gathers about them his companion will say, "Ah, we are nearer my home than yours now, come with me."

Troubling the Pool.

By J. H. Jowett.

The legend of the angel and the pool, which is recorded in the fifth chapter of John, and which the Revised Version has relegated to the dubious outskirts of the margin, provides a most happy symbol of frequent happenings in personal and national history. "The angel of the Lord went down at certain seasons into the pool, and troubled the water." The pool was troubled by a supernatural agency, and by the agitation it was converted into a minister of health and healing. The emblem has its reality in actual experience. The Divine is continually shaking up the human, redeeming it from forceless insipidity, preserving it from poisonous stagnancy, saving it from becoming the breeding-place of moral and spiritual miasma, and doing all this by the creation of a healthy and vitalizing unrest.

In the light of this suggestion we may gain the proper attitude for contemplating the phenomena of the prevailing disturbance and unrest. Grace not only works in the establishment of peace, but in the creation of convulsion. Grace not only implies the ministry of the dew, but also the ministry of the volcano. It broods in the quiet air, but al also "rides upon the storm." It "speaks peace," but it also sends swords. It has its "still waters," but it has also its rolling torrents, scooping out new channels and deepening and broadening the old river-beds. There is a divine unrest, divinely begotten and divinely inspired, a holy restlessness which is the breeding-ground of moral virtues and the invigorating minister of spiritual health. There is a ferment in human affairs which is due to the divine yeast, and it is our wisdom to recognize the Divine impulsion which lies behind the apparently blind goings. and to base all our reasonings upon this great primary assumption. "It is the Lord." We often pray, "Lay Thy hand upon us for good." What if the gracious answer should come, not in a soft and soothing caress, but in a grip and a shake that will affect our circumstances like the turn of a kaleidoscope, and the whole contour of our life shall be changed? "By terrible things wilt Thou answer us, O God of our salvation!"

The same teaching is presented to us from a negative point of view. There is always a grave peril when the "troubling" in human life is long delayed. "Because they have no changes they fear not God." The truth of this word is confirmed in common experience. Unbroken health is not without its dangers. Men who live in the fierce glare of unbroken prosperity are apt to become hard and proud, and to stalk along in a perilous self-confidence which easily swells into self-conceit. As it is with individuals, so also is it with peoples. Nations which pass through unbroken periods of untroubled life are very prone to become morally degenerate. That is a striking figure by which the prophet describes the moral condition of his people: "He hath settled on his lees." The prophet take his figure from the practice of his countrymen of pouring a liquid from one vessel to another and thence into another, leaving behind, at each successive pouring, some of the lees, the dregs, the sediment, until at length the liquid is perfectly pure and transparent. And here is the application of the figure. When the life of a people is kept in motion, when it is poured from one set of circumstances into another, the disturbance is a minister of purification and transparency, and she gets rid of her moral filth. But this is the warning of the prophet: changeless circumstances may be a minister of moral ruin. "He hath settled on his lees!" He was quite contented to retain the moral sediment, to have it in close and intimate communion with his life, and by its presence to be defiled. When peoples are untroubled they come to terms with their filth. The passion for reform is not born in "the garish day," but in the shock of troubled circumstances, in the dull, grey season of disappointment and defeat.

And what will happen when the Lord shakes and troubles a people? First of all, we shall get rid of many things that are rotten. After a fierce tempest the roads are littered with the branches of trees. There is nothing like a high wind for fetching off the dead wood. Let the tree be well shaken, and the rotten and decrepit will drop away. It is so in the personal life. When our circumstances are convulsed, and life is troubled with the great shaking, we drop many a piece of rotten wood, and those who have most to do with us can see that the trees of our life are healthier after the storm.

And then, in the second place, when a people is shaken, the real essentials are revealed. A friend told me that when the boat on which he was sailing was in peril of engulfment, and a great crisis arose, it was amazing how all ecclesiastical differences were lost in a common oneness of simple and earnest communion with God. When the voyage was a strainless picnic, sectarianisms were obtrusive, when the voyage became a crisis, sects were submerged. And the experience has its analogy in the moral life of the state. Once again our land is being convulsed, our national life is being shaken, a great moral crisis is at our doors, and already the essentials are emerging like peaks which have long been hidden by earth-born mist and cloud. We are re-discovering the essentials, and in the essentials the once divergent companies are finding common armour, common inspiration, common bread.

And, lastly, when the Lord troubles our circumstances it is quite easy to discriminate between the weakling and the robust. These crises are our tests and they pronounce our judgment. "From that time many of his disciples turned back, and walked no more with Him." At what hour did they turn back? When they caught sight of Calvary and of possible loss and crucifixion. Aye, that is the time of test, when the lions are on the road! It is in the shaking that we discover the things that cannot be shaken. "What went ye out for to see? A reed shaken with the wind?" A reed bending before the blast? Yes, the bending reed shall be revealed. "But what went ye out for to see? A prophet?" Yea, and in the tempestuous wind he too shall be revealed, and he shall stand like a cedar of Lebanon.—The Christian World.

Love requires the most costly sacrifices of life, but makes them life's chief and keenest joys.

Instead of making *ourselves perfect* and *others* happy, we are always turning the idea wrong side out, trying to make *others perfect* and ourselves *happy*. The scheme won't work.

Teacher Training Course.

Lesson VII. General Features of the New Testament.

H. L. Willett

The purpose of the Gospels is declared by John to be "that ye may believe that Jesus is the Christ, the Son of God, and that believing, ye may have life in his name" (Jno. 20: 31). In other words, it is to set forth the Gospel of Christ.

The Gospel is the "good news" of God's love for man as revealed in Jesus, and of the possibility of adjusting man's life to God through conformity to the teachings and spirit of our Lord.

The public ministry of Jesus probably extended through a period of more than three years. There was a time of obscurity, a time of popularity and a time of opposition, culminating in his crucifixion. During all this time Jesus was engaged in teaching, preaching and healing.

Jesus taught the disciples and the multitude; but to the former, as students in his school, his future apostles, he gave particular attention. The themes on which he taught included the nature of God, the kingdom of God, Jesus' own person and purposes, the greatness and the peril of man, sin and its consequences, the relation of the Gospel to the Law, and the program of Christianity.

Jesus preached to the people, announcing the advent of the kingdom of God and persuading men to accept its obligations. By this means he not only secured present results, but trained the disciples for their future work.

Jesus healed men's physical infirmities. The objects of the miracles were (1) to attract attention to himself; (2) to reveal the divine love for men in acts of beneficence; (3) to present proofs of his divine mission; (4) to illustrate the redemptive powers of the kingdom.

The training of the twelve disciples was accomplished by all that Jesus did, teaching, preaching and healing. The confession of Peter, "Thou art the Christ, the Son of the living God" (Matt. 16: 16), proved the success of the method, for Peter spoke not for himself alone, but for the twelve.

Three representative confessions are presented in the New Testament. That of Peter (Matt. 16: 16) emphasizes the Messiahship and divine Sonship of Jesus; that of Paul (Rom. 10: 9) the necessity of acknowledging the Lordship of Jesus and of belief in the resurrection; that of John (1 Jno. 4:2) the reality of Jesus' earthly life, which was in danger of denial. These statements combined, reveal the amplitude of the apostolic confession, as including the Messiahship, Sonship and Lordship of Jesus, his perfect divinity and perfect humanity.

Near the close of Jesus' ministry he delivered to the apostles his Great Commission, directing them to carry his Gospel into all the world and setting forth its terms. This Commission is given in each of the Gospels, though in varying words. (Matt. 28:18-20; Mk. 16:15, 16: Lu. 24:46-49; Jno. 20:21-23; Acts 1:8.)

Jesus commanded his followers to go into all the world and preach his message to all people; to announce the necessity of faith in himself and of repentance from life of sin; to baptize penitent believers into the name of Father, Son and Holy Spirit; to teach them the observance of the Master's commandments and to assure them of pardon, the continued presence of the Lord with them, and their ultimate salvation.

The Book of Acts records the carrying out of the great commission by the apostles. It describes several examples of conversion in detail: (1) The Jews at Pentecost (chapter 2); (2) The Samaritans (chapter 8); (3) The Ethiopian (chapter 8); (4) Saul (chapter 9); (5) Cornelius the Gentile and his household (chapter 10); (6) Lydia (chapter 16); (7) The jailer at Philippi (chapter 16); Crispus and others at Corinth (chapter 18).

The most important events mentioned in the New Testament are: (1) The birth of Jesus; (2) his baptism and temptation; (3) the selection of the twelve apostles; (4) the confession of Peter; (5) the transfiguration; (6) the triumphal entry; (7) the trial and crucifixion; (8) the resurrection; (9) the Day of Pentecost (Acts 2); (10) the death of Stephen (Acts 7); (11) the conversion of Paul (Acts 9); (12) the first Gentile converts (Acts 10); (13) Paul and Barnabus sent forth as missionaries (Acts 13); (14) the consultation at Jerusalem (Acts 15); (15) Paul's arrest (Acts 21); (16) Paul's journey to Rome and ministry there (Acts 27-28).

Among the most important portions of the New Testament are the following: (1) The Sermon on the Mount (Matt. 5-7); (2) The Seven Parables (Matt. 13); (3) the Good Samaritan (Luke 10); (4) the Prodigal Son (Luke 15); (5) the Comfort Chapter (John 14); (6) the Prayer of the Lord (John 17); (7) the Day of Pentecost (Acts 2); (8) the Conquerors (Rom. 8); (9) Christian Living (Rom. 12); (10) the Psalm of Love (1 Cor. 13); (11) the Unities (Eph. 4); (12) the Glories of Faith (Heb. 11); (13) Christian Addition (2 Pet. 1); (14) the Sons of God (1 Jno. 3); (15) the New Jerusalem (Rev. 21-22).

Questions.

(1) What is the purpose of the Gospels? (2) What is the Gospel? (3) What were the divisions of Jesus' ministry? (4) What was the character of Jesus' teaching? (5) What was the nature of Jesus' preaching? (6) What were the purposes of Jesus' miracles? (7) How was the training of the Twelve accomplished? (8) What are the three representative confessions? (9) What was the Great Commission? (10) What are the items of the Great Commission? (11) What relation does the Book of Acts sustain to Jesus' Great Commission? (12) What are the most important events mentioned in the New Testament? (13) What are some of the most important portions of the New Testament?

THE NICKEL MAN.

Yesterday he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh, the devil.

His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel. On Saturday afternoon he had a gin rickey at the Queens, and his friend had a fancy drink, while the cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad, and gave him a A nickel for the Lord and a nickel for nickel when he brought back the change. the waiter!

And the man had his shoes polished on a Saturday afternoon and handed out a dime without a murmur. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for it, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord! Who is the Lord? Who is he? Why, the man worships him as the creator of the universe, the one who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant.

And what is the church militant? The church militant is the church triumphant of the great God the man gave the nickel to.

And the man knew that he was but an atom in space, and he knew the Almighty was without limitations, and, knowing this, he put his hand in his pocket and picked out the nickel and gave it to the Lord. And the Lord being gracious and slow to anger, and knowing our frame did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man wasn't. The nickel did hide beneath a quarter that was given by a poor woman who washed for a living.—Toronto Star.

RECENT SERMON SUBJECTS.

L. G. Batman, Philadelphia, Pa., "A Great and Triumphant Work."

Bruce Brown, Valparaiso, Ind., "The Trowel and the Sword."

Claire L. Waite, Milwaukee, Wis., "Hearts Aflame."

Herbert L. Willett, First Church, Chicago, Ill., "Modern Unbelief."

H. D. C Maclachlan, Seventh Street Church, Richmond, Va., "The Religion of a Traveling Man."

The Sunday School--The Shepherd and the Sheep.*

H. L. Willett

As has been pointed out more than once in this past six months of study in the Fourth Gospel, the first half of the book (Chapters 1-12) is taken up with a twofold work by our Lord, the development of faith in those who would accept Him and the manifestation of disbelief and hostility on the part of those who rejected Him. Jesus came to show to the world that every man has a capacity for faith in God and in all God's revelations to the world. "To each man God hath dealt a measure of faith;" not of belief, but of power to believe or, as Professor James calls it, "the will to believe."

The Will to Disbelieve.

But every man has also the power to put from him all the proofs of the divine presence in the world and to take the attitude of hostility to God's messengers. It is a part of the program of the Kingdom of God to bring such natures and forces to their full self-manifestation that both faith and unfaith shall be revealed. This was the direct result of Jesus' life. Men could not remain neutral toward Him. Nor can they to-day. Either deliberately or without set purpose all men who know of His plans take sides with or against Him. And even those who think they are not ready to decide the matter yet, but expect to do so at some time are already deciding it by their attitude, just as those who did not follow Christ were counted against Him. It had been said by Simeon at the dedication of Jesus in the temple that "this child is sent for the fall and the rising of many in Israel, that the thoughts of many hearts may be revealed." Such is still and evermore the work of Christ to call to Himself those who will become the sheep of his flock, so that those who follow not may be known.

The Training of the Twelve.

The second part of the Fourth Gospel shows the method of Jesus in the intimate and personal training of the Twelve, after the public work was over, and when He knew that His hour was near. As the time went on, He turned more and more from the outer world to speak his words in the ears of the disciples alone. For this reason, as well as to find rest and safety for Himself He withdrew with the little company into remoter regions and there laid on their hearts the sanctions of that ministry He was so soon to leave wholly to them. They were not able as yet to bear the news that He was going away. Much less could they feel strong enough to face alone the difficult task in which even the Master was seemingly to fail.

The lessons of this quarter are devoted to this Inner Ministry, even as those of the first quarter dealt with the Outer. Even where the outer world of hostility and misapprehension obtrudes itself for a time, as in the lessons on the betrayal, the crucifixion and the burial, the touch of the world is revealed only that we may note the re-action of such events upon the disciples. We are always, like the Lord, watching them, and noting the growth of their faith in the Son of God. With the first lesson of the quarter, although it is taken from the earlier portion of the book, we see Jesus turning from the critical and suspicious groups of "Jews" (note the hostile character of that word in the Fourth Gospel) to the more intimate and friendly circle of the disciples. The false leaders, who seek to control only for their own advantage are contrasted with the Good Shepherd, who gives His life for the sheep.

In the scene at Bethany, when Lazarus is raised, the reader dimly recognizes the presence of the crowds, friends, citizens of the town and other Jews from Jerusalem. But the attention is wholly fixed upon the central figures, Jesus, Martha and Mary, and at last upon the restored brother, for whom Jesus has not only the love that brings him from Galilee to call him back, but the loving sympathy that cares for his comfort in the moment of his revival, and says to the astonished and inactive bystanders, "Loose him, and let him go." In the same town a little later occurred the touching incident which showed with what uncalculating love these friends of Jesus wanted to show their feeling for Him. Mary's gift was all the more precious to the Lord because it was so quickly gone. Nothing remained but the sweet odor to remind Him of the sacrifice it had cost. We always appreciate a gift in proportion to its value and its perishableness. That is why a rose is always prized more than a more enduring and even more costy gift. It speaks its mute message of love and cannot last to keep reminding the receiver of the obligation which it might imply.

The Upper Room.

After the Easter lesson came three in close connection, and all related to the last interview in the upper room. The singularly impressive act of washing the disciples' feet, which so shocked and solemnized them, was followed, as were all the significant acts of Jesus' life as related in this Gospel, with the message on humility which these ambitious men were so slow to learn, and which they so much needed. Then in the fifth lesson comes the great Comfort Chapter, with its beautiful and inspiring words, "Let not your heart be troubled." The Vine Chapter (15) is not included in the lessons, but in the sixth study the mission of the Holy Spirit is described, and His presence promised to the believers.

The Cross.

Then came two lessons in which the hostility of the world reached its climax. Jesus saw from the first that the issue would be joined soon or late, and He met it in the most astonishing way any crisis has ever been faced. Instead of resisting as He well might have done, He bowed His head and let the wave of shame and suffering go over Him. Friends and foes alike marvelled at His conduct. Why did he not resist, fight, protest? He took the surer way of triumph. He accepted defeat that He might make forever infamous the sins that brought Him to His death and that He might show all men that the way of defeat is often the only path to victory. If He had triumphed in any other way it would have been only as the world triumphs. In his victory he showed how all men may pass through suffering to joy. The cross is, therefore, no mere symbol, nor pious decoration. It is the secret of power and of victory. The instrument of cruel death has become the honored token of the faith that overcomes.

The Resurrection.

The three lessons, nine to eleven, deal with that mysterious, yet glorious period of Jesus' resurrection life. The wandering and heart-broken Mary at the tomb, the astonished two disciples, breathless in their haste to know the truth, the ten in the upper room, the second interview when Thomas made his glad surrender to the facts, and the closing scene, the precious postlude of a great hymn of faith are all the delight and the comfort of the student of holy things. How brief is the record. How much was left untold that we should like to know. Yet a few things we have, and they are enough. There will be time to learn the rest "in the house not made with hands." These few we have and we know their worth, for, they "are written that ye may believe that Jesus is the Messiah, the Son of God and that, believing, ye may have life in His name."

Daily Readings.—The lessons of the quarter.

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*International Sunday School Lesson for June 21, 1908. Reviewed. Golden Text: "But thee things are written that we might believe that Jesus is the Christ, the Son of God; and that believing, yet might have life through His name."—John 20:31. Memory Verse, The Golden Rule.

PALESTINE TRAVEL STUDY CLASS.

It is the custom of the University of Chicago to send out a class of students to Egypt, Palestine and Asia Minor every two years under the direction of some member of the biblical faculty. The first class went out six years ago under the leadership of Professor Mathews. Professor Willett took out the second and third classes in 1904 and 1907. Prof. Ira M. Price is to conduct the class next winter, starting about February 10. A full course of reading in preparation for the trip is provided. A circular containing full particulars regarding the trip, dates, itinerary and expenses will be sent upon application to Professor Price, the University of Chicago. An early registration will be advisable, both because of the desirability of completing the peliminary reading before the journey begins, and because the class is limited to twenty-five. The business management is in the capable hands of H. W. Dunning & Co., of Boston, who had charge of the former classes. A trip like this, with daily instruction in biblical history, geography and archeaology is one of the best of aids in the life of a preacher or Sunday School teacher.

Modern progress can accomplish most things, but it never will be able to substitute an elevator for the ladder of fame.—Price

The Prayer Meeting--The Victory of Faith.

Topic for June 24. Heb. 3:19; 4:6.

Silas Jones

"He that is slow to anger is better than the mighty;
And he that ruleth his spirit, than he that taketh a city."

"Execute true judgment, and show kindness and compassion every man to his brother; and oppress not the widow, nor the fatherless, the sojourner, nor the poor; and let none of you devise evil against his brother in your heart." The victory of faith, according to these Scriptures, is self-discipline, on the one hand, and on the other justice and kindness. Faith in God that does not bring health of body, mind and heart is not faith at all. Furthermore, the man whose personal habits are above reproach but who says that religion should not be mixed with business and politics, should be informed that he has no basis in Scripture for calling himself a man of faith. The disciple of Jesus Christ is in the work to see that justice is done and when any man thinks he can be unjust and wink at injustice in others and still be a good Christian, he is either an ignoramus or he is a knave. Our faith must sustain us in the contention for civic righteousness or else it will be brought into well merited contempt.

The Sin of Esau.

Esau is called in Scripture a profane person. And why? Because he had not faith. He said: "Behold, I am about to die; and what profit shall the birthright do to me?" There is your unbeliever. He mortgages the future for the gratification of the moment. He has nothing for which he will suffer. The man of faith has his land of promise toward which he is journeying. It may be far to it and the way may be difficult and dangerous. But he is determined. He will give up life itself before he will turn back upon his way. To the many suggestions that he is foolish for attempting a task so arduous he replies that he is a man and not a brute and therefore he finds his satisfaction in struggle rather than in undisturbed ease. He would live in the spiritual world and enjoy the society of the saints and fellowship with God. In order to live in this world, he must overcome the temptation to bound his life by the present moment. Unbelief furnishes no motive strong enough to withstand the assaults of appetite and passion. Faith in God as he is revealed in Christ supplies the needed motive. They who trust in God are unmoved though the earth do change and the mountains be shaken into the heart of the seas.

The Sin of Ahab.

Ahab desired the vineyard of his neighbor. Naboth would not sell the inheritance of his fathers. The law was on the side of Naboth. But the king got the vineyard in spite of the law and the right in the case. It is the work of faith to create reverence for the rights of others. A distinguished Jewish Rabbi said recently that a man without religion is a wolf. He lives upon the flesh of his brothers. He is therefore worse than a wolf. The old savagery of the forest survives in modern life. The methods of Ahab are still popular. If the church of today has faith, it will stand forth and condemn the piracy that wears the cloak of business. She is ready enough to denounce the sins of individuals. She must we a sready to declare unto society its sin and its transgression. Organized villany is the sin of to-day. The conscience of the church should be aroused against the destruction of human life and happiness by combinations of men who plead as their excuse the demands of business. Faith that considers only the sins of the ante-deluvians is not worth much. Faith that sees the coming of better conditions for the oppressed of this day is what we need. It is profitable for the life that now is and for that which is to come.

Christian Endeavor--Getting and Keeping a Situation.

Topic for June 21, Gen. 39:1-6; 41:38-44.

Royal L. Handley

The Christian Endeavor movement is true to its purpose whenever it is practical. In nothing could it be more so than in seeking to enlist Christian young people in the host of the world's men and women who are capable and efficient in life's labors. For he is a loyal disciple of Christ who seeks to do well the thing in hand.

Mr. Henry Van Dyke points out in his little poem, "Where the Master is Found," the Christian spirit in earnest, honest toil. He makes the Master Toiler say:

"Never in a costly palace did I rest on golden bed;
Never in a hermit's cavern have I eaten idle bread.
Born within the stable where the cattle round me stood,
Trained a carpenter in Nazareth I have toiled and found it good.
They who tread the path of labor follow where my feet have trod.
They who work without complaining do the holy will of God."

Getting a good position is not so much a question as that of efficiently filling the place when secured "Aye, there's the rub" for most of us.

The first essential is the appreciation of fitness or lack of it for the particular work. Add to this that amount of self-confidence which makes readiness for new responsibilities and many difficulties may be easily overcome. Success comes too, as the result of readiness, on the one hand, to take instruction and obey orders, and, on the other, that initiative which tends to do away with the necessity for specific direction in work. There is much virtue, too, in the old-fashioned habit of being faithful, the thing that comes from a high conception of duty. And this is the lesson learned well by the Endeavorer, who is true to his following of the great Master Workman.

PREPARATION.

By A. J. Shartle, in C. E. World.

In whatever walks of life we seek a situation, let us always be sure that we are thoroughly prepared to meet the requirements necessary to keep it. In this struggle for "the survival of the fittest," no matter how responsible the position, whether found at the bottom or top rung of the ladder of ambition, the best qualifications for success are honesty, sobriety, industry, and faith—faith in self, faith in your employer; faith in your work; faith in your fellow men; above all, faith in God.

With these qualifications as pillars upon which to continue day by day the building up of Christian character, and a consecrated effort to make each succeeding day better and more profitable to our employer, and to do his will as long as it is consistent with Christian principles, there is no reason why, unless for special reasons over which we may have no control, we should not succeed in getting a situation and keeping it, with the determination to persevere as recently defined by a colored brother when he said, "Perseverance means, firstly, to take hold; secondly, to hold on; thirdly, to nebber let go." The person who possesses these qualities is bound to be successful in any business.

Col. John Boyd, when assistant doorkeeper for the House of Representatives in 1871, one day heard a man say to another assistant, "I am very anxious to find Senator Sargent of California." The assistant replied that it was not his business to find senators. Mr. Boyd stepped up and offered to find the senator, as a matter of courtesy. Gratified, the stranger handed Mr. Boyd a card, and requested him to meet him that evening. The card bore the name of Collis P. Huntington, the great railroad builder. That evening he secured a position paying almost double the salary he had been getting.—Saturday Evening Post.

A young man who combines personal agreeableness with the ability to do things is apt to find that things come his way.—W. J. Beecher, D. D.

For Daily Reading.

Monday, June 15, Be respectful. 1 Tim. 6: 1, 2; Tuesday, June 16, Be obedient, Eph. 6: 5-7; Wednesday, June 17, Be faithful, 1 Cor. 4: 1, 2; Thursday, June 18, God's presence, Gen. 39: 20-23; Friday, June 19, A lying servant, 2 Kings 5: 20-24; Saturday, June 20, Reward for service, Matt. 20: 1-16; **Sunday, June 21, Topic—How to get and keep a situation. Gen. 39: 1-6; 41: 38-44.**

With The Workers

Geo. B. Evans has accepted a call to Chagrin Falls, O.

A new church house at Maloy, Iowa, will be erected immediately.

B. S. M. Edwards has begun his labors as minister in Versailles, Ill.

Mark Collis of Lexington, Ky., has been in a meeting in Farmington, Mo.

C. A. Coakwell has offered his resignation as pastor in Lenox, Iowa.

J. M. Brewster is enjoying prosperous conditions in his work at Linn, Mo.

R. H. Lowe, of Ponca City, Okla., has accepted a call to the church at Galena, Kas.

J. G. McGavern, Bilaspur, India, reports an attendance of 258 in Sunday school.

S. W. Elam succeeds A. N. Lindsey at Clinton, Mo. Bro. Lindsey goes to Ft. Smith, Ark.

M. B. Madden, missionary of the Foreign Society at Sendai, Japan, reports nine baptisms.

C. C. Atwood is the energetic minister in Kearney, Mo., where he is held in high esteem.

Nelson H. Trimble is happy in the auspicious beginning of his pastorate in Baltimore, Md.

F. M. Rains dedicated the church at King Hill, Mo., Sunday, May 18th, and raised a little over $5,000.

B. F. Hill is the new pastor in Okmulgee, Okla. His pastorate in California Mo., has been notably successful.

H. H. Peters, Field Secretary of Eureka College, recently delivered the commencement address at Foosland, Ill.

W. A. Maloan of Montgomery City, Mo., has been compelled to give up his pulpit work for a time on account of ill health.

During the month of May the Foreign Society received $13,490.00, a loss of $1,635.00 as compared with the corresponding month of last year.

Last week the Foreign Society received a gift on the annuity plan from a friend in Indiana. This is his third gift on this plan.

In special services last month in the church in Valparaiso, Ind., Bruce Brown, the pastor, preached the memorial sermon for the G. A. R. and the baccalaureate sermon for the graduates of the high school.

H. O. Breeden is helping Pastor Elsea in a meeting at Creston, Ia., following a union meting in the town in which there were 500 conversions, 100 of this number expressing preference for the Christian Church.

Invitations have been issued for the marriage of Miss Jennie Bess McHatton of Indianapolis, Ind., to Mr. Carl H. Barnett, pastor of the church of Plainfield, Ind. The wedding will occur June 17th. Mr. Barnett is one of the most capable and promising young ministers of that state, and his marriage will bring to his home a cultured and talented young woman whose interest and help will mean much for the success of the Plainfield church.

Dr. James Butehart of Lu Cheo Fu, China, reports 33,193 treatments in the mission hospital there during the last year. During March and April alone, there were 9,191 treatments. On May 4th there were 350 patients.

T. F. Weaver, minister of the First church, Marshall, Tex., desires to spend the months of July and August in northern states and may be secured for pastoral or evangelistic services during that time. Address him Box 195.

The tenth annual banquet of the ministers of Kansas City and vicinity will be held June 12, in the Budd Park church. Burris A. Jenkins, J. H. Garrison and others will speak. Coming on the opening day of the state convention, this event promises to be a successful and memorable one.

The commencement exercises of Christian Temple Seminary, Baltimore, Md., will be held June 14th to 18th. The baccalaureate sermon will be preached by Peter Ainslie, dean of the seminary. The commencement address will be made by B. A. Abbott, pastor of the Harlem avenue church.

W. F. Richardson, pastor of the First Church, Kansas City, Mo., has been preaching some Sunday evening sermons on "Some Whys for the Unconverted." The following subjects have been presented to the great interest and profit of the congregations: "Why Attend Church Services?" "Why Accept Jesus Christ?" "Why Confess Christ Publicly?" "Why Repent of My Sins?" "Why Be Baptized?" "Why Join the Church?"

An interesting event is to be celebrated at Indianapolis, Ind. The Central Church of that city will have the seventy-fifth anniversary of its organization on Friday, June 12, and on Sunday, June 14. Reminiscences and addresses will be delivered by former Pastors Walk, Brewer, and Pounds; also, by Dr. A. R. Benton, Dr. Jabez Hall, Dr. P. H. Jamison, President Scott Butler and others. A sketch of the history of the church will be read by Allan B. Philputt, the present minister.

H. F. Burns of Peoria, Ill., prsented his resignation as pastor of the Central Church on Sunday, May 31. He will leave Peoria August 1. Mr. Burns will continue to preach while pursuing his studies for the degree of doctor of philosophy. In the three years of his ministry in Peoria the church has been notably successful in the work. There have been 380 additions, and the offerings for missions and for current expenses have greatly increased. In the Sunday School, especially, the faithful labors of the pastor and his cultured wife have been fruitful. The school has been reorganized with departmental divisions, each having a superintendent. It has been thoroughly graded, and constructive Bible studies introduced. The church has appointed a pulpit committee to secure a successor to Mr. Burns.

The sad news of the death of E. M. Gordon reached the office of the Foreign Society June 3d. He had recently returned from India, on his regular furlough. He died at Hopkinsville, Ky., where he was visiting the church which so loyally supported him as their Living-Link. He was supposed to be in good health. His death was very sudden and the news came as a great shock. The particulars are not yet known. He leaves a wife and one little girl, who are at present in Philadelphia, Pa. They will have the prayers of thousands of loyal, loving friends. Mr. Gordon was born in India, united with our people in that land and has been in the service of the Foreign Society since 1891. His death is one of the greatest losses the society has ever sustained.

A GREAT CHILDREN'S DAY.

All the signs point to a remarkably successful Children's Day for Heathen Missions. There has never been such a demand for supplies. Already about four thousand Sunday schools have ordered them and a large number of orders continue to arrive daily. The number of requests exceed those of last year by more than 500. We have never before witnessed such an uprising. The Teachers' Training campaign has helped mightily as a leavening and as an inspirational influence.

The apportionment for the schools have been most cordially received and more

(Continued on next page.)

SPEAKS FOR ITSELF.

Experience of a Southern Man.

"Please allow me to thank the originator of Postum which in my case speaks for itself," writes a Florida man.

"I formerly drank so much coffee during the day that my nervous system was almost a wreck. My physician told me to quit drinking it but I had to have something to drink, so I tried Postum.

"To my great surprise I saw quite a change in my nerves in about ten days. That was a year ago and now my nerves are steady and I don't have those bilious sick headaches which I regularly had while drinking coffee.

"Postum seems to have body-building properties and leaves the head clear. And I do not have the bad taste in my mouth when I get up mornings. When Postum is boiled good and strong, it is far better in taste than coffee. My advice to coffee drinkers is to try Postum and be convinced." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "Teh Road to Wellville," in packages.

Ever read the above the letter? A new one appears from time to time. They are genuine, true, and full of human interest.

promptly approved than at any time in the past. A request to lower the apportionment is the exception. The enthusiasm has already reached a high tide and seems to grow daily. We shall not be surprised to see the number of contributing schools pass the four thousand mark and the contributions touch close to $100,000. The very mention of this great advance stirs all Christian hearts.

Let the whole month of June be devoted to this splendid campaign, which has been so well begun. The needs of the work are great and growing in urgency daily. A united, loyal, consecrated people can accomplish marvelous things. These are the days of our opportunity. Let no man halt or hesitate in this hour of unparalelled awakening. GOD RULES. The old gospel of his grace still conquers the most stubborn paganism.

Please send the offering at once and be careful to give local name of school when different from the postoffice.

F. M. RAINS,
S. J. COREY,
Secretaries.

Cincinnati, O.

PEORIA (ILL.) BANQUET.

The church at Peoria gives an annual Fellowship banquet in May of each year. This year the pastor, Bro. Harry F. Burns, arranged to invite the members of the Calvary Baptist church and make it a union affair. They responded to the invitation in generous numbers and the banquet room was crowded. Dr. Theodore Soares of the University of Chicago, a Baptist, delivered the main address. It was a hearty appeal for union and received cordial applause from the banqueters, regardless of denominational line. Dr. Soares made two main points in his address, which sparkled with wit and good humor and neat satires on untenable positions in both bodies. The first was that we were embarrassed by our successes; that the distinct things for which most of the denominations came into existence were now the common heritage of all Christian bodies and thus the original reason for their existence had passed away. The second was that if either body gained anything over the other the union would be delusive and bring division within itself; that the union must come by a compulsion that would bring a natural harmony and leave no aftermath of glorying or regrets.

Bro. Burns is to be congratulated over the idea and the success in which it was carried out. The church at Peoria heard his resignation read last Lord's Day with regret. He leaves only because an opportunity presents itself at this time to pursue further studies in New York city. His work of three years has been very successful and he leaves the church harmonious and well organized.

Alva W. Taylor.

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A COMPLETE HIGH GRADE CHURCH HYMNAL.
Abridged Edition—$40, $50, & $65 per 100
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RETURNABLE COPIES SENT FOR EXAMINATION.
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THE HOOPESTON (ILL.) MEETING.

The great meeting at Hoopeston closed last Sunday with 327 additions. On the first of the year the pastor, Lewis R. Hotaling, seeing the possibilities of the field, began at once to cast about for a suitable evangelist to conduct a revival meeting. After much correspondenee with leading men in the field the choice finally fell on Wm. J. Lockhart, of DesMoines, Ia. The plan at first was to hold the meeting in the fall but on account of the postponed date with the $75,000 Christian church at Houston, Texas, Mr. Lockhart was constrained to spend that time in Hoopeston, that being the month of May.

The meeting began auspiciously on Rally Day, May 3d, with a large audience. Mr. Lockhart, together with his efficient singer, Mr. C. H. Altheide, was present and ready for service. His first duty was to raise a slight indebtedness of $575—$685 was the amount that was quickly raised. The first invitation was not given until May 7th when ten responded. Throughout the entire meeting the invitation was not given without additions.

From the beginning the audiences were surprisingly large. At many services scores were turned away, though the large auditorium comfortably seats 1,300 people. In a single service there were 46 additions. On a single Sunday there were 70 additions, another 55 and on another 42 additions.

Evangelist Wm. Lockhart is a young man, a graduate of Drake University, has a pleasing voice, nerves of high tension, is wonderfully alert and quick of motion. He always has control of his audiences, speaks rapidly and in a pleasing manner that is most unique and original, becoming at times quite dramatic. He has great ability in making his audiences feel individually "Thou art the man."

Mr. Lockhart has a rare combination of humor, tenderness and tact.

The Christian church in Hoopeston now has a membership of a trifle over 800 and is in a very prosperous condition. From here Mr. Altleide, the singer, goes to New Berlin, O., and the evangelist. Mr. Lockhart, goes to Grand Island, Neb.

LEWIS R. HOTALING, Minister.

LARGEST TRAINING CLASS IN NEBRASKA.

We graduated 77 in our Teachers' Training Class last Sunday evening. We had a program rendered in keeping with the occasion. An address on the subject, "The Bible, A Library," by the minister of the church and the diplomas were presented by the state superintendent of the Teachers' Training Class, Prof. W. R. Jackson. Prof. Jackson in his remarks stated that this was the largest class of graduates that the state of Nebraska would have and was very anxious to have a photograph of the class to take to the International convention.

This work has been in charge of J. Z. Briscoe, Mrs. M. E. King and Prof. Hilton. Mr. Briscoe's class had the number of graduates numbering forty-seven. Of these over twenty made a grade of 100 per cent. Mr. Briscoe is a man seventy years of age and has taught young people's classes for many years. All of these teachers did most excellent work. Bro. Hilton's class was taught during the mid-week for those who could not take it on Sunday. Mr. Clyde Cordner a student of Cotner University is our efficient superintendent. We hope to have many more graduates next year.

H. O. PRITCHARD.

EUREKA COLLEGE COMMENCEMENT WEEK JUNE 7-12, 1908.

Sunday, June 7, 11 a. m. Baccalaureate Address, "The Light of Life," J. H. Garrison, St. Louis, Missouri. 8:00 p. m. Ordination services.

Tuesday, June 9, 8:00 p. m. Inter-Society contest. Adelphian, Burke and Periclesian societies.

Wednesday, June 10. 9:00 a. m. Annual meeting of the board of trustees.

2. p. m. Field day exercises. 8:00 p. m. Concert—School of Music.

Thursday, June 11. 10:00 a. m. Senior class day exercises. 2:30 p. m. Alumni reunion and exercises. 5:00 p. m. Alumni dinner. 8:00 p. m. President's reception.

Friday, June 12. 10:00 a. m. Commencement address, "The New Gospel in Criminology," Judge McKenzie Cleland, Chicago.

SUNDAY SCHOOLS AND MISSIONS.

The third annual conference on the Sunday school and missions under the auspices of the Young People's Missionary Movement will be held at Silver Bay, Lake George, N. Y., July 15-23, 1908.

The purpose of the conference is to bring together those persons who, offi-

(Continued on next page.)

BUILT UP.

Right Food Gives Strength and Brain Power.

The natural elements of wheat and barley, including the phosphate of potash, are found in Grape-Nuts, and that is why persons who are run down from improper food pick up rapidly on Grape-Nuts.

"My system was run down by excessive night work," writes a New York man, "in spite of a liberal supply of ordinary food.

"After using Grape-Nuts I noticed improvement at once, in strength, and nerve and brain power.

"This food seemed to lift me up and stay with me for better exertion, with less fatigue. My weight increased 20 pounds with vigor and comfort in proportion.

"When traveling I always carry the food with me to insure having it."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interet.

cially or otherwise are interested in Missionary education in the Sunday school for nine days of uninterrupted conference and prayer. The conference will endeavor to extend its ideals and plans by the training of missionary leaders and workers in local Sunday schools.

Officers of the various state and other Sunday School Associations, representatives of the Baraca and Philathea movements, superintendents of Sunday schools, members of Missionary commitees in local Sunday schools, teachers, young pastors, business men state superintendents and all others interested in the growth and development of Sunday school work should attend this conference.

It will be held at beautiful Silver Bay, on the west side of Lake George, twenty-two miles from the Southern end and eight miles from the northern end.

We have not been represented at these conferences as we should have been. We have an excellent opportunity of getting in touch with a movement which means incalculable help in the practice and permanent development of our Sunday school work.

For information concerning rates, programs, etc., write at once.

GEORGE B. RANSHAW.
Sunday School Dept.
AMERICAN CHRISTIAN MISSIONARY SOCIETY,
Y. M. C. A. Bldg., Cincinnati, O.

OKLAHOMA CHRISTIAN UNIVERSITY.

Three commodious buildings are now fully completed, namely the Main Building Fine Arts Building and Ladies' Hall. These buildings have been described in previous articles, suffice it to say that we have one of the finest educational plant in the southwest. The main building is beautiful in appearance, commodious, modern in every particular. The Fine Arts Building is all that can be desired in its way and the Ladies' Hall is exceedingly well adapted to its purpose, and is a veritable home for young ladies.

A Successful Year.

We have just closed a successful school year. The total enrollment was about 260, notwithstanding the fact that we lost very heavily on account of the unfinished condition of the buildings in the beginning of the year. Fifty-four ministerial students enrolled, placing us fourth among the Disciples in ministerial attendance. The classroom work was thorough and our students are highly pleased with the advantages they have enjoyed.

The year closed with a convention running through three days celebrating the establishment of the institution. Our various missionary and benevolent associations were represented by competent speakers and the Ministerial Institute of Oklahoma also had a session each day.

In addition to the speakers from our own state we had with us J. H. Garrison, F. M. Rains, J. W. McGarvey, Graham Frank, J. H. Mohorter, O. N. Roth and P. M. Kendall. Several on the program were hindered from being present by washouts on the railroads in Oklahoma and Texas, which so seriously interfered with our attendance. However, we had a very good convention and everybody was delighted with the outlook for the school.

It was an universal expression that Oklahoma Christian University will have more to do with our cause in the southwest than any other agency. All seemed to feel that its importance to our work could not be over-estimated.

The Outlook.

The future of the school seems bright with promise. It is true that we have been somewhat embarrassed financially, owing to the fact that large sums of money due us have not been paid, but we have very positive assurance that the balance due us on bonus will be paid in the near future, and as soon as this is done, Judge J. N. Haymaker of Wichita, Kan., will take the field and raise the balance needed to liquidate all indebtedness. We hope to start out next year without any debt at all for either buildings or equipment.

E. V. Zollars Pres.

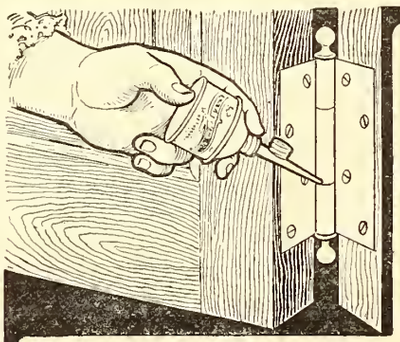
GOOD PROGRESS IN FREEPORT, ILL.

Freeport, Ill., is a city 100 miles west of Chicago, a thriving manufacturing town and the third wealthiest city in the state.

Our cause here began about two years ago, being fathered by O. F. Jordan, then of Rockford, now located at Evanston, and C. A. Young. J. A. Barnett of Galesburg was the first pastor, serving until November 1, 1907. David Wolf of Lanark, gave the first $100 to establish the work, and has been helping in various ways ever since.

I came to the work November 1, and in seven months there has been a constant increase of strength. Some twenty-five accessions from various sources bring the local working strength up to fifty-six. The Bible school is in a growing, healthy condition. We have a beautiful and convenient place for our services in the Masonic Temple, on the principal street of the city, and right in the neighborhood of the best churches. The audiences are constantly increasing, especially on Sunday evening, sometimes taxing the capacity of the room.

What is perhaps the most notable event in our local history transpired on Monday night, June 1, when the public graduating exercises of the Christian Training School for Nurses took place. A class of five noble young women took their diplomas from the institution. This training school is conducted under the auspices of the National Christian Hospital and Sanitarium Association at the White Sanitarium. The largest factor in our work locally is the prestige and influence of this institution. The whole White family are Disciples from



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Bishop Fallows of Cnicago delivered the principal address at the graduation exercises and brought a live message He exposed on a sane and rational basis the fallacies of Christian Science and gave the panacea for the "Christianicus Scientiens" germ viz.: A eombination of Christian faith and apostolic practiee with the recognized medical truth and practice of today. A union of the gospel teaching and disease healing find preventing funetions not necessarily in the same person, but that the work of the preacher and healer be made co-ordinate.

O. F. Jordan delivered the diplomas to the elass in the absence of Dr. Willett, the honorary president of the board. It was my lot to appear in the role of prophet and tell what we expected to do in the future.

The affair was a very popular one as the audience room did not hold all the people who came.

So far as I know this is the first public graduation of nurses ever held under the auspices of our people in any way. We hope it is the beginning of great things in our brotherhood in all sections of the country.

I delivered the Decoration day address on invitation of the G. A. R. last Saturday which was well received, and on Sunday evening, June 14th, I am to preach the baccalaureate sermon for the graduating class of our high school.

We are planning to erect a building to be used in an institutional way and already have an option on suitable lots near the Sanitarium. The thing that is holding us up now is the effort to devise ways and means to secure the necessary funds.

The Martin family are planning to be wit us in August and we are hoping for great things from their work.

F. W. Emerson.

COMMENCEMENT AND HOME-COMING AT HIRAM.

The annual commencement exercises of Hiram College will be held on Thursday, June 25, 1908. The program for the week is as follows:

Saturday, June 20, 7:30—Commencement exercises of the preparatory school.

Sunday, 10:30 a. m.—Baccalaureate services, with sermon by President Miner Lee Bates; 7:30 p. m., anniversary services of the Young Men's and Young Women's Christian Associations.

Monday Evening—Commencement exercises of the Literary Societies.

Tuesday, 8 p. m.—Oratorio, "The Prodigal Son." by Hiram Vocal Society.

Wednesday, Home-Coming Day: 9:30 a. m. —Concert by Robinson's Military Band; 10 a. m., F. E. Udell, presiding: Historical sketch, Clinton Young; historical sketch, Prof. E. B. Wakefield; address, "The Days of the Old Eclectic." C. C. Smith; poem by Mrs. Eliza Clapp Glasier; short addresses by Andrew Squire, President C. L. Loos, Prof. Fred Treudley, Hon. F. A. Derthick and others; vocal solo by Mrs. Tillie Newcomb Ellis; 1:30 p. m., band concert; 2 p m. Judge Frederick A Henry presiding; Addresses by Mrs. Jessie Brown Pounds, Prof. Charles T. Paul, President Miner Lee Bates, Mrs. Anna Robinson Atwater, W. H. C. Newington, J. H. Mohorter, Charles Reign Scoville and others; poem by Miss Adelaide Gail Frost; 8 p. m., entertainment by the Hesperian Literary Society.

Thursday, Commencement Day, 9:30 a. m. —Band concert; 10 a. m., commencement exercises; address by Prof. Wm. M. Forrest, Charlottsville, Va.; address by class professor, E. E. Snoddy; 1:30 p. m., band concert; 2 p. m., meeting of Ohio Christian Education Society. Mrs. Jessie Brown Pounds, president; 2:30 p. m., alumni meeting, A. G. Webb, president; address by George A. McFarland, '83; 4:30 p. m.; alumni reunion and banquet; 8 p. m., entertainment by the Alethean Literary Society. Class reunions will be held at the breakfast and dinner hours.

A hearty invitation is extended to all the friends of Hiram. Ample provision has been made for the entertainment of all who come. Those expecting to be present should notify Prof. George H. Colton, Chairman of the Hospitality Committee, at once.

AMONG THE COLLEGES.

During the month of May, by invitation, I attended the Commencement exercises of three of our colleges as follows: Virginia Christian college, at Lynchburg, Va.; Wm. Woods college at Fulton, Mo., and Oklahoma Christian university, Enid, Okla.

Virginia Christian College has yet the dews of youth upon its garments. However, the institution has the promise of a long life and of a splendid and useful career. It will be remembered that only a short time ago the institution came in possession of a large building and more than fifty acres of land in the suburbs of Lynchburg, right at the end of the street car line. Only a nominal amount was paid for the land and buildings. The property has greatly enhanced in value. This was one of the wisest investments known to me. The past session has been a successful one indeed. The attendance was large and quite a number were graduated. President J. Hopwood and all associated with him are to be congratulated. The spirit of the institution is thoroughly Christian. Two buildings will be erected soon. They will meet an urgent need. For this purpose G. O. Davis, the financial man, has secured $50,000. Virginia Christian College is worthy of the prayers and patronage and financial aid of the brotherhood generally and especially of Virginia. It is destined to become an institution of great usefulness and far-reaching influence.

Sunday, May 24th. I preached the baccalaureate sermon at Wm. Woods College. The church at Fulton united with the faculty and students in the service and made up a great audience. Some seven years ago I visited this institution. Many improvements have been made in this brief time. Two splendid buildings have been erected and other much needed im-

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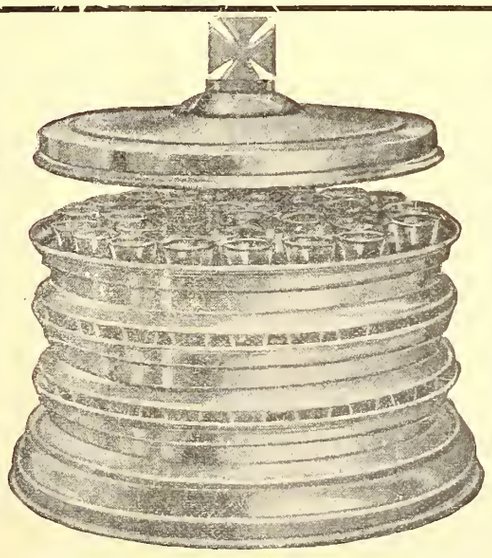

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provements in the equipment have been secured. President J. B. Jones is a wise manager and a splendid leader and educator who ranks with the best. All of his ideals are practical and thoroughly Christian. Dr. Wm. S. Woods, of Kansas City, for whom the institution was named, has stood by it with generous contributions. He has made possible its present splendid usefulness. This college is devoted exclusively to the education of young women. Many states are represented in the student body. The government is ideal and the beautiful Christian spirit pervading the whole institution would meet the demands of the most exacting. It is already a missionary center. One of the alumni is laboring on heathen soil and others are preparing for the service.

W. A. Fite, the minister of the Fulton church, spoke in the evening to the undergraduates. This was truly a timely and helpful address. His work for the church is telling for good in many directions. He is planning larger things for the church with every assurance of cordial approval and assured success.

From Fulton, I hastened away to Enid, Okla., where I was booked for two addresses during the week of the commencement exercises of the Oklahoma Christian University. The success of this institution is a wonder. In about one year, three new buildings have been erected on a large and beautiful campus at a cost of about $90,000. The number of students for the past session was more than two hundred, and of this number, fifty-four are preparing for the Christian ministry. President E. V. Zollars has been carrying a heavy load and has done it bravely and cheerfully. Our people in the young state of Oklahoma are extending loyal and even enthusiastic support to this new enterprise.

F. M. RAINS.

Cincinnati, O.

THE LUBEC MEETING.

No mistake was made in calling Mitchell and Bilby for our meeting. A meeting was planned for more than a year, but definite arrangements were effected only a few weeks before the meeting began. Our auditorium was too small. From the first it was not sufficient for our large audiences. The second Lord's Day evening we used the auditorium of the Christian Connection church, and although the largest church auditorium in town it was packed to the doors and many turned away. After two more nights of agony in our cramped quarters at home we were permitted the use of the Christian Connection auditorium for the next ten days for evening meetings. A great meeting was on. Nearly every service was crowded. The people were deeply stirred. The evangelistic meetings were the talk of the town. As the Christian Connection people were expecting a new minister the following Sunday, we had to vacate at the end of the ten days. To this time we had sixty converts. Many of our members were satisfied and wished to close the meeting with a home week in our own building. It was with no little difficulty that we were able to take the meeting to the opera house, where we continued for over three weeks with great success, our converts reaching the number of one hundred and fifty-four. Toward the close our work in the opera house was so interrupted by various functions as to greatly diminish results. The last few services were held in our own building with overflowing houses. Had we not been so cramped much of the time and cut to pieces by frequent interruptions and changes, the results might have been much greater. Aside from the above difficulties, and more or less connected with them were other difficulties harder to describe. It was not a union meeting. One church of the place had no minister, and we feared that such an offer would be construed as an attempt to take "undue advantage. In the interest of fairness and unselfishness a broad invitation was given. All who wished to obey Christ were urged to do so whether they united with the Christian Temple congregation or not. Soul saving was thus put first, as it should be, and even the appearance of selfishness, if it is selfish to work for members for the local church, was eliminated. This was more than fair to others; for while we paid for the meeting others were given the opportunity of profiting by it, and did profit by it, and might have profited yet more. I think this unselfish course had much to do with the success of our meeting, and that we increased the membership of our local church more than we would have done

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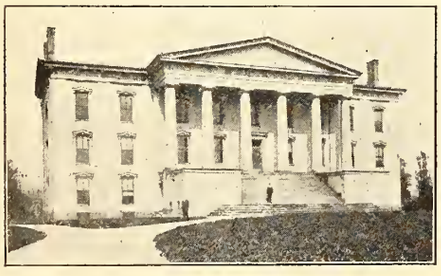

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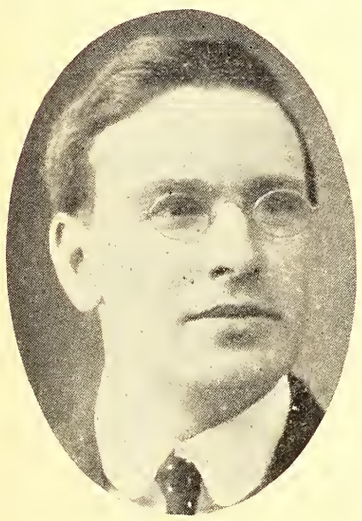
by any other course. Those who have gone or will go to other churches would not have come forward under other circumstances. And some are now members with us that could not otherwise have been reached. Our meeting was a great success. We have received letters and telegrams of congratulation declaring it the best meeting of our people ever held in New England, or anywhere, for that matter, considering the size and conservatism of the place.

Of the 154 who came forward, 113 were confessions. 28 were renewals, and 13 were by letter or statement. Of the confessions, 89 were baptised, 85 of whom are now members with us. Of the renewals only 9 were from our own congregation, and 2 from an allied congregation; our increase of new members from renewals was 13, 11 of whom came from other religious bodies. Of these coming by letter or statement two only were from an allied congregation. Our increase of local membership to date is 109 here and 2 at South Lubec, 111 in all. Quite a number more will be added from those yet to be baptised.



F. J. M. Appleman.

The splendid results attained in spite of all difficulties encountered speak more for our evangelists than anything else I can say. They have won a signal victory in a most difficult field under most unfavorable circumstances. Mitchell's preaching is clear, strong, and convincing. He can make sin look exceedingly sinful, and presents the gospel of love in its most attractive form. He is discreet and tactful, a Christian gentleman of culture and consecration. He is a lecturer of no mean ability.

Prof. Bilby's solos are grand, and he directs the music like a master. His musical ability is recognized by the best musical talent in the town and has won for him great credit. He is also a cartoonist of merit. The audience sits "dead still" watching the development of his sketches under the skilful fingers. His concert was spoken of as the best ever given in Lubec.

To raise the necessary money was not found a difficult matter. Our offerings were good.

The meeting has more clearly demonstrated the incapacity of our building to meet the needs of the church if it is to grow and become the force in the town that it is capable of becoming. We have a fine building, built during the ministry of my predecessor, but it is too small both for church and Sunday school purposes. F. J. M. APPLEMAN.

The Lubec, Maine, meeting is said to be the largest ever held by our people in the "Pine Tree State," and one of the largest by our people in the New England belt of churches. There were over one hundred and fifty-four who responded to the invitation. I believe we could have doubled that number if we could have prosecuted the meeting from start to finish in a permanent place of sufficient seating capacity. We have a beautiful little church, due to the faithful ministry of Bro. Harry Minnick and the generosity of Bro. Staples, but it is too small for an evangelistic campaign of such proportions.

Bro. Appleman, the minister, belongs to the worthies who conquer by faith. He alone deserves most credit, for he got the church to see that a great meeting could be held in the far east, and during the entire meeting he stood resolute for big things. Any of our best churches could make no mistake in securing Bro. Appleman as its minister. He has an ideal minister's wife in Mrs. Appleman.

Bro. Bilby was at his best in leading of song, solo work, and cartoon production. He is an artist along all these lines.

The cause in Lubec has a great future if it is not handicaped by small faith. We made many friends whom we count among our choicest blessings.

Bro. Bilby and myself will be back in the states for our fall and winter engagements. At present we are in a fine meeting with Bro. Appelman in the leading city of N. B., Canada. Go next to Charlottetown, Prince Edward Island. Address us here, or at permanent address, Lima, Ohio, 217 East Kilby street.

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MEN'S ORGANIZATIONS.

It is the purpose of the recently organized Christian Men's Union of Western Pennsylvania to encourage the organization of the men in every church of the Pittsburgh district. We are leaving each church free to follow the lines that seem best adapted to its own field, insisting only that Bible school and missionary activity shall be emphasized everywhere.

It will be a great help to our enterprises if every man's organization in the brotherhood will kindly forward to the President of our Union, Geo. W. Knapper, 835 Rebecca street, Wilkinsburg Staation, Pittsburgh, Pa., two copies of its Constitution and By-laws. Our literature will be sent in exchange.

The theory of work is to put a great deal of one's self into the thing which one undertakes whatever it may be.—W. J. Tucker, D. D.

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"I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement; it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

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We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURG, Pa.

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THE CHRISTIAN CENTURY COMPANY, 358 Dearborn St., CHICAGO, ILL.

VOL. XXV. JUNE 18, 1908 NO. 25

THE CHRISTIAN CENTURY

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—*Principal P. T. Forsyth.*

CHICAGO

The CHRISTIAN CENTURY COMPANY

Station M

The Christian Century

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Sackcloth is not the apparel of those who serve the King.—J. Campbell Morgan.

HARD EARNED WAGES.

An old church in Belgium decided to repair its properties, and employed an artist to touch up a large painting. Upon presenting his bill, the committee in charge refused payment unless the details were specified, whereupon he presented the items as follows:

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There is no man so happy as the Christian. When he looks up into heaven, he thinks, That is my home: the God that made it and owns it is my Father . . . . Nothing in earth or hell can make him miserable. There is nothing in the world worth envying but a Christian.—Joseph Hall.

PLEASANT FOR MOTHER.

Small boy (noticing the Phi Beta Kappa key hanging from the minister's watch chain)—"Did you find it again, or is this another?"

Minister—"Why, my little man, what do you mean? I never lost it."

Small Boy—"Oh, mother said you had lost the charm you had when you were young."—Judge.

IN SUNDAY SCHOOL.

Teacher—"Children, what does the word 'mammon' mean in the text, 'Ye cannot serve God and mammon?'"

Tommie—"I know. Mammon is what the children of Israel ate in the wilderness."

Johnnie—"Ah, go on! It's a kind of vertebrate."—Judge.

"Tommy," said the hostess, "you appear to be in deep thought."

"Yes'm," replied Tommy, "ma told me somethin' to say if you should ask me to have some cake or anything, an' I bin here so long I forgit what it was."

SAME OLD PLACE.

"Where did you go on your honeymoon?"

"Broke."—Judge.

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The Christian Century

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EDITORIAL

GREAT WOMEN*

Tennyson has sung the song of Fair Women, and an earlier bard, Chaucer, recited the virtues of Good Women in the morning of English song; and there have been not a few who have undertaken to write the stories of Great Women from the days of Semeramis to those of Jane Addams. Our own age is notable for the number of women who have made history and are leaving their impress upon the nation and the world. It was but a short time since woman's place was that of an inferior. This was not always true. Early records give evidence that the first estate of woman was equal to, if not superior than man's The matriarchal system of government apparently preceded the patriarchal. In primitive times the man was the accidental and unimportant member of the family. The child inherited from the mother rather than from the father. Even in the Old Testament this social system had only just given place to that which reduced woman to a lower position.

The persistence of this inferior station for women has been long continued. It was one of the distinct shocks to the social order of the age when Christianity, following the example of its Founder, refused to hold woman in the lower place to which she had been assigned, and honored her with the friendship and confidence of the Apostles and the Lord Himself. The roll call of illustrious women in the New Testament is long and inspiring. Missionary history is full of the same honorable estimate of womanhood, but it has remained for our own age to open wide the doors of recognition and responsibility to these who were once regarded as members of the weaker and less capable sex.

At the University of Chicago last week there was dedicated a chime of ten bells in honor of the memory of Alice Freeman Palmer, the first dean of women of that institution. With impressive ceremonies these bells, ranging from tenor to treble, were set apart to their honored service. They are to be placed in Mitchell Tower, the commanding structure at the northeastern corner of the Quadrangles. They were cast by the celebrated London firm of Mears and Stainbank, the makers of nearly all the great bells and chimes, including "Great Ben" of Westminster, "Great Peter" of York Minster, "Great Tom" of Lincoln Cathedral, the great clock bells of St. Paul's Cathedral, and the Bow Bells of Cheapside, London. This is the fourteenth full set of chimes made by these noted bell-makers since the founding of their establishment in 1570.

The art of bell casting and of bell ringing is one of the hereditary crafts to which certain English families are devoted. These bells will sound the quarter hours with their chimes, and will also be played on special occasions from a keyboard. Professor Palmer, who holds the chair of Moral Philosophy in Harvard University, was present at the dedication of the chimes and voiced his appreciation of the honor done to the memory of his wife. He read the inscriptions on the ten bells, all of which were either taken from or suggested by Biblical texts. They were as follows: "A gracious woman retaining honor," "Easy to be entreated," "Always rejoicing, "Making the lame to walk and the blind to see," "Great in council and mighty in work," "Rooted and grounded in love," "Fervent in spirit." "Given to hospitality," "The sweetness of her lips increasing learning," "In God's law meditating day and night."

It is an interesting fact that almost simultaneously with the placing of these chimes in her memory, there has appeared her biography, written by her husband. It is a notable tribute to a great woman. Alice Freeman Palmer was one of the immortals. In the world of education and culture she had a foremost place. She opened the door of educational opportunity to women, through which so many of her sisters have passed during the generation spanned by her brief life.

She was born in 1855, and early became a teacher, manifesting great educational ability and enthusiasm. In spite of many difficulties, the result largely of burdens imposed upon her by duties to her parents, she rapidly took a leading place in the college world, and at the early age of twenty-seven, was appointed president of Wellesley College. She had a wonderful capacity for securing the friendship of her students. She never forgot faces or names. Prof. Palmer says, "Probably the ennobling atmosphere which seemed thus to radiate from her presence was in some measure connected with her religious faith. She believed that conscious fellowship with God is the foundation of every strong life, the natural source from which all must derive their power and their peace. Hers was a dedicated soul."

She was married to Prof. Palmer in 1887, after an acquaintance of three years. The story of their married life is told in very delightful and yet reverent fashion by her biographer. They spent three "sabbatical years" abroad in travel and study, at different times during the fifteen years of their married life. It was during the last of these three years, 1902, that she was stricken with the malady from which she died in Paris at the age of forty-seven. Prof. Palmer compels the reader to feel that the fullness of satisfaction flowing from the memory of her gracious presence and companionship forbids any note of grief, even at her early departure. There is a tone of serene and lofty joy in the entire work, which makes us understand that its author has performed a labor of love and devotion in the preparation of these pages.

Mrs. Palmer is a worthy figure in the high sisterhood of American women of light and leading. In her career as president of Wellesley and as dean of women at the University of Chicago, she did much to make education an expected and prized privilege in the lives of American women. Hers was not a public career: almost all her days were passed in the cloistered seclusion of academic halls. And yet her life has left an indelible impress upon the generation. The future will remember her long with Harriet Beecher Stowe, Julia Ward Howe, Francis Willard and Jane Addams.

*"The life of Alice Freeman Palmer," by George Herbert Palmer, Boston, Houghton, Mifflin & Co. Illustrated, page 349, $1.50 net.

MISCHIEF IN COMIC PICTURES.

A small boy of my acquaintance became highly interested, not long ago, in the adventures of a naughty youth presented in the comic supplement of a well-known newspaper. The youth in the newspaper shampooed his sister's hair and annointed the poodle with a mixture of ink, glue, and the family hair tonic, leaving the remainder of the compound in the bottle for the use of his father and mother. The results as pictorially set forth were so intensely amusing that the small observer immediately took steps to repeat them in real life. Much mischief is suggested in such ways as this, and the suggestions come from artists who have little sympathy with children—knowing them mainly as a theme to make jokes about.

Analyze the humor in the funny pictures of our newspapers, and you will find that in nine cases out of ten it rests upon somebody's misfortune—an apple-woman upset by an automobile, a sleeping tramp annoyed by small boys, an absent-minded old gentleman walking into a tank of water. Such are the subjects that are given to our children to make them laugh—while we are trying to teach them to be thoughtful of the comfort of others, genuinely polite, and considerate of every one.—Walter Taylor Field, in Fingerposts to Children's Reading (McClurg & Co.).

RAIN POOL.

I am too small for winds to mar
My Surface, but I hold a star.

—John B. Tabb.

The Hittites in Asia Minor

Sir William M. Ramsay

Appearances indicate that the next important series of discoveries in ancient history will be made in the soil of Asia Minor. The answers to two pressing questions are coming soon to the surface. Who were the Children of Heth, from whom Abraham bought the cave of Machpelah, and one of whom was Uriah, to whom David behaved with such treacherous cruelty? Who were the sons of Javan (Genesis x. 4), who founded Tarshish and other cities of the north coast of the Levant, and who learned from and gave lessons to the races of Syria as early as the second millennium B. C.? These two peoples, the Hittites and the Ionians, stand on the borderland between east and west in that period; and now we are on the point of learning who and what they really were. The Hittites were known from the Old Testament, and from the Assyrian and Egyptian records. They were pushed north by the Hebrews, and westward by the Assyrians. They had fought against Rameses, the Pharoah who oppressed the Hebrews fourteen centuries B. C., and the story of that war, and of the peace which concluded it, was familiar to us from the Egyptian records. But these facts seemed only to point to a Syrian people, and gave no ground to connect it with Asia Minor; and the people itself seemed at one tme to have disappeared, leaving no trace of their life and institutions, except in so far as they had come into relations with Egyptian and Mesopotamian civilization; and this might and did suggest that they were a rude and barbarous race who had no records of their own. About 1870, the late Dr. Wright advanced the hypothesis that certrain hieroglyphics found at Hamath and elsewhere in north Syria belonged to the Hittites, who thus acquired at last historical ground to stand on, at least in vague and undeciphered theory.

It was in the year 1879 that Professor Sayce discovered the Hittites in Asia Minor. Judging from a few short hieroglyphic inscriptions carved on the rocks in several parts of the country, showing the same symbols as had been found at Hamath in Syria, he boldly leaped to the conclusion that the same people had cut those inscriptions in such diverse regions, and that a uniform civilization, religion and government had prevailed from Smyrna and the Aegean coast right away down to the borders of Egypt. Inscriptions proved civilization. The characters were similar, and utterly diverse from the writing of Mesopotamia and of Egypt. The Hittites alone had any claim to them.

Controversy raged round this daring generalization. Many were unwilling to accept a new empire and civilization on such slight evidence. Sayce's morthodox views about Herodotus and Homer added fierceness to the fires of controversy. There were a hundred good reasons to allege against him. The one reason in his favor was that he was right; and long time has elapsed before the truth was discovered. In 1882 Sir C. Wilson and I found a great Hittite inscription and many small ones at Boghaz-Keni in northern Cappadocia; and I published an argument in 1883 (developed more fully later) that there must have been some great empire, with a capital at Boghaz-Keni, and roads radiating from it west to Smyrna, and east and south to Syria. Afterward, in the prefaee to "Cities and Bishoprics of Phrygia," I argued that the Hittite hieroglyphics must have originated on the open plateau of central Asia Minor, in the great state whose capital was at Boghaz-Keni. The complete proof could come only from the excavation of this capital, and that was expensive; but I had this enterprise always before me as a dream for the future. Now the proof has come. The German scholar Winckler began to dig at Boghaz-Keni in May, 1906. He has found more than 2,000 cuneiform inscriptions, many of the Tel-el-Amarua period and style, many in a language which must be Hittite. He has found the names of all the Hittite kings who came into relations with Egypt, and a copy of the treaty between the Hittites and Rameses, written in cuneiform (like the Tel-el-Aamarua documents). The proof is now complete. The first controversy is ended -- the great war, which the witty Irish scholar described in 1880 by saying that the world was divided between the Jebusites and the Hittites, because the opposing leaders were Professors Jebb and Sayce, has now been settled by a peace, and the armies of scholars are prepared to enter on new wars.

The University of Aberdeen has had an honorable place in this discussion. Many of the most important Hittite monuments were discovered by its graduates and scholars. To enable the university to continue to hold its foremost position, it must use the spade as well as simply send out a traveler and epigraphist. For discovery in history there are needed not merely learning, brains and courage, but also money. The minimum on which systematic work could be planned for the future was £500 a year, for, say, five years. The situation was stated to the chancellor of the university, Lord Strathcona, and he at once replied that he would give this sum, and start us fairly on the path of discovery. I went to him hoping to get a beginning, which might encourage us to appeal to others to help; half an hour later I was writing to Constantinople to request permission from the Imperial Government to make excavations on an important Hittite site. The capital city has been taken up by the Germans, to whom we wish all good fortune; but there are several other important cities, on one of which we hope soon to begin; but government in Turkey moves slowly, and some patience is needed before the spade can be put in the ground, and meanwhile there is much room for further exploration on the surface, which in any case will be carried on concurrently with excavation on a systematic plan. It has never, previously, been in my power to make any sytematic plans. Each year might be the last of travel, and one seized the most pressing chances, letting slip the rest. For the last few years I have definitely declared each summer that this was the last journey, and that the financial strain was too great. Now the opportunity of forming more far-reaching plans is open—so far as anything in human life is ever open. If a good opportunity should show itself in any site, and more extensive and expensive excavation there should be required we may confidently hope that the chance will not be lost.—British Weekly.

Social Problem of the Modern Pulpit

H. O. Pritchard

What should be the attitude of the church with regard to the social questions of our day?

The temperance problem, the divorce problem, the problem of the children, the problem of the poor and the still greater problem of capital and labor. While reformers are scattering their seeds of truth, while the workers in the slums are trying to ameliorate the sufferings of the poor, while the courts are dealing with divorce, while the socialists in their blind way are trying to work out an economic system that will be just, shall Christians still be content to sing songs and go home to dinner?

Or what is more important? Shall the man in the pulpit lift his voice against the sins of an age, against social injustice and against wickedness in high places, or shall he be a mere figurehead, mouthing out glittering generalities concerning literature and art?

Of all moral questions today none are so pressing as morality. What right have ministers to back away from these questions and refuse to contribute whatever discernment God has given them?

I am aware that the position of the Christian ministry today is an exceedingly delicate one. On the one side there is a wide cleavage between the church and the masses which as its ground in class consciousness. We hear much about the unchurched masses, and there is no use trying to deny the charge that in our great centers of population our churches only touch the fringes of the great fabric of cosmopolitan life.

The wage-earning class as a whole regard the church as an institution allied with capitalism and the local church as a social club. Mr. Gompers, president of the American Federation of Labor said: "My associates have come to look upon the church and the ministry as the apologists and defenders of wrong committed against the interests of the people simply because the perpetrators are the possessors of wealth whose real God is the almighty dollar and who contribute a few of their idols to suborn the eloquence and intellect of the

divines, and make even their otherwise generous hearts callous to the sufferings of the poor and struggling workers, so that they will use their exalted positions to discourage and discountenance all practical efforts of the toilers to lift themselves out of the slough of despondency and despair."

In the program of the radical socialists the church must go, for it is the organization of the rich. All this is on the one hand.

On the other hand is the attitude of the church itself. We regret to admit it, but we must. The church is out of sympathy with the masses. Many churches are made up for the most part of the rich and the well-to-do. Some of them who pay pew rent do it with money that has the stain of blood upon it. There are faithful attendants at the church services who esteem human life cheaper than dividends. Others who wring the life out of little children in factories. Others who ruthlessly crush their fellows in competition. Others who claim to serve the master of love, who build up their business success at the expense of justice and love.

On the one side is an unsympathetic world, on the other an unsympathetic church. Between the devil and the deep sea stands the man in the pulpit today. What is he to do? With all these stern realities of our changing social order pressing in upon him, with the sanctity of the home polluted by legalized adultery, in the midst of a generation mad for gambling, with saloons and brothels at the very door of the temple; facing a world in the darkness of heathenism, with a submerged tenth rotting in our cities, with an industrialism that is more murderous than war; with all this shall the preacher still be content with manicuring conventional theology?

What has the story of Jonah and the whale or the dimensions of Noah's ark to do with all this struggling and suffering host?

There is but one thing for him to do. He must be a prophet for his age. He must declare unto men, "all the words of this life." Being a man of God he must speak the Word of God.

To a dying world he must give the bread of life. He must lay emphasis upon the sinfulness of sin, and like every true prophet he must rebuke sin wherever found.

Let him use tact in so doing, but at the same time remember that the world will never be moved by tact. Some preachers are so tactful that their prophecies are never anything but smooth things to itching ears.

It is not his business to try trimming and straddling. He must hew as straight as the moral law. The pulpit is no place for the temporizer or the time server. God's judgment is set upon the false prophet in what ever age he may appear.

The Pharoahs of this world have to afflict them with burdens. The story of the bricks is again being doubled and straw is being taken away.

There is about to be another great labor movement, as there was in the days of Moses, for God has called out: "Let my people go that they may serve me."

Bethany, Neb.

An Important Union in Chicago

Richard W. Gentry

Since the union of the First Christian Church and the Memorial Baptist Church of Chicago has aroused the interest of all those Disciples who have known of its progress, it has seemed good that an account of the union and its consummation should be given to the brotherhood through the columns of this paper. As an illustration of how sometimes great things grow from small ones, the beginning of this movement lay in a casual conversation in April between the minister of the First Church and a leading elder of the Baptist Church, which was at the time without a minister. There followed from this conversation private conferences between members of the two churches concerning the possibility and desirability of union, and finally an informal meeting was held, in which about six representatives from each church discussed the matter of union. At this meeting a proposal was made that the two congregataions worship together on Sunday, May 3d, in the Memorial Church. To this there was unanimous consent, and the plans for that service were arranged.

On Sunday morning, May 3d, the two congregations united in worship at the Memorial Church. After this, the next step in the progress of the union was the appointment of a committee of twelve from each church for conference regarding the plan of union. A meeting of this committee followed and an outline of the chief points on which it was desired that an agreement should be reached was presented as a basis for the conference. This outline contained such important questions as the name of the united church, the plan of holding the communion service, the method of receiving new members into the united church, the method of choosing officers, the division of missionary and philanthropic offerings, and the financial matters involved in the union.

MEMORIAL CHURCH OF CHRIST (BAPTIST AND DISCIPLE.)
CHICAGO, ILL.

The result of the conference on these more fundamental questions was as follows: It was voted unanimously that in view of the fact that the church wished as far as possible to work out a plan that would avoid all cause of strife over names other than those sanctioned by the word of God, and since the name "Memorial" was an appropriate and familiar designation of the church, the name be "Memorial Church of Christ" (Baptist and Disciple), it being understood that the words in parenthesis may be dropped whenever it becomes desirable. It was voted unanimously that because of the custom which the Disciples have always observed of celebrating the Lord's Supper weekly, and for the reason that in many Baptist churches the same custom has been held, and that the Baptist churches hold no special usage binding, the Lord's Supper should be observed each week, in a manner to be determined by the Advisory Board of the united church. And the final unanimous agreement was that reception of new members by baptism, letter or statement of previous church relations, be upon the recommendation of the Advisory Board, and with the approval of the church; and that the invitation of the gospel be ex-

tended at each preaching service, at the discretion of the minister.

Following the successful working out of these important questions, the harmonious solution of which was due to splendid spirit displayed by both committees of twelve, there remained the questions of the relationship of the united church to the two brotherhoods, of which its uniting portions had been parts, and the necessity of arranging financial matters which the plan of union brought to the front, especially those missionary and other funds which went to fields outside the local church, and had to pass into the hands of other societies of the brotherhood. The unanimous agreement regarding the former question was that the united church should be in the fullest affiliation with both the Baptist and the Disciple brotherhoods, that the church house should be used to further in every way the interests and labors of both these organizations and that the congregation should give both of them its hearty support. In regard to the second question, it was decided that the Sunday schools, Endeavor societies and Missionary societies of the two churches should join hands, and that the funds raised by them should be divided between the missionary organizations of the Baptist and Disciple Brotherhoods. A final financial problem concerned itself with the church property of the Memorial Church. Our Baptist friends were in possession of a splendid working plant, located on Oakwood boulevard, near Cottage Grove avenue, and consisting of a commodious brick structure with roomy portions for Bible School and Endeavor work, and a pipe organ recently installed. On this church property, valued at about one hundred thousand dollars, there was a debt, small in proportion to its value, and it seemed only just that the Disciples should assume this debt, together with their Memorial brethren. Hence, it was agreed that a part payment on this, which was soon due, should be met by the Disciple congregation, and that the congregation of the united church should work together heartily for the liquidation of the remainder of the debt. The Ladies' Circle of the First Church, with the same spirit shown by the two committees, decided to devote funds which they had raised, to decoration and minor repairs on the church building, and thus give as early as possible evidence of their enthusiasm and interest.

On Sunday morning, June 7th, a pamphlet, containing in full detail the report of the joint committee of 24, was put in the hands of each member of the First Church, and the decision of that body, with thirteen dissenting voices, was that the union be consummated. On Wednesday evening the same action was taken in the Memorial Church, and an almost unanimous vote of that body, only three voices dissenting, declared for the union. Thus, after these deliberations and conferences, in which the spirit of Christ had been present, was the union consummated, leaving only some minor legal and technical steps to be taken. For the conclusion of these there will be a meeting of the two congregations at the Memorial Church on Friday evening, the 19th, and on Sunday, June 21st, the two congregations will begin their life as a united church.

Already opportunities for showing complete affiliation with both brotherhoods are coming to hand. On this first Sunday of the united church, Dr. H. L. Willett will preach the baccalaureate sermon to the graduating class of the Baptist Training School, while in September the first sessions of the Illinois State Convention of the Disciples of Christ will be held in the "Memorial Church of Christ."

In its earnest endeavor to answer the prayer of Jesus that all his followers should be one, the united church asks the prayers and best wishes of all true soldiers of the Cross. It well knows that the whole problem is not yet completely solved, that perplexing questions may arise, that adjustment to new conditions means that new difficulties must be met and conquered with sympathy and love. These things it hopes with help from God to safely do, and great will be its joy if through it others shall be led to answer the prayer the Master spoke beneath the shadow of the cross, "That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

What the Sun Saw in Sendai

Maude W. Madden

Recently I read a beautiful story in the Christian Century, called "What the Sun Saw." It was a beautiful story of an outdoors party some children had in beautiful America. I am so glad American children do have such beautiful times!

After I finished the story I kept thinking, "and what do you suppose the sun saw as he left those American children and rolled on above the great Pacific Ocean and peeped up over the edge of the horizon on Japan?" Sendai is close, close to the very eastern edge of Japan, and is one of the very first cities he sees over here. So I'm going to tell you some of the things he did see one day. It's a true story, too, just like the American one, but it's not nearly so beautiful; and when I have finished you may guess why.

The first thing the sun did was to make sure that old Kinkwazan was in his place. Kinkwa Mountain, you know, is the landmark for ships coming from America—his rocky point holds out to them the first lighthouse on the Japan coast—and it's very important that such a sentinel should always be on duty. The mountains in Japan have a way of blowing up or shaking down sometimes—earthquakes and volcanos not being satisfied with an unchanging scenery.

Well, after greeting Kinkwa-zan, the sun peeped at Sendai: there the paneled sides of hundreds of houses were being slid back in their grooves and safely boxed at one corner for the day, and he knew all the people were getting up. Then most of the middle-aged and old, old people came out on the tiny porches, which are made when the side panels have been boxed; and they stood and clapped their wrinkled hands and bowed their graying heads in gratitude and worship to the sun. That's enough to make a proud sun love Japan more than America, isn't it? But our sun isn't a proud sun—he is honest, and wishes each one to have his just desert—and so I'm sure he is grieved, Oh, so grieved, because these people are so ignorant that they do not know the sun's God and the Creator of all. Yes, I'm sure he is grieved, for so often, after his first peep, he hides his face in mist and cloud. He does not stay long behind the clouds, however, because he knows the Japanese people have no stoves in their houses, and he just must mercifully shine out and warm their now wide open homes for them. So when he peeps out this time he sees the newsboys running with their papers; the Natto boys shivering and calling the bean food they have to sell; the milk men on their rounds, and many such things which are common sights all the world around.

More than this, in hundreds of Shinto temples he sees the priests beating their sunrise drums and chanting their sunrise prayers, for most of the Shinto temples are dedicated to the Sun goddess. In hundreds of homes he sees women and girls placing food, liquor and other offerings on the idol shelf before breakfast, while some of the men also worship there a brief while. Isn't it all very sad?

The sad sun must rest his weary eyes so he looks for something different. Ah, there is an early plum tree full of beautiful white blossoms; and beyond the plum tree a tiny Christian Church, beautiful and white, and beyond the church, beyond the gray, gray city, are the beautiful mountains, sparkling and shining in their robes of snow. Now the sun takes courage and rolls right up over the city and, lo! from almost every gate and house a cheery sunrise flag, with its round, red ball and snowy field waves him a welcome. How gay and bright it makes the city seem. Then he remembers it is the nation's birthday, the 2,568th anniversary of the coronation of Japan' first emperor—himself a descendant of the Sun-goddess!

Now he sees the boys and girls on their way to school. The boys, all except the tiniest ones are in school uniform, and the girls are, too, practically, for each school demands its own color for the girls' skirts. The Sendai children all go eagerly and happily to school—those whose parents can afford to send them—the sun has never yet see a truant officer in Sendai that I know of. After the crowd of Japanese children has somewhat thinned, the sun sees four little American boys start from home in the east part of town, two little English boys start from the southwestern part of town, and one little American boy and his older sister start from the southeastern part of town, and a missionary lady starts from her home in the far northwestern part of town, and they all meet in the Japanese Y. M. C. A. building, and have the school for foreign children. These children do not go along sedately on wooden clogs, like their brown cousins, but are racing along, each boy flying a kite as he runs, and it seems as if the

sun smiles down at them as the gay kites leap and float up, up to greet him.

Because this is a national holiday the Japanese children will not have regular lessons. They will greet their teachers, hear the imperial instructions on education, reverently bow to the emperor's picture (which is taken from its specially built safety vault for this occasion), sing their national song, and then be dismissed for the holiday. Most of them will spend their time on the streets; the boys flying kites or playing a substitute for marbles with carboard disks, and the girls play prisoners' base and similar games, while they carry babies on their backs. The older boys and girls fill the down-town streets, the boys in the books shops and the girls in the dry goods and ribbon shops.

The sun sighs—O that the young folks of the Orient had somewhere to play besides the streets. O that the Sendai mothers had nice picnics, and parties for their little folks, in shaded grassy yards, like the little folks have in America. But in all this great city, and in many and many another, the nearest approach to a party was the yard at the kindergarten, when the little tots were dismissed.

As night drew on and the sun began to disappear he said, "I wonder what I'll see in Korea and China, for I'm due there next." Long after he had finally left Japan most of the Japanese boys and girls were still playing or sauntering freely in the streets, and no one seemed to care.

Maude W. Madden.

Sendai, Japan.

A Peak of Gold

Karl D. Keyes

On a beautiful November afternoon the Steamship "Utstein" (Capt. Aarsvold) was peacefully holding her course from Havana to Bocas del Toro. The day was brilliant with intense light from the tropical sun. The Caribbean Sea was calm and a gentle breeze from the east served to lessen the burden of heat. We had passed Cape Gracias a Dios early in the day, and off to the westward the shore of Nicaragua was plainly visible. The luxuriant tropical verdure suggesting shady nooks and rippling streams, while the range of low-lying mountains in the background, with now and then some peak towering above his fellows, served to complete a picture which was both pleasing to the eye and restful to the mind.

The first officer was on the bridge. Capt. Aarsvold was in the chart room pricking out the course, the first dog watch was on, when a cry from the officer on the bridge brought the captain instantly to his side. There was no apparent change in the peaceful aspect, yet I knew from the sharp orders which the captain issued, and the alacrity with which the crew sprang to obey them, that something of importance was about to occur. The watch which had gone below was summoned; moveable things were hurriedly made fast; hatches were battened down, and general preparations made for a storm which, to my inexperienced eye, was not yet visible.

The captain came down from the bridge and, after inspecting the steamer with a critical eye, retired to his cabin. Reappearing a moment later clad in oilskins and "sou'wester" he mounted the bridge and resumed command. A word from the captain and oilskins and "sou'wester" were brought to me, and I was invited to don them and join him on the bridge. Handing me a new pair of American-made binoculars of most excellent quality, he bade me watch the approach of the storm, which was even then upon us. A dark cloud to the eastward, which a few minutes before had seemed insignificant, now assumed a terrible aspect, and I watched its rapid approach with interest and awe. Oh, that I had words to describe the awful grandeur of that storm, the howling wind; the rolling and tossing of the steamer; the terrible downpour of rain which filled the atmosphere so thickly with moisture that we fairly breathed it; the changing color of the water; the sudden transformation of its peaceful surface from oily smoothness to the angry dashing of the storm tossed wave. The sun was lost to sight, and to me it seemed as if our end was at hand. Adding to our terror was the presence, nearby, of two gigantic water-spouts which sucked up great quantities of the sea only to hurl it back upon us in the rain, which was so dense that it was as though we were in the midst of a fog. Across the heavens, in dazzling streaks, flashed the lightning, and the accompanying majestic peals of thunder seemed to sound the diapason of the requiem which the wild winds were singing.

Suddenly the storm passed; the rain ceased; the wind grew less violent; the sun reappeared and its heat rapidly removed all traces of water from the decks; the hatches were opened, and save for the pitching of the vessel, nothing was left to remind us of the storm, which, coming up so quickly, had left us as suddenly as it had come, bearing its evil course toward the land. We watched it as it enveloped the shore, and soon we were apparently sailing on the boundless ocean with land obscured from sight.

I had removed the oilskins, but still remained on the bridge. I was thinking of the grandeur of the storm and of how insignificant was I in the midst of such a wonderful display of the powers of nature, when the captain, touching my arm to attract my attention, pointed toward the shore. Turning, I beheld a wonderful sight; one which remains with me, and will, to my dying day. There in the distance, standing out above the storm cloud, was one gigantic peak. Refulgent with the rays of the setting sun, it seemed like a mass of burnished gold. I gazed upon it, fascinated by its glory, and my breast heaved with emotion. Turning toward me, Capt. Aarsvold pointed upward and, with a stifled sob and with tears running down his weather-beaten cheeks, said in broken English, "Makes you tink up dere." My own eyes were wet. I looked again; yes, it was still there, that glittering peak. An instant more, and it was swallowed up in the storm cloud.

It was a solemn moment, for it seemed as if, after the awful storm, we had been permitted to catch a glimpse of the heavenly land where, towering above the storms of life, stands, firm and immovable that "Rock of Ages"—our refuge in time of need.

The sun sank beneath the horizon and night was upon us; the stars came out and shone with all that amazing brilliancy peculiar to the tropics; the wind had died with the setting sun, and the sea was calm; the ship trembled with the vibrations of the engines; the smoke from her funnels hung low upon the water, and all was still. The crew moved silently about, doing their accustomed work, still under that strange spell which was cast over us by the events of the afternoon.

As I sat on the deck in the darkness I still seemed, as in a vision, to see the golden luster of that glittering peak standing out above the storm. My mind was filled with tender and solemn thoughts, my heart with emotions, which can be felt, but not expressed.

The ship's bell clanged, the watch changed; the water fitfully gleamed with phosphorescent light, and we sailed on through the night, under the glowing stars of the Southern Cross, guarded by Him who "watching over Israel, slumbers not nor sleeps." Karl D. Keyes

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FRAGMENTS OF TRUTH.

By C. F. Ladd.

Your theory of salvation isn't worth a cent if it contradicts what God says.

Some folks only read the Bible to find "proof" to prop up their ideas.

It is a good deal easier to talk Christ than to walk Christ.

Calling yourself a Christian does not make you one.

The only safe way—go by the Book.

Not what men think, but what God says, is what counts.

God will not change His plan of salvation to suit men's theories.

One "thus saith the Lord" is of more importance than one hundred opinions of the world's wise men.

If the Bible does not mean what it says, how are we to find out what it does mean?

Some folks seem to think that God is under obligations to run his salvation chariot along their little narrow-gauge track.

The Pentecostal style of preaching is needed today. People need to be pricked in their hearts rather than tickled in their imaginations.

The Commission makes every creature and opportunity for gospel work. And yet some folks can find nothing to do. Reader, are you working?

Some folks would have us believe that the Bible is not practical for today—that it is quite out of date. The Bible is all right. The need is—men and women who will believe and practice it.

Rock Falls, Ill.

The Sunday School--The Wine That Sobers

Lesson, June 28, Eph. 5: 6-21

"'Mind your own company,' says Paul," writes Rev. J. F. Cowan in the Christian Endeavor World. Don't go into partnership, don't go courting, don't go out for pleasure, with people of sensuous life, unless it is with the distinct purpose of doing them good, and even then don't, on your life, court or marry such a person. The fable of the ice and the fire applies to this seventh verse. The fire said to the ice: "Let us be good neighbors. Why should we criticise each other? You agree not to melt me and I will agree not to put you out." But the fire replied, "Nay, my friend; for I perceive that, if I do not melt you, my own light will be put out." The Christian must Christianize his secular companions, or they will secularize him; there is no alternative.

Are You a Graceful Walker?

There is the wine that makes the man zigzag on the sdewalk (if he is able to walk at all), but Paul tells us here of the wine that gives a man a daily walk with God. When your walk is with God, you are sure to have a carriage that every one will admire. In the schools for physical culture and dramatic training one of the first steps is to help the pupil "to find his center," from which all the movements of locomotion originate. It is near the base of the spine. The center of a man's spiritual walk is God. If he is centered on him, he walks gracefully. Every one admires the gait of a man who is daily walking with God; he doesn't stumble or slip or shuffle.

A man who is a prominent candidate for the presidency of the United States declined to visit a sailors' home that was doing a splendid work for our soldiers and sailors because there was just time to finish a game of "seven up" before he left the harbor. He shuffled that time. He did better next time he had a chance. But there is another man who has been prominently mentioned in connection with the presidency who has been placed in some trying positions, but has never been known to snuffle; he walks with God, and is not ashamed to own it.

Whom Are You Reproving?

Is is the business of a Christian to reprove wrong-doing, particularly debauchery and vice. I am afraid that we have been cultivating an over-niceness. We are pushing courtesy beyond the limit. I once saw the mayor of my city so drunk on a street car that he could scarcely take his seat. There were fifty of his constituents on that car, and not one of them reproved him. It was taken as a joke. I doubt whether any one reproved him privately. I am ashamed to say that I left it for others.

There is the newsdealer in your town who exposes and sells indecent pictures. Your boys see, and perhaps buy, them. You pass the place every day; have you ever reproved the man? You never knew the pictures were there? But you know now, or may know? Are you going to reprove him? If none of you fathers reprove him, he will think that he has your permission to tempt your boys to sensuousness.

There are a dozen other men, perhaps, in your community whom you ought to reprove. Leave it to Anthony Comstock and the other societies for the prevention of this or that? Let me tell you, this nation is never going to be made decent by societies; as our President is always telling us, it must be made decent by citizens. "Awake, thou that sleepest."

To the Man Who "Gets Full."

Not the man who "gets full" of the wine that makes him stagger, but to the man who gets full of the wine that makes him as described in verses 18-20. The real wine of life is the indwelling God. Alcohol is a counterfeit stimulant; it is a sham. The real stimulant, which nerves men for great trials, for heroic deeds, which makes glad from the heart's core to the tips of the hair, and never is followed by a splitting head the next morning, is the Spirit of God in the heart.

Say, brother, are you full of the wine of life? Are you continually going to the corner drug store soda fountain for some drink that is "good for the nerves"? Most of them are the devil's tools. Get the peace of God, and your food will digest better, and you won't have that nasty temper that you call nervousness; you will look out on life through cheerful eyes, and you will have better health and sounder judgment in your business. Take Paul's prescription, the wine of life, instead of the wine of death, and you will get Paul's after-taking optimism.

Next to the dram shop tippling, the drug store soda fountain tippling is becoming one of the most wretched habits of this country. I never saw a soda fountain in Jamaica, but I never saw so many cheerful smiles to the square rod. The drugless soda fountain, yes! But the devil is stealing a big march on us through the drugged soda fountain, and I am not loading cannon to shoot humming birds when I say so.

A Riot in a Rum Bottle.

That is virtually what Paul claims in verse 18. Paul isn't so ancient. Any city chief of police will tell you that in case of a great fire, an earthquake, any calamity that invites disorder, the first precaution is to close the saloons. There is riot in every cask and decanter. There are violence and rapine and bloodshed behind the bar; don't let it out!

San Francisco says: "Lock the riot up in the saloons!" Kingston echoes it. Galveston repeats the warning. Alcohol is the worst anarchist. Alcohol is hell. You don't need fire and brimstone—just alcohol.

Is temperance gaining ground, or losing? Is it worth while to keep on writing temperance Sunday school lessons? I don't know. Is it worth while to continue teaching the alphabet? I am pretty tired of A, B, C myself. O, yes, there are some children coming on to whom they are piquant novelties. I guess as long as we have to bake more bread to take the place of that which has been eaten we should keep on working at temperance in every way possible, and with all our might.

HUMAN NATURE AT CHURCH.

Outline of Sermon by E. S. Ames.

Human nature is susceptible to many influences and responds to them with a great variety of moods. As the lake is rough in storm, placid in calm, congealed in cold, reflecting stars under clear skies, so the heart of man is moved by changing events. A company of people summoned from all quarters by the alarm of fire, feel one instinct of fear and horror at the sight of men perishing in the flames. The same people in the competition of the street, struggle with each other in the contest for wealth. At another time they gather round a banquet table full of good cheer, fellowship and wit. The same people at church are surrounded by still different influences. They meet here in a place free from fear, quiet and at peace. They have grounded their arms and set aside their moods of contest and watchfulness. They are here, as men have been from time immemorial before their altars, in a truce against all exploitation, and in a compact of kinship and worship. In this way it is possible for people from very different ways in life to meet with "one mind" and "one heart."

In Christian worhip there is the sense of largeness, of vast distances and times, and of inexhaustible measures of power and goodness. Before these the proudest heart feels itself subdued. In opposition to these realities, one becomes conscious of weakness and guilt. In league with them there is uplift and strength. In the presense of the infinite and eternal, the difference between man and man becomes unconsequential, while the dignity and worth of every soul is multiplied by infinity. Such an effect is produced by the life and character of Christ. In the love which He displayed, the differences are overcome, and men find themselves bound together in a great comradeship of sympathy and service.

Every human being needs at times to put himself under such environments. We here enter into a mutual compact, with all the gods as witnesses. We agree to "play fair," and to live in secret the kind of life to which we are sworn in public. Then when we come back from our separate ways, we can greet each other with open faces and strengthen ourselves in a fellowship, deep and satisfying. Life runs in many currents. Some associations bear us upward, quickening, nourishing and purifying. Others carry us into eddying or stagnant pools, full of pestilence and death. The church seeks to find the currents which give spiritual health and beauty and to draw thither the multitudes of men and women.

CARES.

When one is past, another care we have;
Thus woe succeeds a woe, as wave a wave.

Robert Herrick.

The Prayer Meeting--Religion and Recreation

Topic for July 1, Mark 6:31.

Silas Jones

Recreation is necessary for moral and spiritual health. There must be times of release from toil for every one. It is, therefore, the duty of the church and its teachers to assist in all wisely directed efforts to provide the means of recreation for all the people. It is not of much importance how the rich man amuses himself. He may be a fool and his example may be hurtful, but he is of the small minority. If the men and women who do the world's work have the opportunity to enjoy themselves in a sane fashion, religion and morality will be promoted. Denunciatory sermons awaken the suspicion that the preacher fears that people will lose their religion if they have a chance to be happy.

Fatigue and Crime.

The quail reaching the coast of Italy, after its long flight over the water, is blinded by fatigue and sees not the buildings against which it rushes to destruction. Exhausting labor may blind a man to moral dangers. The needs of the body become so urgent that spiritual values are overlooked. Before we condemn a man on account of the amusements he seeks, we ought to know what would appeal to us if we were in his circumstances. If after a careful review of the conditions under which he lives we still feel impelled to condemn what he approves, we can appreciate the difficulty of the situation and escape the attitude of the Pharisee. It is a matter of justice that social arrangements be such that no man will be forced to labor until his spiritual faculties are dulled and he be able to find pleasure only in what is light and frivolous. If anyone gives himself to coarse pleasures, let it not be on account of the injustice of Christian people in driving him to labor beyond his strength.

Sleeping in Church.

There are many reasons for the drowsiness that is so conspicuous in churches. Bad air, dull sermons, and the stupidity in the things of the spirit that characterizes not a few members of the church, may be mentioned. But overwork is the cause deserving of attention in this connection. Men and women come to the Lord's house on Sunday morning so worn out with the toil of the preceding week that they cannot be wide awake during the sermon unless the preacher is sensational. The preacher who suits them exhibits some of the elements of a vaudevillist. Plain speech respecting the eternal verities of religion does not interest them. Many of them should receive sympathy rather than censure. They cannot help themselves. But those who can find time for rest ought to be instructed concerning the Christian duty of recreation. They ought to come to the house of worship with spiritual sense, alert and with all the windows of the soul open. The children in the home have a right to see parents at their best. We ought to be ready always to receive the best our friends have to give and in turn to reward them with our best. Useless fatigue is sin.

The national government has its Yellowstone Park and its Yosemite Valley to which it invites the people to come for refreshment of body and mind. Every great city has its park system. The playgrounds for children are institutions for the propagation of sound religious sentiment. Our God is the God of the open air. He is not easily understood and loved by the inhabitants of dark and dingy streets and alleys. The grass and the trees and the flowers and the birds have their message from the Creator. One who can rejoice in them ought to receive with gladness the words of Him who is the incarnation of divine love. Strength of body, strength of intellect, and strength of will are granted to him who lives in close communion with nature.

Christian Endeavor--Henry Martyn in India.

Topic for June 28, I Cor. 2:1-16.

Henry Martyn, in his brief life, produced a profound effect for missions. He was an accomplished scholar, "senior Wrangler" at Cambridge, fellow of his college, winner of prizes in Latin and mathematics. Converted by the university preacher, Martyn was turned to missions by his praise of Carey and by reading the life of Brainerd.

He was ordained in the Church of England, and became one of the East India Company's chaplain, reaching Calcutta in May, 1806. He labored first at Dinapore, then at Cawnpore, two places northwest of Calcutta, on the Ganges.

Fainting spells and fevers testified to the weakness of his body, and the fierce heat wore him out. His brave spirit forced him on, however, to labors manifold—outdoor preaching to the soldiers under a torrid sky, testifying before the heathen "amidst groans, hissings, curses, blasphemies, and threatenings," the building of a church at Cawnpore, and especially translations of the New Testament into Hindustani and Hindi. He learned Persian, and translated the New Testament into that language.

Our world's Christian Endeavor Convention at Agra, India, in 1910, will take us into the region of Henry Martyn's labors.

Increasing sickness compelled a sea voyage, and in 1811 we find him as Shiraz in southern Persia, translating the New Testament into Arabic, holding public and private discussions with the Mohammedans, and presenting to the Shah himself a splendidly bound copy of his Persian New Testament.

Again sickness compelled a removal, and he set out homeward on horseback for Constantinople, 1,300 miles distant. Complete exhaustion overtook him on the way, and he was obliged to stop at Tokat, in the center of Turkey in Asia, where the plague was raging. There he died, October 16, 1812, at the early age of thirty-two, and there he lies buried in the Armenian cemetery, his monument bearing inscriptions in English, Armenian, Turkish and Persian.

Incidents of the Work.

An old watchman of the Madura district, whose pay was but two dollars a month, sent his children to the mission schools, and by the greatest economy and self-denial kept them there until they could become teachers. And now one is a prominent catechist, two are pastors, and a daughter is a Bible woman; still another was, until his death, a useful teacher.

An Indian paper commenting on a successful operation performed by a women physician, said, "The age of miracles is not past, for Christ is still working miracles through women physicians."

An educated Hindu gentleman recently said in an article in one of the leading secular newspapers of India, "Christianity may be false and Hinduism may be true, but India is rapidly moving on to the faith of Christianity, and no human power can resist fate."

When Henry Martyn began his work in India, his one prayer was, "O that one soul might be led by my agency to Christ."

In Jhansi, India, four young men under missionary training have organized a "Society of Love." Its object is to gather men of the servant class, of whom there is a host in the city, into a social circle, have tea and light refreshments and spend some hours in religious conversation, Bible-teaching, and singing Christian hymns. This society has been popular and is doing good work.

Two years ago a Parsee in Bombay gave $50,000 to build a hospital for women and children. An Indian woman placed at the disposal of the government $60,000 for carrying on in one province woman's medical work, and another woman donated $6,000 for a hospital for women.—Dr. Clara Swain.

FOR DAILY READING.

Monday, June 22, Ready for missions, Isa. 6:1-9; Tuesday, June 23, Aiding missionaries, 2 Cor. 11:1-9; Wednesday, June 24, Working harmoniously, Gal. 2:1-9; Thursday, June 25, The wide field, Mark 16:14-18; Friday, June 26, To "spend and be spent," 2 Cor. 12:11-15; Saturday, June 27, A live missionary, Jonah 3:1-10; Sunday, June 28, topic, Foreign missions; Henry Martin, and missions in India, 1 Cor. 2:1-16.

Joy is for all men. It does not depend on circumstance, or condition; if it did, it could only be for the few. It is not the fruit of good luck, or of fortune, or even of outward success, which all men cannot have. It is of the soul, of the soul's character; it is the wealth of the soul's own being, when it is filled with the spirit of Jesus, which is the spirit of eternal love. —Horace Bushnell.

With The Workers

H. F. Sayles is the new minister at Peabody, Kan.

M. Lee Sorey is the new minister in Dodge City, Kan.

A lot will be purchased in St. John, Kan., and a new church organized.

Evangelist J. O. Shelbourne is to hold a revival at Larned, Kan., in November.

Orwin L. Adams is now engaged in reviving our work at Westmoreland, Kan.

O. H. Truman of La Crosse, Kans., will soon complete his fourth year there. The work is in good condition.

O. H. Loomis, who was assistant pastor to D. Y. Donaldson in Kansas City, has accepted a call to Oswego. Kan.

O. J. Law of Eureka, Kan., preached the baccalaurete sermon at that place May 17th and the Memorial sermon May 24th.

Z. O. Howard, pastor of the East Side Church, Lincoln, Neb., has been suffering from an attack of erysipelas of the face.

C. C. Davis is to remain with the church at Brighton, Iowa. During his minstry last year the church was remodeled and was in every way prosperous.

The latest word from Earl M. Todd, Manchester, N. H., is that he continues to improve, following the operation for chronic recurring appendicitis.

The cause is prospering in Gurnee, Ill., under the ministry of J. F. Williams. Audiences are excellent, the parsonage has ized a promising Adult Bible class.

The many friends of M. M. Davis of Dallas, Tex., will be pained to learn that he is seriously ill, and his attending physician is very apprehensive of the final outcome.

At a "Patron's Service" in the Portland Avenue Church, Minneapolis, Minn., Sunday evening, June 7th, Perry J. Rice made an address on "The Public's Debt to the Public Schools."

The junior choir of the church in Jacksonville, Ill., assisted by members of the senior choir, rendered the cantata, "David the Shepherd Boy," June 7. It was an enjoyable program.

Services in memory of Mrs. Helen E. Moses were held June 7th in the Ann Arbor (Mich) church. Mrs. Fannie R. Thomson, state president of the C. W. B. M., presided. Mrs. M. E. Harlan of Indianapolis made the chief address.

Walter O. Stephens has resigned the pastorate of the church in Mineral Wells, and goes to Austin, Tex., from which place he will evangelize. Brother Stephens did fine work in Mineral Wells. He paid off the heavy debt, and built up the church in many ways.

David H. Shields, pastor in Salina, Kan., has been called for his twelfth year of service with the congreation, and has the encouragement of a substantial increase in salary. Mr. Shields received the honor at the recent commencement of Kansas Wesleyan University, Salina, of having conferred upon him the degree of Doctor of Divinity. We offer congratulations.

H. H. Peters, field secretary of Eureka College, has moved to Eureka, Ill., where the family will make their home during the present campaign. Mr. Peters reports that his work is progressing very nicely and from every indication the campaign aims will be realized. All letters should be addressed to him at Eureka.

Mrs. W. F. Daugherty reports that a church has been organized at Devizes, a village twenty-two miles northwest of Norton, Kan. The have 32 members and a Sunday school of 57. Harry Mitchell of Henley, Neb., is preaching for them half time until a man can be found for the place.

B. S. Ferrall, pastor of the Jeerson Street Church, Buffalo, N. Y. writes: "Our Bible School's offering for Home and Foreign Missions amounted to $505, with more in sight. This is more than double the combined offerings of the school last year. The church decorations were elaborate, and the program carried out by the school unusually fine. The enthusiasm was inspiring."

The annual meeting of the Rowland Street Church, Syracuse, N. Y., was held last week at the church. The pastor, C. R. Stauffer, reported a gain in membership to the church during the year of 59, which more than doubled it. The Bible school more than doubled its enrollment and average attendance. Nearly every other department did likewise. In spite of hard times, the report of the treasurer showed that the receipts during the last year have been more than double any previous year. All missionary and benevolent offerings have been liberally supported, and an increase of salary was voted to the pastor for the coming year, as an appreciation of his earnest labors. The current year was closed from debt and the church in its various department raised over $2,300

A NEW CHURCH IN MILWAUKEE.

The last Lord's Day in May was a memorable one in the history of our cause in Milwaukee. On that day William J. Wright spoke at the morning and evening services of the First Church, and as a result, the offering for Home Missions amounted to $370, which is at least $150 larger than at any previous offering in the history of the church. We believe it will reach $400. In the afternoon, Brother Wright addressed the meeting on the west side of the city, where a Sunday school and preaching service has been conducted for some months. Brother Wright's address dealt with the formation of new churches in cities, and was so encouraging that at its close those present voted unanimously to form a Second Church of Christ on the following Sunday, June 7th. The new church was organized on the first Sunday in June, with two elders, four deacons, four deaconesses, and sixteen members. About forty persons have signified their intention to unite with the new organization, most of these coming from the congregation on the south side, and have the full sympathy and co-operation of the latter.

Claire L. Waite.

REDEDICATION AT NORTH VERNON, IND.

June 7th was a red letter day in the history of the North Vernon Church. Just five months previous J. P. Rowlison had accepted the pastorate, and at once began urging the remodeling and beautifying of the church building. As a result of this agitation the old pews have given way to handsome opera chairs, art glass windows take the place of the old style windows that had been installed, perhaps, fifty years ago, the inside vestibule with its great pillars, gave way to a colonial porch, approached by double flights of broad steps. The stoves are gone, and the basement is ready for the furnace. The interior has been papered, and the ceiling frescoed. On the above date the pastor preached to a rejoicing congregation in the morning and at night the different Protestant churches of the city come with their pastors to a

(Continued on next page.)

PHONE OPERATOR.

Regained Memory on Right Food.

The girls who answer your call on the telephone, must be quick, accurate, and courteous. They must have good memories, also.

Those who work night often get in the way of eating almost anything handy, which is apt to be the kind of food which does not rebuild waste brain and nerve cells.

"I have been night telephone operator for a number of years," writes a California girl, "and was formerly in perfect health, never knew an ail.

"But irregular hours of sleep and meals, and the use of pastry or any food that happened to be available, soon caused my health and memory to fail.

"The loss of my robust health worried me very much. And medicines seemed to do no good.

"Four months ago, mother told me it was the condition of my stomach that caused my trouble, and she believed if I would change to Grape-Nuts food. I would improve.

"Eager to regain my health, I took her advice and instead of eating just anything, I ate Grape-Nuts regularly, and at the end of four months on Grape-Nuts I am the happy, robust girl I once was.

"I have gained eleven pounds in weight, have good color, am strong and hearty and nothing seems to escape my memory. And all this I owe to Grape-Nuts."

"There's a reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

union service, at the conclusion of which the building was rededicated to the service of the Lord. It seems to us that a brighter day is dawning for the work here. If we can meet our obligations to our pastor all will be well.

D. R. Saunders, Church Clerk.

EUREKA COLLEGE COMMENCEMENT.

The commencement exercises of Eureka College were probably the most successful in every way since the foundation of the college fifty-three years ago. An exceptionally large number of old students and friends were present.

At the baccalaureate services on Sunday morning in the Tabernacle, J. H. Garrison, St. Louis, Mo., deilvered the sermon on "The Light of Life." The discourse will long be remembered for its breadth of treatment, depth of thought, and spirituailities.

The Sunday evening services were in charge of the Saered Literature department of the college. After the communion service, which was presided over by J. H. Garrison and E. W. Dickenson, Charles W. Ross, a member of the graduating class, delivered a forceful sermon on "Life's Plan, Purpose and Prize." The ordination service immediately followed, in eharge of Prof. Radford. Dean of the Department of Sacred Literature, Prof. Jones and Prof. Boyer. An impressive charge was delivered by Prof. Radford, as Charles W. Ross, Ellmore Sinclair, Myrtle B. Parke and May Hiatt were solemnly dedicated to the work of the Christian ministry. Miss May Hiatt has been appointed missionary to Tokio, Japan, and leaves for her field in the fall.

Monday, Tuesday and Wednesday were devoted to numerous interests—final examinations, field day exercises, annual meeting of the Board of Trustees, literary societies' eontest, and reunion. Wednesday evening the annual concert of the School of Music, under the direction of Miss Lillian Smith and Prof. Aumond, proved one of the most enjoyable and artistic events of the commencement week.

All the work showed a skill and thoroughness of training far above the average, and argues well for next year's work, which will remain in the same capable hands.

Class day exercises were of more than usual interest, and the College Chapel yas erowded to greet the Seniors in their final program. In the afternoon the alumni banquet attracted a larger number of old students than any similar gathering of the association. Addresses were delivered by Mr. Stephen Zendt, Oskaloosa, Ia., and Mr. Fred Hagin, Tokio, Japan. A busy day closed with the president's reception at Lida's Wood.

A great crowd greeted Judge McKenzie Cleland of Chicago in the Tabernacle on Commencement Day, and listened with rapt attention to his message upon the subject "The New Gospel in Criminology." The message of the address, founded upon the speaker's experiences in his work in the criminal courts of Chicago, was one of unbounded faith in humanity, even in the most degraded condition, and inspired all to a greater confidence in man.

At the close of the address President Hieronymous, on behalf of the trustees, granted the degree of A. B. to fourteen graduates: Addie A. Anderson, Gilbert S. Ball, Irma B Davidson, J. F. Felter, C. C. Foley, Prue A. Haddon, J. M. Hiatt, Lovell Hull, Myrtle B. Parke, Lawrence Radford, Charles W. Ross, Emory W. Ross, Ellmore Sinclair, Hazel P. Ferry.

Everything connected with the college points to a very successful year to come. The trustees, faculty and Centennial Committee with H. H. Peters as its field agent, are making strenuous efforts for next year. Last to come in line is the student body, who have organized under the name of "the Booster's Club of Eureka College." Nearly one hundred students have signed a pledge to return next year and do their utmost to bring other students.

Wm. Price.

A CALL TO SERVICE.

Wanted—Twenty-five men ready to go to Africa NOW and win the great Nkundo Race to Christ.

A great race of people are open now to US as never before in our history. Uganda had its martyrs and thirty of the noblest of Britain's Church volunteered and were sent out in one year into that rich harvest field. The Telugus had their great famine and the Church sent out the Gospel and food to them, and that great pentecost was recorded. The Congo is now challenging us to a day of like opportunity and like responsibility. The great Nkundo race of equatorial Africa are open to us and are BEGGING, actually challenging us with the call, "Why don't you come and teach us, also?"

An unprecedented situation! Village after village is calling "Come and teach us, too." Brethren, we can not, we dare not refuse or let this opportunity pass by.

The wonderful transformation in lives already wrought by the Gospel and grace of our Lord Jeusus Christ gives us surety of success. The marvelous evangelism of that transformed Native Church at Bolenge provides us a force of scouts who are not only courageous, self-sacrificing and consecrated, but are as well competent and tireless evangelists. They challenge our great Brotherhood at Home to back them. They are crying for teachers to direct and prepare them and send them forth to conqueror with the Light of the Gospel that dence darkness of superstitution and Fetishism and to WIN A RACE TO CHRIST.

Brethren—shall we, a million and a quarter of Disciples, be founr recreant to our duty?

Not only is the native field ripe unto the harvest, but now government and trader opposition is nil. Where before they hindered and obstructed missionary effo even of the native evangelists, they are now welcoming us and begging us to come and settle before the false church shall come with her lies and hypocrisies. THIS IS OUR OPPORTUNITY. This in itself constitutes a call, and WE have NOW open to us the great Bosira River and its tributaries. The "Bosira Munane," the "Great Bosira," with its thousands of villages, is waiting to hear for the FIRST time the name above all other names, the name o Jesus, and begging for the Gospel message of salvation. Will YOU withhold it?

A steamer costing between $10,000 and $15,000 will be necessary to earry the supplies and the messengers of Peace and Life to the millions now fighting their feuds and cannibal's wars, and to carry the message of Salvation to the sin-strieken inhabitants of that great river. Will YOU withhold it? Why, WE have hundreds of men and women who could immortalize their names and multiply and perpetuate their lives in a gift of this absolutely indispensable Messenger of Good Tidings. And they could do it to-day, if they would.

The gifts of that native church at Bolenge challenge us to a like liberality, to join with them in the sending of the Gospel Messengers. Africa is to be evangelized

(Continued on next page.)

"TWO TOPERS."

A Teacher's Experience.

" My friends call me 'The Postum Preacher," writes a Minnesota school teacher, "because I preach the gospel of Postum everywhere I go, and have been the means of liberating many "coffee-pot slaves.'

" I don't care what they call me so long as I can help others to see what they lose by sticking to coffee, and can show them the way to steady nerves, clear brain and general good health by using Postum.

"While a school girl I drank coffee and had fits of trembling and went through a siege of nervous prostration, which took me three years to rally from.

"Mother coaxed me to use Postum, but I thought coffee would give me strength. So things went, and when I married I found my husband and I were both coffee topers and I can sympathize with a drunkard who tries to leave off his cups.

" At last in sheer desperation, I bought a package of Postum, followed directions about boiling it, served it with good cream, and asked my husband how he liked the coffee.

"We each drank three cups apiece, and what a satisfied feeling it left. Our conversion has lasted several years and will conainue as long as we live, for it has made us new—nerves are steady, appetites good, sleep sound and refreshing."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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by the African himself of each great race. BUT WE must first evangelize the evangelist and then teach and train them and send them out to preach to their follows. This is OUR task NOW.

Twenty-five men needed for Africa. Brethren, they are in our colleges to-day and are ready for service when the church says by her open purse, "We are ready to do our share." We will consecrate our means as they will give their lives. There is not a church of 300 members that should not or could not support their own representative, and receive in return such a reflex of joy and such an impulse to service as they had never before had. Here is indeed THE challenge to the Church, the graduates from Bethany, Butler, Hiram, Kentueky University, Drake, Eureka, Christian University and Cotner among the finest of their classes, young men and women who are willing and anxious to go to Africa to do their share of evangelizing the great Nkundo raee and give their lives, if necessary, for their regeneration. Can the Church afford to let this consecration of life go unused for the Master's Kingdom? Nay, verily, Our Lord is trying you, if you be worthy His name. He is giving you the opportunity of your lives—that of sharing with Him in the saving of the world. He is calling us in the miraculous transformations of a cannibal, polygamous and superstitious race into marvelous examples of hereoism and devotion and consecration in Christian service and giving as at Bolenge.

"The Great Bosira for Christ," our battle cry. The Nkundo raee—our crown. Let us be worthy the name we bear and give as we have never before given, really give in our great joy to our Lord and Savior, that His name may be known in "Darkest Afriea" and exalted among the heathen. Brethren, if we do not arise to this opportunity the millions still waiting to hear HIS blessed name will indeed "Tell God on US," as one of the wild villages challenged the native church, "If you do not stop and preach to us we will tell that God you preach about when we come to meet him, THAT YOU PASSED US BY."

Yours in His glad service for the evangelization of "Darkest Afriea",

Royal J. Dye, M. D.

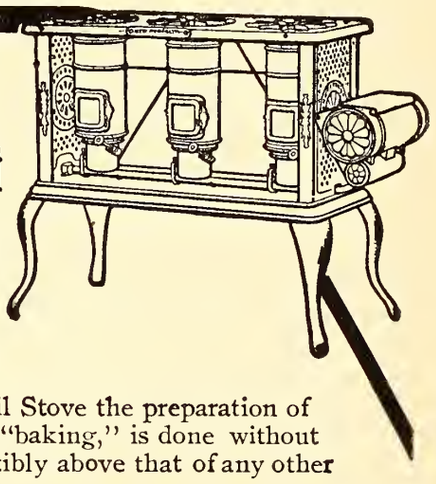
THE FIFTH DISTRICT, ILLINOIS, CONVENTION.

This convention eommenced in the Chapin Church, Tuesday, June 2, at 2 p. m. The C. W. B. M. had the right of way, both afternoon and evening. Leading the devotions by Mrs. J. W. Porter of Mason Cit, Ia., Miss Laura V. Thompson, state secretary, in the absenee of the district secretary, Mrs. C. S. Mahan of Palmyra, presided. The reports from various auxiliaries showed a healthful growth. "Save the child and you save the world," was ably presented by Miss Clara Griffith, state superintendent of the young people's work. Then followed "Circle Work," a study by Miss Nannie Campbell of Lynnville, which was instructive. Following this came a series of questions and answers by the state secretary, which elicited considerable discussion.

At the evening session Mrs. Alice Wickizer, president of C. W. B. M. of Missouri, gave a masterful address on Centennial Aims, which stirred our souls and enlarged our vision of the "Great Plea."

The wateh word for the new year, "Be happy; each Auxiliary Organize another Auxiliary—each member win one."

Wednesday morning the service opened with song and prayer, when A. M. Rodgers of Springfield called our attention to the new movement in Bible school work by setting forth the great growth in his own school and church especially among the men. The new movement consists, in a nutshell, in definite, systematic aim, and close personal contact, man with man, etc. State Superintendent Depew led in a Bible drill, and encouraged us all by his babbling enthusiasm. He told us the Christian church has sixteen times more people today in teacher-training than all the denominations in the United States. Herbert L. Willett of Chicago followed, with such



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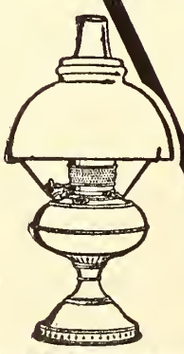

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an address as only he could deliver, on "Illinois, and the Kingdom of Heaven. "The address was clear, strong, convincing and true to "our position." Seed thoughts of the address:

1. "An evangelism for souls truly born of God."

2. "More and more living link churches."

3. "The Bible school is the church evangelist evermore."

4. "This is the age when God's men are finding other men, and, with the open Bible we must overcome Socialism."

5. "More teachers are needed. How many mothers today are praying God that their sons may become ministers?"

6. "The home and the ministry do not today work and pray for young men to enter the high calling."

7. "We need a prepared ministry, a ministry prepared to cope with the conditions of the day."

8. "We must bring the religious world to that union for which Jesus prayed, which will destroy all of the erronious theories of present day religious ideas."

In the afternoon Mr. L. Pontius of Taylorville gave a wholesome address on the "Great Commission," and was followed by R. V. Calloway of Atlanta, on "the Bible School and Missionary Intelligence," and he in turn, by L. W. Spayd of Roodhouse, on "the Growing Preacher." His texts were: 1. An intelligent knowledge of God's word. 2. A soul filled with the spirit of the Lord, 3. A good soldier enduring hardness. Then came the veteran, J. Fred Jones, state secretary, on "Facing the Facts," which were placed before us as follows: 1. $50,000 needed now. 2. Twenty-five living-link churches. 3. An evangelist in every district. These great needs, and others, were driven home into all consciences present by this good man of God, who is growing gray in this holy cause, going in and out among the churches of the state trying to prepare them for a better day. He has led the forces for twelve years. During this time the State Missionary Society has brought into the kingdom 16,000 souls, 84 churches have been organized, 270 churches assisted, money raised, $101,000, whole number in state today 796, membership 103,000. In this district there are 118 churches, 67 ministers; the treasurer reported all debts paid, and $382.92 in treasury. At Beardstown and Hillsboro efforts are being made to establish churches, and other places are being looked after.

Wednesday evning, following reports of committees, Parker Stockdale of Chicago gave us a restful address—"From Darkness to Light," sparkling with with andhoum to Light," sparkling with wit and humor, which was riehly enjoyed by all.

Thursday morning there were a number of good talks, that, perhaps, of the most importanee, "Eureka College as Our Educational Center in the State," by H. H. Peters, field secretary, who has in his heart the-raising of $200,000 for this institution during the next two years. He spoke with enthusiasm and in the most optimistic vein of his work, and how he has been received by the churches. W. H. Cannon followed, speaking in the same spirit. The college is worthy of the assistance of every Disciple in the state. Brethren: If you want your children to follow in your footsteps, as useful members of the Church of Christ, educate them at your own college.

The officers for the ensuing year are: President, H. L. Hostetter, Verden; vice-president, Louis P. Fisher; secretary and treasurer, C. P. Baldwin, Havana.

The convention goes next year to Taylorville.

The district has a body of preachers who are Christlike, wise and alive to the needs of the field. The officers are good men, alive with missionary zeal. C. E. Bolman makes a splendid secretary.

W. H. Kern.

Barry, Ill.

TELEGRAM

Danville, Ill., June 15, 1908.—Forty-eight accessions last night. Fifty-nine in two serviees yesterday. Six hundred and eleven in nineteen days. Evangelists W. J. Lockart, Altheide, immerman, Harold Monser and J. V. Combs have visited this meeting. Our Sunday schools are very small here. The three churches and mission are working earnestly but this is one of the hardest fields we have found in years.

Charles Reign Scoville.

GEORGIA.

Conyers.—Our tent meeting with E. E. Violett and Frank M. Charlton closed last night, with a gain of ten, one being by confession and baptism, the others from other churches. This is a small, very conservative town, and the church few in numbers, but Violett and Charlton captured the good will of the town. The tent was wreeked twice by storms, but the meeting continued.

E. Everett Hollingworth, Minister.

ILLINOIS.

Chicago.—Irving Park Church. Children's Day exercises at the morning service, June 7. Nineteen were graduated from the primary department. Five additions to the church—one by confession and four by letter.

W. F. Rothenburger, Pastor.

IOWA.

Ottumwa.—There were seven people who responded to the invitation at the close of the sermon at the First Church last Sunday. Eleven additions this month, and nearly fifty at regular service in the five months of this year. We have had a normal class for nearly a year. Organized a Teacher Training Class recently with a good start. Billy Sunday is to be with us this fall and we expect great times.

L. H. Otto.

NEW YORK.

Brooklyn.—Six more additions to the church at Sterling Place Brooklyn. Three were by letter and three by primary obedience. We will try to raise the amount of our offering for Home Missions to the amount of $200, and our offering for Children's Day to $100.

Last Lord's Day was our banner Sunday for Bible School attendance. Herbert Martin, our minister, will spend his vacation traveling through Europe.

C. F. McCall, associate minister will be-

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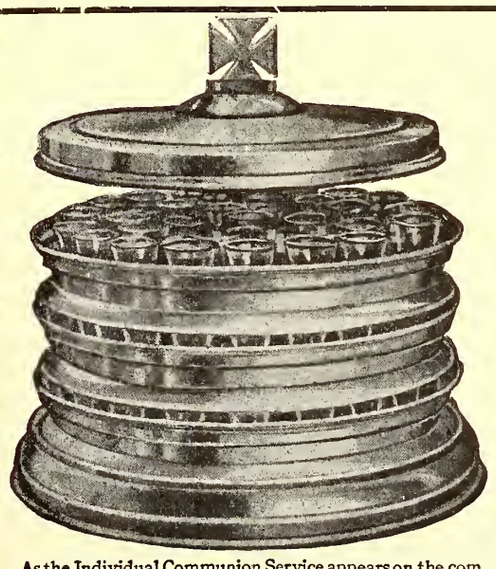

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gin work in Japan under the Foreign Missionary Society. L. S. Zider.

UTAH.

Salt Lake City.—Two additions by letter at regular services, the pastor, Albert Buxton, preaching.

WASHINGTON.

Colville.—Began a meeting here last Lord's Day. 7th inst., with fourteen additions to date, ten of whom responded to the first invitation. Monday Brother and Sister Fields of Spokane, Wash., came to assist in the meeting as singing evangelists

A few brethren here without a ehureh

A few brethern here without a church home, pastor and with but little of this world's goods have completed the finest church building in the city. At its completion I was called to hold a meeting and dedicate, which last we will do the fourth Lord's Day in this month.

This is a fine country, and great opening for our people. Come in and possess the land.

I am open for dates with churches in need of meetings.

S. J. Vance, Evangelist.

Carthage, Mo.

CHILDREN'S DAY.

Sunday school offering yesterday, $200; ehurch offering, $400. Put us down for Living Link. E. J. Sias.

Frankfort, Ind.

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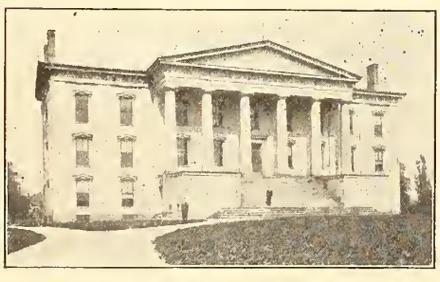

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President Transylvania University, Lexington, Ky.

Children's Day offering, $110; attendance, 209. T. J. Arnold, Supt.

Colfax, Ill.

Children's Day offering, $300; our full apportionment. Ralph Kennedy.

Rushville, Ind.

Three thousand people attended the Children's Day exercises in the city auditorium tonight. The church and Bible school continue support of Mrs. Macklin, Nankin, China. P. H. Welshimer.

Canton, Ohio.

Surpassed our apportionment. Offering will be about $160. C. W. Plopper.

Norwood, Ohio.

Central Sunday school will surposs their apportionment of $100.

Charles L. Garrison.

Newport, Ky.

Children's Day offering, $409.

A. M. Harvout.

Evanston, Ohio.

TWO NEW LIVING-LINKS.

Two more churches step into the Living-link rank in the Foreign Society. Frankfort, Ind., Ernest J. Sias, minister, is one. This is the church that is still rejoicing over the great evangelistic meeting. It is growing in numbers and in all Christian aetivities. It is making a creditable history rapidly. Henceforth they will be represented by a missionary on heathen soil.

The Vermont Avenue Church, Washington, D. C., with the great Sunday School offering, also takes a place with the Living-link advanced guard. F. D. Power has served this church more than a quarter of a century. It has planted a number of churches in the capitol city of our nation and now will do its part in preaching the Word on the other side of the globe.

We are expecting other recruits to the Living-link ranks before the close of the missionary year, September 30.

Cincinnati, O. F. M. Rains, Sec.

GOOD NEWS FROM CHILDREN'S DAY.

Attendance Sunday morning, June 7, 451. Offering, $341.62.

Washington, D. C. E. A. Gongwer, Supt. Vermont Ave. S. S.

Great day at Union Grove. Offering will reach $50.

Bowman Hostetler, Minister.

Children's Day offering, over $200. Church offering, over $400. Altogether, in cash and pledges, $680. E. J. Sias.

Frankfort, Ind. Minister.

Had enthusiastic school yesterday at Holbrook. Offering, $40.05.

G. F. Assiter, Minister.

Children's Day offering, $95.77.

Lizton, Ind. Ora E. Leak, Supt.

Children's Day a great suceess. Offering, $300. Ralph Kennedy,

Rushville, Ind. Superintendent.

Have reached our apportionment, $25, and hope to reaeh the Station Plan contribution by next week. Thomas D. Gordon.

Sioux City, Ia.

We went above our apportionment. We are now about $37.

Nashville, O. F. F. Sutton.

Big day yesterday for Bachelor Creek, and

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good program. Offering will reach $72 or $73. W. F. Wysong.

Wabash, Ind.

Children's Day offering, $100. Last year, $54.96. A. Dargavell.

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Children's Day offering amounted to $202,-36. Last year, $117.20. F. Zimmerman.

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Children's Day offering, $117.55. Last year $106.32. G. M. Egy.

Langdon, Kans.

Shelbyville takes advance step. Children's day offering, $50; last year, $5.85.

Shelbyville, Ill. J. D. Miller.

Yesterday we celebrated Childrens' Day at Ephesus. The program was most excellent. The offering was $30.67, with the contents of the Birthday Box to be heard from yet. We hope this offering is a promise of greater things. W. C. Wade.

Ephesus, Va.

Our program was excellent and we had a large crowd. Will about double our apportionment. O. A. Bennett.

Harrisburg, Ill.

Ensley school will meet its apportionment. I am hopefully awaiting to hear the reports from Children's Day all over the land.

Ensley, Ala. P. H. Duncan.

Children's Day offering at the Second Church, Warren, O., amounted to $70.

F. Haish.

Children's Day offering of Fourth Sunday School reached $123.44. E. H. Clifford,

Indianapolis, Ind. Supt.

EDITORIAL NOTES.

Last week the Foreign Soicety received $593.75 from the estate of the late Henry Pressler, Lafayette, Ill.

The first four days following Children's Day the Foreign Society received $5,171.58 and 278 schools responded. All the indications point to a great Children's Day offering.

President A. McLean, of the Foreign Society, has recently visited about all our colleges and spoken to the faculty and students on world-wide missions. This is one of the most valuable means of missionary education.

F. M. Rains will dedicate new churches as follows: Newton Falls, O., June 21st; Jacksonville (re-dedication), Fla., June 28th; Louisville (Third Church), Ky., July 5th; Paragould, Ark., July 12th; Carterville, Ill., July 19th.

The missionaries in the Philippines report nineteen baptisms in and around Laoag.

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Slightly So.—Rufus Choate once endeavored to make a witness give an illustration of absent-mindedness.

"Wal," said the witness, cautiously, "I should say that a man who thought he'd left his watch to hum, an' took it out'n his pocket to see if he had time to go hum to get it—I should say that was a leetle absent-minded."—Everybody's Magazine.

Stung.—"Life at best is but a gloomy prison," said the moralizing bachelor.

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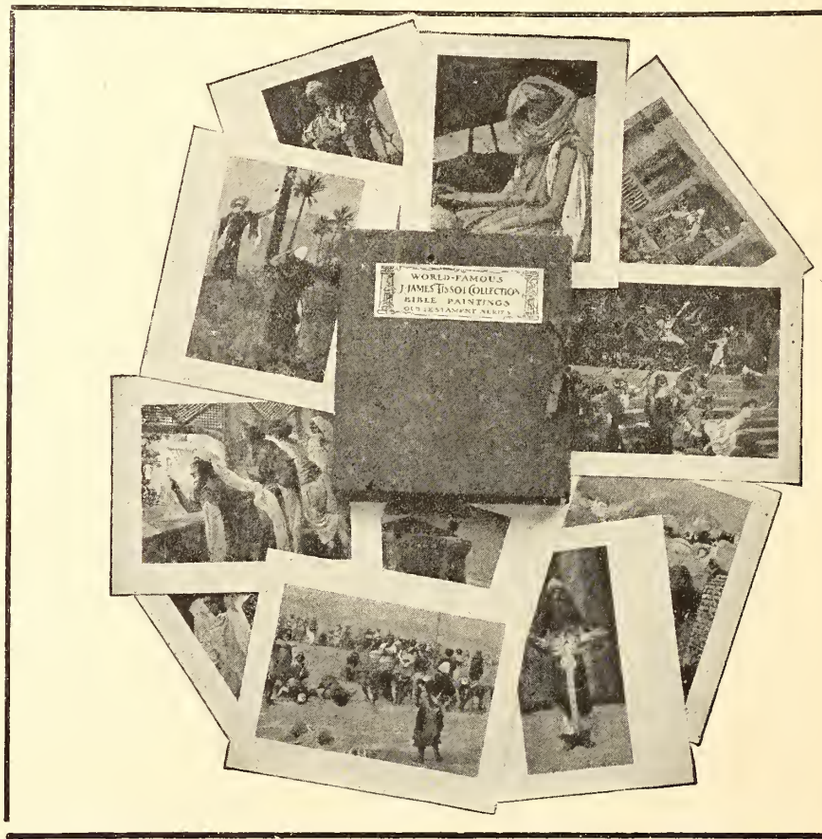

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Sackcloth is not the apparel of those who serve the King.—J. Campbell Morgan.

"IF ONE SHOULD GIVE ME A HEART TO KEEP.

If one should give me a heart to keep,
With love for the golden key,
The giver might live at ease or sleep;
It should ne'er know pain, be weary or weep,
The heart witched over by me.

I would keep that heart as a temple fair,
No heathen should look therein;
Its chaste marmoreal beauty rare,
I only should know, and to enter there
I must hold myself from sin.

I would keep that heart as a casket hid
Where precious jewels are ranged,
A memory each; as you raise the lid,
You think you love again as you did
Of old, and nothing seems changed.

How I should tremble day after day,
As I touched with the golden key,
Lest aught in that heart were changed, or say
That another had stolen one thought away
And it did not open to me.

But ah, I should know that heart so well,
As a heart so loving and true,
As a heart I held with a golden spell,
That so long as I changed not I could foretell
That heart would be changeless too.

I would keep that heart as thought of heaven,
To dwell in a life apart,
My good should be done, my gift be given,
In hope of the recompense there; yea, even
My life should be led in that heart.

And so on the eve of some blissful day,
From within we should close the door
On glimmering splendours of love, and stay
In that heart shut up from the world away,
Never to open it more.

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She—"Yes, dear."

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The Christian Century

Vol. XXV. CHICAGO, ILL., JUNE 25, 1908. No. 26.

EDITORIAL

THE CHIEF DANGER OF THE TEMPERANCE CAUSE.

The nation has been astonished at the recent progress made in temperance sentiment and the victories which have banished the saloon from towns, counties and even whole states. Nothing like it has ever been known in the history of temperance agitation. Believers in a sober nation have taken heart as they studied the returns from recent elections, even the liquor dealers themselves have become so alarmed at the situation that they are proposing drastic reforms in the conduct of their business in the vain hope that temperance people will be lured into inactivity by such fair promises.

At this very moment when victory seems within the grasp of the friends of sobriety there is presented the unhappy spectacle of a strife between the Anti-Saloon League and the Prohibition Party for the credit and spoils of a victory which has not yet been won. At the moment when in union of all forces opposed to the traffic is there any hope of success, there has broken out such a feud as threatens to neutralize the best results of recent campaigns. The liquor men are not slow to see the advantage which this situation offers and to plan such profit from it as it so readily suggests.

The Prohibition Party is justly conscious of a long and earnest struggle against the saloon. For many years it has kept the fight persistently to the front. It has refused alliance with either of the stronger parties, insisting that any governmental approval of the liquor traffic in the form of license or tax was sinful. This prohibition campaign has been conducted with sacrifice, courage and perseverance. Even in the times when victory seemed most remote the leaders did not lose heart or relax their efforts.

During the past few years a new agency for the accomplishment of temperance reform has arisen in the form of the Anti-Saloon League. Believing that a non partisan movement was more likely to accomplish results than the Prohibition Party, the league has been organized in most of the states and has won notable victories in many localities. It has enlisted the co-operation of thousands of men who were believers in temperance but were still affiliated with either the Republican or Democratic party.

Between these two organizations there has never been co-operation, but fortunately hitherto there has been little open hostility. In principle and methods they differed, but each kept to its field and accomplished such results as were within its power. The Prohibition Party elected now and then an official in local campaigns or sent a member to a state legislature. The Anti-Saloon League waged campaigns in local districts and now and then drove the saloon out from some town or county. But in this recent tidal wave of temperance enthusiasm which has banished the traffic from so many sections of the country both these organizations have seen the tokens of success, each for its own methods and principles, and each has made the vital mistake of claiming all the credit for the results achieved.

The prohibitionists assert that it is the long campaign which they have been making for so many years which has now come to success and is destined to triumph in the overthrow not only of the liquor trade itself, but of the parties which have declined to take active steps against it. It cannot see that the Anti-Saloon League has had any conspicuous part in the victories that have been won. On the other hand the League asserts that the Prohibition Party had proved its inability to bring results, and that recent events are due almost wholly to its own organizing propaganda.

We believe that both these claims are wrong and foolish, and that the paramount duty of the hour is for the leaders of both these temperance organizations to come to some understanding which shall put a stop to the rivalry, friction and folly of the present hostility evident between them. The attitude of arrogant assumption of responsibility for success in whatever has been thus far accomplished is little justified on the part of either. Many other forces have entered into the struggle beside the Prohibition Party and the Anti-Saloon League. The economic factor alone has played an important part, and in the South the race question has been the most outstanding cause of the wave of temperance reform. It is absolutely foolish and fatal for the leaders of these excellent temperance organizations to ruin their opportunity for final success and to disgust the men and women who care for results rather than means, by such displays of temper and conceit as have distressed loyal and unbiased temperance people during the past month.

Honest doubt is simply faith seeking foundations.

Don't say "That's good enough." Don't borrow tools; buy your own. Don't let your lathe run and cut air. Don't be always looking for pay-day. Don't be too important to do insignificant jobs. Don't take off your overalls before quitting time. Don't try to fool your foreman for you may get left. Don't wait until Monday morning to fill your oil-can. Don't deny spoiling a piece of work if you have done it.—From "Practical Dont's for Machinists."

THE VISITOR.

One of the pleasantest experiences of recent years to the Visitor was the privilege of attending the district conventions of Illinois. These gatherings come in May and June, and form a fitting preparation for the state convention in September. They begin in the northern section of the state and are arranged to follow one another in due succession southward till all the eight districts have been convened in their annual gatherings. In order of their occurance the conventions were held at Freeport, Evanston, Galesburg, Mackinaw, Chapin, Niantic, Salem and Benton.

It has long been the theory of the Visitor that it is the duty of the president of the state convention to visit as far as possible the district conventions. He is not a state officer in any formal sense, and his duties have to do only with the convention. Yet he owes to the work of the state such interest as will take him to the gatherings of the different sections that sustain relations to the work of the entire commonwealth. It is not that he is an important figure in the district conventions, but that he is at least a reminder to them all of their connection with each other and with the larger convention, and that he may thus enlist their co-operation in making that coming convention a greater success.

The attendance at all of the conventions was excellent. The spirit was admirable. The men are making things go in the different parts of the state were there to add to the interest of the programs and to lend their influence to the forward movements contemplated in the different districts. The hospitality of the churches in which the conventions were held was ample and appreciated. The convention addresses were for the most part all that could be desired at such gatherings. The fellowship which is always the most inspiring part of these meetings was delightful. One comes away from such convocations more than ever uplifted in spirit and aware that the men and women of God who are working at the common cause in our great state are a host. The mere mention of their names would make a catalogue. It would be interesting to point out some significant features in the various conventions, such as the memorable service held by the women's section of the Evanston convention in in honor of Mrs. Moses, or the Sunday school session at the Chapin meeting, but such a list would include some interesting features in every one of the gatherings.

Of course, there were some of the state officers who attended all of these meetings

and the continuity of interest and theme was maintained in this manner. J. Fred Jones continues with unabated success the work of state corresponding secretary, and is always ready with the right word at the proper time in any of the conventions. Miss Lura Thompson, the state organizer of the C. W. B. M., was similarly the inspiration of all the sessions held by the Christian Woman's Board of Missions. Clarence Depew, the state Sunday school superintendent lent valuable aid in addition to his regular theme, and H. H. Peters, the field secertary of Eureka, was a visitor whose presence was appreciated at all the gatherings. Others lent their assistance in some of the conventions, among them Miss Clara Griffin in charge of the children's department of the C. W. B. M., Mrs. Wickizer of Missouri, Mrs. Harrison of Kentucky and Mrs. Harlan of Indiana, who were at one or more of the conventions in connection with the women's work. Very valuable assistance was rendered at several of the gatherings by Parker Stockdale of Chicago, who took time to represent the interests of the state convention and whose generous and hearty invitations to come to Chicago in September ought to increase the attendance in a marked degree.

The condition of the work in Illinois appears to be the best in its history. This is to be expected, and yet it is not always true. But the wisdom of the state officers on the board, who through many years have had the interests of this work upon their hearts, has been justified by the results thus achieved. That which now waits to be done is the further development of the districts themselves into competent evangelistic activity. Three of the eight districts now have evangelists, but every one should be thus furnished. Further than this, the beginnings of county organization have been undertaken. In some counties there are several churches, and yet no local bond of sympathy and concerted action. There are several living-link churches in the state which support the work in some locality by direct contributions to it. Such churches, some eight in number at the present time, ought to be increased to twenty-five before the state convention, and the fund for evangelizing purposes ought to be raised without delay to $50,000. By such means the efficiency of the churches would be greatly increased and the progress of the kingdom in Illinois, insofar as the Disciples can contribute to that progress, would be definite and rapid.

The last week has afforded the Visitor opportunity for a brief attendance upon the state convention of Missouri, held in Kansas City. The sessions took place in the beautiful Independence Boulevard Christian Church, of which George H. Combs is pastor. It is always a delight to be in that city and meet the splendid men and women who constitute the working force of the Disciples, including such men as Combs, Richardson, Jenkins, Haley, Muckley and Long. The Disciples in Missouri are more numerous than in any other state, numbering some 175,000, with 1,400 churches, and half that number of ministers. They stand head and shoulders above all other religious bodies in numerical proportion. Their leadership has always been of the best. Such men as Proctor and Longan in the past, and Haley, Moore, Garrison, Richardson and their colleagues in the present ministry of Missouri are certain to be effective in the advance of the cause. The reports of the different departments of the state work were inspiring. The needs of the cause are those felt everywhere; a larger number of young men preparing for the ministry, a higher standard of ministerial education, a saner type of evangelism, an increased sense of consecration to the financial work of the churches, a new emphasis upon men's part in the kingdom of God, a greater awareness regarding the social movement of the time, and particularly the rising tide of socialism throughout the world. These, with a fresh emphasis upon the great plea for union which is the historic task of the Disciples of Christ, were the notes insistently struck at this great gathering. Even the continuous rain of many days which flooded all the lower sections of Kansas City did not dampen the ardor of the delegates nor greatly reduce the attendance upon the convention. The Disciples in Missouri, under the leadership of the state board, of which B. A. Abbott is the efficient secretary, are moving forward and upward to ampler grounds and greater success.

The Place of the Church

Henry F. Cope

The church stands in the community as the special organization and agency of religion. What has a man a right to expect from the church? It takes its place among the world's institutions, every one of which must justify its existence and its demand for support by showing the contribution it is making to the world's good.

If we are thinking of the Christian churches then they stand in the community avowedly to do the work of their founder. They are to be the community's spiritual leaders. This is the first thing we have a right to expect of a Christian church, indeed of any church, that it shall speak to our inner selves and lead us unto eternal truth.

But leadership is a larger matter than teaching or doctrine. Spiritual truth has to do with our own selves, with our natures and developing or dwarfing lives. Our need is for guidance and inspiration, for one who goes before and illumines the path for our halting, doubting steps.

The great need that drives us to church, and unsatisfied there, may turn us from its doors forever is this need of the inner life. If all the churches can do is to give lectures on literature and art, to render concerts, and provide entertainment we would rather look for those things to those who can do them better.

Man wants to look above himself; he would see beyond the clay; he would catch visions of those high ideals that have moved the race in days of old, have turned peasants into heroes, have made the weak strong, the cowardly valiant in fight, the meek to be the glowing martyrs and masters of mankind. He wants clear answers to the deep questions that rise in his own heart and conscience.

Not a day passes but that we realize that man cannot live by bread alone; in the glut of material things there is felt deep and keen the hunger for love and truth, for treasures that moth and rust cannot corrupt and thieves cannot steal from us. There never will be any question as to the place of the church that meets these deep needs and longings of men.

If, like her master, she has learned the secret of the life that consists not in the abundance of things possessed, that sets not its heart on silver or gold, if she has learned the love of life supreme over all passions, the love not of her own life alone, but of the fullness of life for all men, she will not need to ask for any other authority among us.

The world waits for inspiration, for the passion of great faiths, for visions that stir men to noble endeavor. Even our most practical concerns fall flat and barren unless they are animated by some great hope or dream. Religion is the passion that makes life worth while, that reveals its inner values, that enables every man to bear his cross and do his part for the sake of the life of all.

Often we criticise the church because she does not go into reforms, because she seems to do so little practical work. She does not need to go into such things as if no other could do them; she must be the force pushing the men out into their own service, the power that compels us to do the work we ought to do for the world's salvation.

But what is a church after all but the socialized expression of the religious life of a group of people. We ourselves determine what such an expression shall be. If the church fails is it not because we have failed to put our lives into her service? It is folly to sit down and talk of her sins; we are only condemning our own sloth.

To say, too, that we have no concern with the church simply is to say that we have no part in the social religious life of the community; we extradite ourselves from the higher, the spiritual communal life. We have a right to expect help and inspiration from the church only as we make it a means of help and inspiration to others.

Every man has in him some message for all other men, each of us has his share to give of the world's illumination and inspiration. Is it not our business to pool our spiritual possessions, to bring together every high thought and rich hope and through the association and gathering of men for mutual inspiration and help make the best good of each to become the common good of all?—The Chicago Tribune.

Believing is the secret of seeing.

Measure for Measure*

P. C. Macfarlane

The rather lengthy passage from the Sermon on the Mount, which we are to study, represents one of the elosing paragraphs of that great discourse in whieh Jesus has sketehed out a constitution for his new kingdom. Jesus has been setting forth the traits of eharacter whieh are to obtain within the kingdom. And to the man who has heard and hearkened to all these things —who has become a full-fledged citizen of the kingdom of heaven—Jesus addresses himself with some practical observations which are contained in the words of our text.

"Judge not that ye be not judged," is the first. A sweeping injunction that. My neighbor beats his wife and I am not to conelude that he is a brute and in danger of hell-fire. My groeer eheats me and I may not judge him to be a commercial thief. My friend betrays me, and I may not properly weigh and catalogue his act from a moral standpoint, and assign him to a place among the sons of Judas—among those who, having eaten bread with me, have lifted up their heels against me? If such be true, how then can I retain my own morality? The habit of making moral estimates, like some other things, grows by what it feeds upon. If I make a praetice of judging my own acts aeeording to moral standards, I will perforce judge the acts of my neighbors in so far as they eome under my observation. When I cease to make moral estimates of the acts of others, I will presently eease to consider my own. As this is furthest from the aim of Jesus, obviously he could not have been meaning to give any such injunction, and we must look for the significance of his words in other direetions.

The next observation of the Teacher is, "For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured unto you." Then if I form no judgment on my neighbors, but sit with placid face and folded hands, blind to their sins and to the evil about me, saying with some modern dreamers, "All is good, all is good," I myself will escape judgment at the last day. Is this the meaning? Obviously not. The whole message of Jesus is a message of judgment. "For judgment eame I into this world," he declared. The first herald of his near approach describes him as one who will lay the axe at the root of every tree, test the moral character of every man, and burn up the chaff with unquenchable fire. His teaching is filled witih the thought of judgment. The parables of the tares, of the dragnet, of the talents, the pounds, the wedding garment, the ten virgins,, the sheep and the goats—are all, all teaehing of judgment. The message of Jesus is, "There is a judgment for every man and no man can escape responsibility for the deeds done in the body."

The first statement does not mean that one is not to judge, and the seeond does not mean that by refusing to judge one is to escape judgment for one's self. Since these are the meanings that lie upon the surface of the words, we will have to tunnel for the real significance which Jesus meant them to have.

And we may as well prefaee our tunnelling with some reflections as to the people to whom they were spoken, and certain other facts of experience. The person who is skilled in any particular thing beeomes a judge, a critic in that thing. One cannot help comparing what one knows about a subject with the eoncrete examples of that subject with which one is confronted. The man who has made a study of painting, and is perhaps an artist of certain ability, can never see a picture without criticising it, that is to say, without judging. So the musician judges music. So the literateur judges letters. Jesus was talking to people who presumably have made a study of ethics, and are more or less successful performers in that line. They are religious experts—thirty-seeond degree Christians, if you please, who are going to judge as naturally as birds fly, or eritics criticize. Jesus has no thought that they will not judge; but he sounds a note of warning. On the threshold of judgment he would have them pause for a moment. A principle of Roman law forbade the judge to pronounce sentence upon a convicted man upon the day of his conviction, in order that justice might be untempered by prejudiee or passion. So Jesus would have his experts in conduet temper their judgments with deliberation, gravity and sober reflection.

The kernel of the Christian revelation is found in the Incarnation. One value of the Incarnation is the "put-yourself-in-his-place" attitude which God thereby assumes toward men. The message of God to man falls from lips that know how it is to be a man. This practice which God follows he urges upon men in those always remembered words, "Whatsoever ye would that men should do unto you, do ye even so to them." That is Christ's put-yourself-in-his-plaee theory, his Golden Rule, if you please; and our verses tonight are no more than his rule of judgment. Judge others as you would have them judge you, is what he is saying.

Before leaving the consideration of these sentences of Jesus, concerning judging, I would like to suggest that there is in them, as coming from Jesus a pathetic note that we do not often cateh. What man ever suffered so much at the hands of careless, blind and heartless judges as did Jesus? He was continually misjudged. Misjudged in Capernaum, misjudged in Nazareth, misjudged in Jerusalem; misjudged by his friends, misjudged by his enemies, misjudged even by those who were totally indifferent to him. Once in the bitterness of his soul, when they had charged him with blasphemy and falsely judged him to possess a demon, he turned upon them and pleaded, "Judge not according to appearances but judge righteous judgment." But alas, he was to suffer more than vexation of spirit and siekness of soul through being wrongly judged. Six hundred years before he came to the Jordan to be baptized of John, a spiritual seer had diseerned the ominous part which false judgments were to play in his life, and had seen that at the last they were to be fatal, declaring his conviction in the now well-known words: "By oppression and judgment he was taken away."

Motes and Beams.

And having delivered himself upon the subject of judging, Jesus eomes now to consider something more minute, the habit of fault-finding. Jesus was a marvelous dissecter of human character. Words were knives with him and sharper than a two-edged sword. His wit was never more rapier-like than when he rang the ehanges on the little parable of the mote and the beam. "Why beholdest thou the mote that is in thy brother's eye and considerest not the beam that is in thine own eye?" A mote is a very tiny speck. It is so small I cannot grasp it, and if I could hold it up you could not see it. A beam—yonder is a beam fifty feet long in that truss there and weighing two thousand pounds. The chronic fault-finder is notoriously a person of grave defects of character. Every church is familiar with the type, exhibiting as it does faults so much more serious than those aimed to be corrected that we at once acquit Jesus of the charge of using an exaggerated metaphor. The Jewish teacher was not specially given to flashes of humor, but I feel certain that it was at least with grim satisfaetion that Jesus sketched out that sublimely ridiculous spectacle of the blind oculist, and with a suggestion of gusto set forth the same idea in a slightly varying frame of words with a more ludierously apt portrayal of the thought. Do you not see the almost blinded busy-body groping his own way along the street until he comes upon a sojourner with a small speck of dust in his eye, whereupon he immediately, with great assumption of skill and much pretense of knowledge, volunteers his assistance in removing the difficulty? Even the asses and camels would laugh at the picture. But in his white-hot earnestness Jesus has passed from humor to indignation, as, holding still to the furniture of his parable, he once more wields the cleaver in the words: "Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to east out the mote out of thy brother's eye." He teaches plainly that mote-hunting has its issue in hypocrisy. It may not begin in this; it may even begin in sincerity; but its method involves pretense, and its issue is a false pretense which is hypocrisy.

The Christian is to judge righteous judgment and to avoid altogether petty fault-finding.

Ah, yes, for the truest gladness
Is not in ease or mirth;
It has its home in the heart of God,
Not in the loves of earth.
God's love is the same forever,
If the skies are bright or dim,
And the joy of the morning lasts all day
When the heart is glad in Him.

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*From a sermon preached in Alameda, Cal. Text, Matt. 7:1-6.

What Shall India's Future Be?

Zonetta Vance

What shall be the type of children in India for the coming centuries? Shall it be as in ages past, that the girl must be married by the time she is eleven years of age, or no man will have confidence in her virtue? Shall it be that they be married when mere babies, and become widows of husbands they have never seen, except on the wedding day, and then through a veil? And must they go on, being widows for life, doing penance and service in the home of the mother-in-law? The children of America would not have it so. They have made a beginning of changing these conditions. They have provided school houses where girls may be taught. They have provided homes where hundreds of orphan children may be cared for. They have provided homes for missionaries, who are teaching of the Savior who blessed little children. These missionaries teach the people of the better way. The daughter of Christian parents in India is sent to school. With her first knowledge, comes the knowledge of things that are good. Instead of being taught to repeat the name of Rama, she learns of Jesus the Savior. Instead of going to make offerings to idols in the temple, she goes to Sunday school and church. When five years old, she goes to school and her mind is trained for usefulness, and she has daily lessons in the Bible. At eleven she is not taken out of school and married, but goes on to school. She may go on and be trained as a teacher, or Bible woman, then, after she is married, she may be a help to the people about her, and have something to do besides sit in her house and gossip with other women about trivial things. If left a widow, she need not be a helpless burden, spending her life in penance and drudgery, but may be a help to those about her.

And what of the boys? Shall they be left the prey of superstition and vice? Shall their knowledge be that of evil or of righteousness? Shall they be compelled to do the work their fathers have done, whether good or evil, or shall they be permitted to choose? Could you see the difference between the Christian and the heathen boys, there would be but one answer to this. The Christian boys are taught the Christian virtues, and they are taught to abstain from the heathen vices which are very many. They are given a conscienceness of sin. They are given a Savior from sin. They are made stronger physically, mentally, morally and spiritually, than the heathen boys of the same class. Shall this be true of a very few, or shall it be a state possible for every boy in India? What will you do for the millions of boys and girls yet not reached? What will you permit, nay help, your children here to do for them?

Jock's Li'l' Boy

Frank H. Sweet

"I can't let you off now, Jock," I expostulated impatiently. "These lines must be run by Saturday, and you are the best chopper I have. Can't you wait till next week?"

Jock looked down at me, a little reproachfully, I thought.

"I'se bleeged ter go, boss," he said decisively. "I done tole yo' my li'l' boy's wuss. Marg'et's Tobe jes' fotched me de news. I'd like pow'ful ter he'p yo'-all, but I jes' cayn't, don' yo' see?"

"Very well," I answered irritably, as I opened my pocketbook and counted out the money due him. "Only don't come whining around for more work. I can't be forever taking on new hands and teaching them the ropes. I want men who will stand by me."

I spoke rather more vehemently than I meant to, but I liked Jock, and was very unwilling to have him go. He had been with me only a few weeks, but was already worth any two men I had. Considerably over six feet in height, and strong and massive in proportion, he was at once fertile in expedients and perfectly obedient to orders. These two unusual attributes were what had recommended him to me in the first place, for my experience with negroes had taught me that they were usually dull and shiftless. But Jock was different from any man I had ever met, white or black. He was an indefatigable hunter and fisherman, and there was not a bird, or beast, or phase of wood life, with which he did not seem to be familiar. And his familiarity was not that of ignorance. I was often astonished at the stray bits of scientific information which came unconsciously from his lips. He never seemed to get weary, and out of work hours was usually off in the woods, or busy about the camp-fire. Most of our game was caught by him during the night, and, indeed, most of it was prepared by him also, for he seemed to know more about cooking than than our camp boy himself.. Nearly every day he brought me a delicious stew or roast which he had prepared himself, and always presented it with some such remark: "De doctor show me 'bout dis," or " Dis de way de doctor done hit."

I was thinking regretfully of these extra dishes as I turned my instrument around, and sighted back over the line. Everything was all right, and I signaled to the rear man to come forward. As I took out my field-book to make some notes, I was conscious of a touch on my shoulder.

"What, not gone yet?" I asked.

'No, boss; I cayn't go disaway. Ef I ain't come back no mo', I don' wan' yo' t'ink ob me as no 'count nigger. I jes' bleeged ter go."

"Oh. that's all right,"' I answered, a little ashamed of my ill-temper. "You needn't mind what I said about not coming back. I was out of sorts. If I have a place I shall be glad to take you on any time."

The black face cleared instantly.

"T'ank you, boss! T'ank yo' sah! I like ya'-all's wuk. Yo'se de bes' boss I'se had, cep'n de doctor."

I glanced down the line. The rear man was fully a quarter of a mile away, and walking slowly. It would be ten minutes before he would arrive. I slipped the field-book into my pocket, and sat down upon a stump.

" Who is this doctor you are forever talking about Jock?" I asked. "I am getting curious about him."

Jock's face became grave once more. I fancied I could see tears glistening in his eyes.

"He's the bes' man dat eber lib, sah; de bes' man de good Gawd eber made. I been his body-sarbent for ten year, an' wuk for him, an' watch ober him, an' nuss him. I watch him so I almos' know w'at he t'ink 'bout. He didn't hab no fo'ks, nowhars; an' he uster say I war his'n's fambly. He tuk me in de woods w'en he hunt bugs an' t'ings, and he tuk me in de city w'en he wuk for de pore fo'ks. He done let me h'ep in mos' eberyt'ing he do."

"How came you to leave him?"

"I didn't leabe him, sah; he done lef' me. De good Gawd tuk him. W'en de yaller fever bruk out, he wuk night an' day, lak he allers do. Mos' eberybody git outen de city; but de pore fo'ks hatter stay, an' de doctors and nusses hatter stay ter look arter 'em. Dr. Hatton stand hit for seben week, den he tuk de fever an' die."

"Dr. Hatton!" I exclaimed; "that name sounds familiar."

"Co'se hit do, sah. De papers war full ob hit. De doctor war a rich man, an' he done gib bofe his life an' money to de cause. I reckon de whole worl' done hear 'bout'n him. He wuk night an' day, all de time, an' nebber t'ought ob res'."

" And you remained with him through it all?" I asked.

"Ob co'se!" Jock answered simply. "De doctor 'lowed I war good he'p. I war big an' strong, an' could wuk roun' an' lif' de sick fo'ks."

" And you didn't get the fever?"

" No, sah!" showing his teeth a little. "I reckon dis nigger's skin too t'ick for fever get frou. W'en de doctor die I hab no wuk, so I nuss roun, till de winter come an' brek de fever. Den I pick up all de doctor's b'longin's. Yo' see," his voice growing low and tremulous, "de doctor done tole me sell eberyt'ing he hab lef', an' buy me li'l' home somewhar. I git fo' hundred dollar, an' come disaway. You know?"

I nodded. I had often seen and admired Jock's little vine-covered cottage, and wondered at his exquisite taste in shrubs and flowers. On one occasion I had met him walking back and forth, crooning some strange African melody to a pitiful mite of humanity in his arms. Perhaps this was the "li'l' boy" he was so fond of.

'How old is your little boy?" I asked.

(Continued on page 14.)

The Sunday School--Israel's Expanding Life.*

H. L. Willett

With the third quarter of the current year the International Lessons pass from the New to the Old Testament. After completing the story of the life of Christ as told in the Fourth Gospel the scene changes to the drama of ancient Israel at the time when under the leadership of Samuel it was becoming conscious of its united interests and disatisfied with its former anarchic conditions. For the remainder of the year the lessons will relate to the beginning of Israel's organized career as a nation, ending with the close of Solomon's reign. In many regards this is the most interesting period of Hebrew history, although its problems are comparatively simple. There is little of that complexity which makes the period of the exile or the times of Ezra and Nehemiah fascinating. And yet it is a significant moment in the history of that nation through which the divine purposes have been manifested as through no other, and the study of the characters of Samuel, Saul, David and Solomon will ever be of profound value to the reader of the Old Testament.

The Histories.

The books of Samuel and of Kings form a long and fairly continuous narrative of events from the close of the Judges period to the downfall of the Hebrew state. They are the prophetic records preserved out of the great mass of state writings that must at one time have been in possession of the nation. They were really collections of sermons preached by prophets in Jerusalem and the cities of Judah during the royal period. Their emphasis is upon national righteousness, and they lose no opportunity to point out the tragic results of disobedience to the divine will. They are parallel for the most part to the great priestly records contained in the books of Chronicles, Ezra 1, Nehemiah. The latter place their emphasis upon the priestly and ritualistic features of Israel's life, but the prophetic narratives are concerned with the deeper principles of justice, mercy and truth.

The Books of Samuel.

The Books of Samuel, like several other documents in the Old Testament, are composite works, made up upon the basis of earlier records derived from different sources. Through the earlier chapters of 1 Samuel, there run two main threads of narrative. The first is the comparatively early story of Saul's life, written perhaps about 850 B. C., and comprising a part of the larger Judean document, which constitutes one of the main sources of Old Testament history. The second is a series of narratives closely associated with the life and work of Samuel, and apparently the product of literary activity in the northern kingdom at some period previous to Josiah's reformation in 621 B. C. The analysis of these documents respectively may easily be secured from any of the modern introductions to the books of the Old Testament, such as Driver or Macfayden, and also from Prof. Kent's "Israel's Historical and Biographical Narratives," where the material is placed in parallel columns.

Samuel's Journeys.

The present study is taken from the Ephraimite or North-Israel narrative of Samuel's career, in which the prophet's importance and authority are constantly emphasized. Through the twenty years of Samuel's active ministry, during which he went about from city to city holding those protracted meetings which were called sacrificial feasts, he had developed in Israel the sense of national unity to such an extent that the old isolation of tribes and clans gave way to concern for closer relations among the communities in Israel, and inspired a growing demand for a king. The greatest compliment that could be passed upon Samuel's success as a leader was this same demand for a king who should stand at the head of a united nation

Samuel's Sentiments.

Our narratives vary as to Samuel's attitude toward this question. In the Judean record (1 Sam. 9: 1- 10: 7) Samuel himself took the initiative toward securing a monarch for Israel at the time when the national welfare appeared to demand such a step. There is no hint that he did not regard this as the completion of his own preparatory efforts. But in the Ephraimite record (1 Sam. 7:15-8:22) the prophet is represented as surprised and grieved at the popular request which seems to throw discredit upon his own work as judge and leader. It is not difficult to understand that to the writers of Samuel's life, concerned as they were for the prophetic authority, the latter view was the true one, and the election of Saul only a concession to national pride.

Samuel's Warning.

The present study concerns itself especially with Samuel's warning to the nation regarding the dangers of this new experiment in government. The picture he draws of royal tyranny and usurpation of privilege bears the manifest marks of those oppressions under which the nation suffered in the days of Solomon and some of his successors. The policy which made the king not only the chief figure in the state, but the one for whose welfare the people existed, was not congenial to so simple and rural a people as Israel, but it soon became their experience after the rise of the house of David. We are given to understand that Samuel warned the people against these dangers on the eve of their earnest demand for a king.

Such a ruler would want a standing army, which meant chariots, horsemen and runners. It would mean large, royal domains cultivated by enforced labor and such taxes in the form of products or money as would support a court. The rule of favorites to whom gifts taken from the people would be transferred was another danger of such a monarchy. All the products of the fields and the pastures would be subject to the taxes needed by the government. Such a condition would cause them to repent of their hasty and foolish desire for a king. but such repentance would come too late, for monarchy once established was not easily overthrown.

An Ideal.

It was impossible that such an ideal as that hinted at in Samuel's words should be realized in Israel. It was probably inevitable that government should arise among that people as elsewhere. The words of the prophet reflect rather the dreams of occasional seers who have pictured a theocracy without need of human rulers, than the actual needs of a growing nation just expanding into its first active life. But the lesson gives us at least one view of government held in the minds of some of Israel's prophets regarding a rule in which God alone should be the king and his prophets interpreters of his will.

Daily Readings.

Monday—Instances of rejecting God. Psalm 106.

Tuesday—Warning against it. James Ch. 4.

Wednesday—Folly of rejecting God. Psalm 118:1-16.

Thursday—Causes of rejecting God. I Sam. 8:1-10.

Friday—Divine plea against it. Jer. 2:4-19.

Saturday—Worst form of it. Luke 19: 11-28.

Sunday—Punishment for it. Luke 20: 9-18.

*International Sunday School Lesson for July 5, 1908. Israel asks for a king, 1 Sam. 8: 10-22. Golden Text, "By me kings reign, and princes decree justice, Prov. 3:15. Memory verses, 19, 20.

RUDYARD KIPLING AND THE SALOON.

Rudyard Kipling has been wont to stigmatize temperance people. He was not and is not a total abstainer. But recently he saw two young men get two girls drunk and then lead them reeling down the street. That started Rudyard Kipling to thinking:

"Then, recanting previous opinions, I became a Prohibitionist. Better it is that a man should go without his beer in public places and content himself with swearing at the narrowmindedness of the majority; better it is to poison the inside with very vile temperance drinks, and to buy lager furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said: There is no harm in it, taken moderately; and yet my own demand for beer helped directly to send these two girls reeling down the dark street to—God alone knows what end. If liquor is worth drinking, it is worth taking a little trouble to come at—such as a man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary."—Exchange.

Reserved For Company.—The teacher asked: "Elsie, when do you say 'Thank you'?" Elsie's face lighted up, for that was the one thing she knew and she confidently answered, "When we have company."—Chicago Tribune.

The Prayer Meeting--The Body a Temple

Topic, July 8. 1 Cor. 6:19-20.

Silas Jones

That the body and mind are intimately related is a fact which men have long known. The common man is aware of it and the philosopher bases his speculations upon it. To use the words of Professor James Rowland Angell, we know "that our consciousness or knowledge of the world about us depends primarily upon the use of our senses. A person born blind and deaf has neither visual nor auditory sensations or ideas, and never can have so long as he remains destitute of eyes and ears. By means of the other senses he may be taught about colors and sounds, as Helen Keller has been; but he never can have the experience which you and I have, when we see a color or hear a sound, or when we permit a melody " to run through our heads," as we say, or when we call into our minds the appearance of a friend's face. Indeed, if a child becomes blind before he is five years old he commonly loses all his visual ideas and memories just as completely as though he had been born blind. There is every reason to believe that if we were deprived of all our senses from birth, we could never possess knowledge of any kind. The senses thus hold the keys which unlock the doors of intelligence to the mind, and senses are physical, not mental, things. Apparently, therefore, the most simple and fundamental operations of consciousness are bound up with the existance and activity of certain bodily organs.

Plotinus, the Neo-Platonist, is said to have been ashamed that he had a body. He gave no honor to his parents and never remembered his birthday. In the light of our common knowledge, we can say that Plotinus would not have been able to think about anything if his body had not been his helper. It was rather ungracious of him to speak disrespectfully of so useful and faithful a friend. His error is explained in part by the fact that he saw so many people devoting themselves without reserve to the pleasures of sense. The evils into which men were led bodily demands seemed to him to prove that the body itself was an evil thing. Disparagement of the body became the fashion in certain sections of the church of the middle ages. The error of the church arose from the difficulty Christian people had in subduing their passions. There seemed to be war to the death between the body and Christian ideals. Had not Paul written of the warfare of flesh against spirit and of spirit against flesh? Could a Christian use his body well and not sin against God. These men forgot or never learned one thing. Paul taught that the body was to be redeemed from the domination of evil impulses and made an instrument of righteousness. Paul condemned the wrong use of the body, not the body itself. "Or know ye not that your body is a temple of the Holy Spirit?" High honor therefore does the body receive from the apostle.

The care of the body is a solemn religious duty. If our knowledge of the world, of man, and of God depends upon the senses, these ought to be in condition to give us correct reports. Wrong impressions set us at variance with one another and with God. The piety that announces itself in criticisms of everybody and everything is nothing but dyspepsia. Nervous disorder explains many fervent exhortations. Tears are not always evidences of genuine sympathy; they frequently indicate lack of self-control and nothing more. The need of the church is a religion of healthy mindedness. Back of healthy mindedness in religion is health of body. Great is the debt of religion to men and women of feeble body, but the main part of the Lord's work has been done by the physically strong. A strong body is the rightful habitation of the human spirit. It is the duty and should be the joy of every disciple of Jesus to provide for his soul a proper habitation.

Christian Endeavor--Satisfaction

Topic, July 5. Psalm 63

HAVE YOU TRIED THIS METHOD?

By Rev. R. P. Anderson.

The word "satisfaction" comes from the Latin satis—enough, and facere—to make: to make enough! The country boy who, standing on the beach and looking at the sea for the first time, said, "At last here is something there is enough of," expressed a great truth. You can have enough things—houses, lands, riches, possessions; but you can never have enough of doing things, or achievement!

On the old Spanish coins were stamped the pillars of Hercules, with the inscription, "Ne Plus Ultra"—nothing beyond. But when Columbus sailed westward through this pillared doorway of the ocean, and discovered America, the "Ne" had to be removed, and the inscription read, "Plus Ultra"—something beyond. So for man, no matter what he attains or achieves, there is a great plus ultra calling, and every achievement turns into discontent that pushes him out toward something still higher.

Thus satisfaction is only found in action, never in stagnant idleness.

There is the satisfaction of service. Even heaven is not idle enjoyment. Thomas a Kempis' teacher asked the class one day to quote that verse in Revelation which, to their minds, best expressed the idea of heaven. One said, "There shall be no night." Another, "His name shall be on their foreheads." A third, "There shall be no more curse." But Thomas said, "His servants shall serve him." That alone, the easy, joyful activity of the soul, is satisfying.

There is the satisfaction of achievement. The old punishment of making a man tread a wheel, the "treadmill," that had no other aim than to compel the man to do something, and weary him without accomplishing anything useful, was cruel and barbarous. To wander around in a circle, without ever getting anywhere, is soul-destroying. No matter how humble one's service may be, if it accomplishes some good, there is satisfaction in it. Even manufacturing pins may bring satisfaction, for it is a social service.

There is the satisfaction of knowing and seeing God. "I shall be satisfied, when I awake, with His likeness" is even more appropriate to present conditions than to the future life. Indeed, we can never be fully satisfied until we awake from the illusions of sin into His likeness! There is a power in nature pushing us on. The plant in the cellar reaches out to the sunlight; the soul of man, to God. John Burroughs compares his search for truth to the tendrill of the vine that clutches blindly whatever it touches, and clings to it. The discontent of the heart, all its yearning, clutches at things—and fails to find peace. But when the tendril grips God. the soul finds its true support, and is at rest.—C. E. World.

A SPECIAL MESSAGE ON THE TOPIC.

By Rev. James J. Dunlop, D. D.

"My soul thirsteth for thee." The souls of all men do, but many do not interpret their longings aright. They follow this and that worldly path to find the waters of satisfaction, only to return disappointed. Human restlessness is a symptom of thirst for God. The first thing is to realize the meaning of this longing we all feel. It is a longing that can be met only in God.

The second thing is a definite resolve—"Earnestly (Revised Version) will I seek thee." Do you know what it means to seek earnestly for something? Remember Jesus' words, "Seek, and ye shall find." The earnest seeker after God never failed to find Him.

Then comes the sense of satisfaction (verse 5). God alone can satisfy the longings He has created for Himself. The proof is not an argument for t, but an experience of it. "O taste and see that the Lord is good!" "Satisfied"—then joy in the heart and praise on the lips. In this direction lies our happiness.—C. E. World.

For Daily Reading.

Monday, June 29, Longing for purity, Rom. 7: 24, 25; Tuesday, June 30, Longing for perfection, Eph. 4: 8-13; Wednesday, July 1, Christ's longing for us, Heb. 13: 12-21; Thursday, July 2, Longing for God, Ps. 18: 28-36; Friday, July 3, Satisfied in Him, Ps. 37: 1-11; Saturday, July 4, Kept by Him, Isa. 41: 8-14; **Sunday, July 5, Topic—Songs of the Heart. VII. Longings and satisfactions. Ps. 63. (Consecration meeting.)** Topic, July 8. 1 Cor. 6:19-20; Luke 12:22-33.

With The Workers

A meeting will be held in August at Bushnell, Ill. H. G. Bennett will preach in a tent.

Charles E. McVay, song evangelist of Benkelman, Neb., has some open dates for summer meetings.

G. Halleck Rowe has moved to Carmi, Ill., to make a beginning of what promises to be a successful work.

The brethren in Blue Mound, Ill., are encouraged by the fact that they have secured W. W. Weedon as pastor.

It is reported that Professor Hiram Van Kirk, formerly of Berkeley Seminary, will take a professorship at Yale University.

Wallace C. Payne is lecturing on the "Life of Paul" at the Y. M. C. A. Conference of College Students at Cascade, Colo.

Ground has been broken for the new First Church, Lincoln, Neb., where H. H. Harmon has been accomplishing fine results in his labors.

The New York state convention will meet June 30-July 3, in Tonawanda. We have three strong churches in Tonawanda and suburbs.

Harry C. Holmes, pastor of the Christian Church at Fairbury, Neb., has resigned and will take charge of the work at Lawrenceville, Ill.

J. R. Golden, evangelist and well known as a Prohibition member of the state legislature, will hold a union meeting near Peoria, Ill.

A new church organization in Dahlgren, Ill., has been effected, a lot bought and the beginning has been made in the erection of a building.

A. W. Place, who recently went to Japan as one of our missionaries, has been appointed to deliver lectures in Waseda University on sociology.

Pastors or evangelists wanting the help of a singer may secure C. H. Althcide, Bloomfield, Iowa. He has open dates in July and August.

W. F. Rothenburger, pastor of the Irving Park Church, Chicago, preached a sermon to the Knights of Pythias last Sunday on "The Approaching Brotherhood."

The Christian Church at Fairfield, Neb., was entirely detroyed by a cyclone which passed through that place. The building had just been completed at a cost of $12,000.

Last Sunday the brethren in Austintown, Ohio, celebrated the eightieth anniversary of the church. O. H. Phillips, H. N. Miller and C. S. Brooks were among the speakers.

A remarkable growth in the Sunday-school and improvements upon the church property are signs of the progress of the congregation at Harvel, Ill., under A. O. Hargis.

E. G. Campbell, pastor of the church at Wayland, Mich., reports recent improvements in the church property to the extent of $500. The church is prospering under his ministry.

The church in Warrensburg, Mo., has most cordially welcomed the new minister, George B. Stewart, and his wife, and gives evidence of a purpose to earnestly support the pastor in his work.

Prof. A. J. Hargett is preaching regularly at Wymore, Neb. He and Mrs. Hargett will be located there during the summer months, after which he will return to his work at the State University.

Dr. Carl D. Case, the new pastor of the Delaware Avenue Baptist Church, Buffalo, N. Y., will address our State Convention at North Tonawanda, July 1, on "The Union of Baptists and Disciples."

Cotner University has published its annual catalogue number of the Bulletin. Cotner has a stronger faculty than ever and its courses promise to be of even greater value to the increasing number of young people in attendance.

The popularity of N. E. Cory, pastor of our church in Colchester, Ill., is evident in the many calls which come to him for addresses on special occasions. Work on the new church house in his city is being pushed with satisfactory progress.

The annual reports of the First Church, Cedar Rapids, Iowa, for the fiscal year just ended, show that the present resident membership is 486. The congregation has given in all $7,472.64. Of this sum $1,947.60 has been devoted to missions. G. B. Van Arsdall is the minister.

Prof. E. Guy Simpson, superintendent of schools at Auburn, Neb., an elder of the Christian Church at that place, and a man of great strength in our cause in the state, died last week as the result of an operation for appendicitis. He was buried June 14, two thousand people riding or walking to the cemetery.

The Austin Church, Chicago, Ill., has purchased a large lot in that suburb on which a new church will be erected in the near future, as soon as plans can be perfected. The location is looked upon as the best church site in the city. The congregation means to build a $30,000 church house with modern facilities for a community church work. The pastor, George A. Campbell, and the pastor of the Congregational church will preach in union services during a part of the summer.

CHRISTIAN COLLEGE COMMENCEMENT.

Christian College, Columbia, Mo., had an unusually interesting commencement this year. Twenty-seven young ladies received diplomas and certificates. This was the first year when the new curriculum was enforced. The result was very satisfactory. It has now been demonstrated that first-class college work can be done, as well as work preparatory for college, in a college for women in the West. Christian College has led in this direction, and while it is not claimed that it has attained to perfection, or has a faculty in every respect organized for the highest possible degree of work, it is easily apparent from a year's experience that the college has taken the right stand and is evidently on the road to the position to which a first-class college for women in the West should ultimately reach.

The new catalogue, which has been somewhat delayed by the printers, is now ready for distribution, and will be sent to the address of those seeking information with respect to the college. The catalogue is itself a work of art, while the panoramic frontispiece gives a very impressive view of the college and campus. These were never in better form than at the present time. Large expenditures have been made in beautifying the grounds and providing for numerous permanent equipments, so that at the present time the college and premises are practically all that can be desired, and cannot fail to have a refined influence upon the young women who may come to Christian College to secure an education. It is believed by the management that a beautiful and healthful environment is as necessary as anything else in the education of young women.

In order to relieve Mrs. W. T. Moore, the president, from the double duty of managing the business as well as the academic superintendency of the college, the Hon. Morton H. Pemberton will, during the coming year, be business manager. Surely Mrs. Moore has earned this much relief from the strenuous double duties which she has been compelled to perform for several years past. This relief will enable her, in a large de-

(Continued on next page.)

FULLY NOURISHED.

Grape-Nuts a Perfectly Balanced Food.

No chemist's analysis of Grape-Nuts can begin to show the real value of the food—the practical value as shown by personal experience.

It is a food that is perfeetly balanced, supplies the needed elements of brain and nerves in all stages of life from the infant, through the strenuous times of active middle life, and is a comfort and support in old age.

"For two years I have used Grape-Nuts with milk and a little cream, for breakfast. I am comfortably hungry for my dinner at noon.

"I use a little meat, plenty of vegetables and fruit, in season, for the noon meal, and if tired at tea time, take Grape-Nuts alone and feel perfectly nourished.

"Nerve and brain power, and memory are much improved since using Grape-Nuts. I am over sixty and weigh 155 lbs. My son and husband seeing how I had improved, are now using Grape-Nuts.

"My son, who is a traveling man, eats nothing for breakfast but Grape-Nuts and a glass of milk. An aunt, over 70, seems fully nourished on Grape-Nuts and cream." "There's a Reason."

Name gven by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

gree, at least, to give her undivided services in directing the college work proper, so it is expected that the coming collegiate session will be one of the best in the history of the college.

During the commencement exercises the Alumnae Association was reorganized and definite arrangements were made for a home-coming of all the old graduates and students of past years to attend the next commencement week, when it is expected a great reunion of Christian College girls and women will take place.

CALIFORNIA CONVENTION.

The annual convention of our Southern California and Arizona Churches will assemble at Long Beach, Cal., August 5 to 16. Chas. S. Medbury of Iowa, pastor of the largest church in the Brotherhood, will be chief speaker. Mrs. Effie Cunningham will add interest to the C. W. B. M. sessions, and Dr. Royal J. Dye and wife, known throughout christendom for heroic work at Bolengi, Africa, will bring a message to our churches that will make this year of our Lord to stand out as a landmark in the history of our coast work.

Let every one plan now to attend the Long Beach convention next August 5 to 16. Grant K. Lewis, Sec'y.

SOUTHERN CALIFORNIA TO THE FRONT.

Compassed by difficulties, yet not overcome, and with characteristic faith, the Southern California Board of Evangelization has stalked in line with the "Forward Movement," and by one long stride taken its place at the head of the procession.

Believing the Sunday school to be the most important factor in the building up of the church, and feeling the need of improved, up-to-date Sunday school methods in their churches, they have decided to put a Sunday school specialist in the field.

We are fortunate enough to have at hand a man well equipped for this work, and on last Sunday the Long Beach Church was asked to release their pastor, Rev. E. W. Thornton, that he might enter upon this work early in the fall. Brother Thornton already enjoys an enviable reputation as Sunday school specialist, both locally and nationally. The State Interdenominational Sunday School Union recognizes his ability inasmuch as no name is more constantly printed in their programs than his, and it is within a year that one of our greatest publishing houses, famous for its business sagacity, undertook to put him in the general field as a Sunday school man.

A phenomenal incident is now under way. The Long Beach District Sunday School Union, comprising all of the Sunday schools in the various denominations about that city, elected Brother Thornton, and are now raising the money to send this (Campbellite) minister to the great Interdenominational Convention at Louisville as their delegate this month.

It is a part of the program to send Brother Thornton on a three months' tour to visit all the great Sunday schools in the East, and to confer with all of the great Sunday school men of the land. This, with his present eminent qualifications for the work, will make him in the equal, if not the peer, as a Sunday school specialist, to any man in our or any other Christian community.

We hope to have him back from the East ready to take up the work of Sunday school revivals under our Board by November 1.

Further plans will be published in the course of time. Grant K. Lewis, Sec'y.

NEXT SUNDAY THE GREAT DAY.

Next Sunday the Endeavorers of the Disciples will observe Inland Empire Day. Not every society will be fortunate enough to line up with the Centennial Brigade on next Sunday but a large number of them will. It looks now as if the Young People's Department of the American Christian Missionary Society might realize the Centennial Aim, which was set before the Endeavor Societies of the brotherhood for realization by "Pittsburg, 1909," a year earlier than that date. If so, it will be a cause of great rejoicing. If we could report $10,00 by New Orleans, 1908, then we could go up to Pittsburg with $20,000 for the following year.

I am taking this opportunity to exhort all Endeavor members and officials to double vigilance and activity in our interest next Lord's Day, and I am asking all the pastors everywhere, that they give it an announcement from the pulpit and the weight of their influence to make it a great day.

Our brethren in the four great Rocky Mountain states embraced in the Inland Empire are few and feeble. We are in most instances weaker than other Protestant bodies. All the Protestant churches combined are not equal to the emergency of coping with sin in this vast territory. To save our friends, our scattered brethren, to evangelize this land for the Lord we must hear this TRUMPET CALL OF AMERICAN MISSIONS.

NEXT LORD'S DAY IS THE GREAT DAY OF ALL DAYS IN THIS INTEREST. May all the powers, high or low, in our brotherhood combine to make this day what the interests of the Lord's Kingdom demand.

H. A. DENTON,
Superintendent Y. P. Department, American Christian Missionary Socity.

BRIGHT PROSPECTS.

If the sentiment expressed in the following letter received in the office of the American Christian Missionary Society were carried out by our more than eight thousand churches, what glorious news we might be enabled to send in answer to the numerous appeals received constantly at the home office:

"Enclosed find draft for $42, the offering of the Woodlawn Church of Christ for American missions. We enjoy having a part in this great work of saving our country for Christ. This is only a mission church, but we want to firmly establish in it the missionary spirit, even though we have to sacrifice to do it.

"Hoping that this may achieve great good for the cause of Christ, and that the American Board may have the most prosperous year in its history, I am,

Yours in the salvation of America,
Clark W. Comstock."

Portland, Ore.

REPORT OF SPECIAL COMMITTEE.

To the Trustees of Eureka College in Regular Annual Meeting Assembled, Greeting:

Your Special Committee, appointed at the special session held in Peoria, March 12, 1908, for the purpose of investigating the teaching in the Biblical Department of Eureka College, submits the following report of its work, its findings and its recommendations:

I.—The Investigations.

The committee held six full sessions, besides several meetings of smaller groups for special work. March 31 the committee was organized at Bloomington and Brother A. J. Elliott was chosen secretary. By appointment the committee again assembled at Eureka, Monday, April 20, established headquarters at Lida's Wood, secured a stenographer, and began formal investigations.

First a statement was received from Prof. B. J. Radford, and a consultation over the same held with him on the lawn of his residence. All the students of the Biblical Department of the College, some 24 young men, were examined in order, a series of formulated questions covering all the ground of complaint obtainable being submitted to each, together with such other queries as the occasion demanded. Brother W. H. Cannon acted as inquistor. Also the several teachers in the Bible Department, and the president of the college were searchingly questioned. Besides these a number of former students, now ministers in the state were called in. Notice to ap-

(Continued on next page.)

FAMILY OF FIVE
All Drank Coffee From Infancy.

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize that coffee contains a drug—caffeine—which causes the trouble.

"There are five children in my family," writes an Iowa mother, "all of whom drank coffee from infancy up to two years ago.

"My husband and I had heart trouble and were advised to quit coffee. We did so and began to use Postum. We now are doing without medicine and are entirely relieved of heart trouble.

(Caffeine causes heart trouble when continually used as in coffee drinking.)

"Our eleven-year-old boy had a weak digestion from birth, and yet always craved, and was given coffee. When we changed to Postum he liked it and we gave him all he wanted. He has been restored to health by Postum and still likes it.

"Long live the discoverer of Postum!"

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

pear was sent to every one known to have expressed objections to the college. The investigation covered two days and one night. Complete stenographic report of same is submitted herewith.

After this, letters were written to ministers and others, in Illinois and elsewhere, who, it was thought might give information on the subject. Copies of these letters, the list of names addressed, and the answers received are also tendered in evidence. Beyond this the committee made investigation as to the text books used in the Biblical Department, the credits given, and the character of the biblical and theological works introduced into the College Library.

The pastor of the Eureka Church, who has been acting as librarian of the college, was also before the committee. His statement as to his connection with the college, and his attitude in the present premises is appended to the stenographic report.

Since the gathering of information several sessions have been held in consultation over the drafting of the report herein presented. The last at Bloomington, May 12, in connection with the State Board meeting.

II.—Findings and Conclusions.

1. It should be noted that, in the several papers submitted by Prof. Radford, and in his article in the Christian Standard on "Why I Resigned" as interpreted by himself, as well as in his utterances to the committee, stenographically reported, no charge of false or dangerous teaching on the part of his colleagues in the Biblical Department of Eureka College is made.

There were two of the faculty who held membership in the Campbell Institute, and to the influence of this institute exerted through the utterances of "The Scroll" Brother Radford demurred. He felt that the dominance of that influence would have a tendency to nullify his own work. The courteous withdrawal of the said two members of the faculty from the said institute removes any such influence as far as it can be removed. The reasons assigned by these two members for their withdrawal from the Campbell Institute are embodied in the stenographic report of the investigation.

2. Our investigation leads us to the conclusion that there is not any radical or destructive criticism taught in the college, nor any sympathy there with German rationalism, or modern infidelity in any guise whatsoever. We believe that the Biblical Department, and the college as a whole, is in entire accord with the purposes of the founders thereof, that it faithfully teaches the Word of God, and worthily represents what is known as "our plea."

On the part of the entire ministerial body with one exception—probably the youngest member and one without any experience—the answers given to the question as to what is meant by "Our Plea" show a remarkable unity of idea and and definiteness of understanding of our historic position as a religious body. While each student answered in his own words, and so with varying pharseology, the idea was clear and correct in every instance.

3. We find the Bible Department, during the year just closing, was better equipped, better manned, offered a wider and more comprehensive course in preparation for the work of the Christian ministry, than ever before. It is not yet all that is to be desired; but it has only suffered in the general need of the college. The teachers have wrought well considering the support and the opportunities afforded them.

III.—Recommendations.

Growing out of the above investigations are some recommendations which the committee feel ought to be made to the Board of Trustees, and to the Christian Brotherhood of Illinois.

1. The further strengthening of the Bible Department, and a definite insistance upon a thorough literary course on the part of the student before taking up advanced biblical study. The committee is of the opinion that much of the complaint which has hitherto arisen from the ministerial student body, and through them been scattered abroad, has been the result of allowing undisciplined beginners to range through advanced biblical problems which require the discriminating faculties of the trained intellect. The careful grading of this department requires additional teachers.

2. We recommend on the part of the trustees and faculty that strict discipline be exercised over the students of the college with regard to their utterances concerning the institution; that all complaints arising amongst the students be submitted by them solely and only to the president or to such committee of the faculty as may be appointed to receive the same. That any student who is found to be spreading complaints and dissentions among his fellow-students, or to be carrying such to outside parties, be summarily dealt with. The sacred interests of our college must not be hazarded by hasty and unripe utterances of irresponsible pupils.

3. That the president's plan of inviting ministers, missionaries and distinguished Christian workers from our own brotherhood, and from without, to visit Eureka College for the holding of conferences, institutes and the giving of special addresses to the student body, be encouraged and fostered by every available means.

4. That the brotherhood of Illinois be insistently urged to furnish adequate support and encouragement to our college, especially at this hour of need and of opportunity. This is no time for our churches and ministers, or any one of either, to withdraw or to cut down financial aid to the college. Such a policy is not only ruinous to our educational interests, but is little less than downright treachery to the faithful, self-sacrificing, loyal men, who, with salaries so meagre as to scarcely provide a decent living in these days, and even with that unpaid for months at a time—take the raw recruites hardly won by their own earnest solicitation, and, through agony of prayer and labor of heart and brain, transform them into capable leaders for the churches.

Long enough has Eureka College, distinguished for eminent service to the general cause of Christ, been allowed to remain dependent for life upon the benefactions of a few local Disciples. Upon the slightest provocation a large contingency is aroused to criticism and to opposition, while through the years the almost despairing cries for help go unheeded. It is high time that offerings take the place of opposition, currency that of criticism and rallying that of ranting, while closed doors and closed pocket-books swing open with a liberality toward Christian education which shall be worthy of the name our people wear.

This report, together with all the papers, letters and documents to this investigation, is respectfuly submitted.

The Investigating Committee:

F. W. Burnham.
Chairman.
J. G. Waggoner.
N. B. Crawford.
Ashley J. Elliott.
J. Fred Jones.
W. H. Cannon.
R. F. Thrapp.

Eureka, June 10, 1908.

Cow vs. Milkman.—A Philadelphia lawyer maintains an admirable stock farm on the outskirts of the Quaker City. One day this summer some poor children were permitted to go over this farm, and when their inspection was done each one of them was given a glass of milk.

The milk came from a $2,500 cow.

"How do you like it, boys," asked an attendant, when the little fellows had drained their glasses.

"Fine! Fine!" said one youngster, with a grin of approval. Then, after a pause, he added:

"I wisht our milkman kept a cow."—Harper's Magazine.

BUTLER COLLEGE, INDIANAPOLIS, INDIANA.

Is a standard co-educational college. It maintains departments of Greek, Latin, German, French, English, Philosophy and Education, Sociology and Economics, History, Political Science, Mathematics, Astronomy, Biology, Geology and Botany, Chemistry. Also a school of Ministerial Education. Exceptional opportunities for young men to work their way through college. Best of advantages for ministerial students. Library facilities excellent. The faculty of well trained men. Expenses moderate. Courses for training of teachers. Located in most pleasant residence suburb of Indianapolis. Fall terms opens Semptember 22nd. Send for Catalog.

NEW METHODS IN A BALTIMORE CHURCH.

In March I received a call to take up a work in Baltimore which was directly under the Home Mission Board. The work had been conducted with more or less success for ten years and just now is the crucial time. Its permanent success or failure depended, I was brought to feel, upon the next year's work. I resigned the work in Kansas City and came to Baltimore. The Official Board of the Boulevard Church presented me with $100 when I came away as an appreciation of the work I had tried to do while I was with them.

The work in Baltimore was known as the Fulton Avenue Christian Church. One of the first things we did was to change the name to Christian Center. The aim we have in mind is to make this church a center of Christian influence for all of Northwest Baltimore. Already we have begun a hearty canvass for new members. Practically all of the membership had slipped away, and it was like starting a new church. The building was not occupied by our people, but by the Baptists who had rented it, and given out that we had abandoned the field. In the last few weeks we have added 40 members, and by the time this is printed it will be 50.

The Christian Center idea we will hold prominently before us in all of our work. We are striving toward the Institutional Church. There is none within many miles, and the people who live about here are especially responsive to any attentions shown them as in the Institutional work. Already we have arranged to make our Center a branch of the Public Library. Then we have put in a branch of the Provident Savings Bank. This is a philanthropic enterprise which encourages the savings of children. Neither the library or bank make any money for the Center. Both cost us money, but they help reach the lives of the children and, in many cases, the parents.

We have now two Bible schools, one in the morning and one in the afternoon, and a good training for service class.

Other features will be added from time to time.

Baltimore is very responsive to our position. All who hear it and understand it are ready to accept it. There is a little timidity and some prejudice to overcome, but after all, the general body of people receive us more kindly and are more receptive than in many cities of our strength in the Middle West.

What we need at Christian Center is help enough to tide us over the next few years while we are gathering together our working force and bringing our plea before the people.

I cannot help but feel that within the next ten years, with good management, hard work and plenty of prayer, Baltimore will shelter ten churches of the Current Reformation, each one independent and self supporting with an equipment as complete as that now possessed by the Harlem Avenue Church or the Christian Temple.

We have started a Bible Institute for direct Scripture teaching. It is meeting with success. Many are interested, others are wondering. Through this Institute we will win many.

There is here, too, a Free Reading Room. We have just opened it and are in need of papers. We do not want old second-hand papers. The Baltimore people appreciate new papers and magazines as well as other folks.

Will you not, after reading this article, before you forget it, send us a check for a year's subscription to some of the current magazines? We have on our table, The Christian Century, Evangelist, and Standard, the Missionary Intelligencer, The American Home Missionary, and Collier's. We want subscriptions to Munsey, Century, Saturday Evening Post, Life, Puck, The American Boy, Ladies' Home Journal, Ainslee's, The Christian Herald, The Sunday School Evangel, The Sunday School Times, all of our Christian Church papers, The Youth's Companion and others. We can do a great work if you help us.

Important. In connection with our Bible Institute we are publishing a weekly paper, The Radius. We want this to reach everyone interested and we will send you a copy each week, without cost, if you will only send your name and address to us at once.

Nelson H. Trimble, Minister of Christian Center.

Martha S. Trimble, Assistant.

YONDER.

By Madge Teskey Crockett.

I wonder in that land to where
We march with quick'ning tread,
That country we so long to see,
And yet we somehow dread—
In that vast multitude untold
Beside the crystal sea,
Are we ordained to walk alone
Through all eternity?

I wonder shall that life reveal
The truth of heart and mind,
Or shall we wear a mask to hide
Our secret thoughts behind—
In sweet companionship unfold
A mete of heavenly bliss,
Or shall we be as lonely there
As we are now, in this?

I wonder shall lamented friends
Greet us with outstretched hands,
Or shall we drift in as one grain
Among quintillion sands—
To roam for aye without a goal,
Nor aught to mark the years,
A vagrant, disembodied soul
Adrift from joys or fears?

Away, all gloomy questioning!
Has not God's Word supplied
A promise sure, unchangeable:
"I shall be satisfied"?

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TELEGRAM.

Danville, Ill., June 22, 1908.—Results by days this last week: thirty-six, nineteen, eighteen, twenty, forty-three, twenty-nine, and fifty-nine. Almost eight hundred to date. Suffering with excessive heat, hence will close this week. "The Lord hath done great things for us, whereof we pastors and evangelists are glad." Chas. Reign Scoville.

EVANGELISTIC.

ILLINOIS.

Argenta.—At the close of my morning sermon here, D. H. Carrick, an immersed believer in Christ, was received into the fellowship of the church. Brother Carrick comes to us from the Congregational church, for which he has preached the past two years as opportunity was given him. He preached for the brethren here Sunday, June 7, and again June 21. He is now son-in-law to Elder J. A. Brennan, having recently been married to his youngest daughter. By her musical ability and love for the church work he will be greatly assisted by his wife. Churches in need of pastoral care may address him at Argenta, Ill., in care of Elder J. A. Brennan.

The church would bespeak for him the recognition due one of their number. He hopes soon to be regularly employed.

L. B. Pickerill.

IOWA.

Clarion—Two added yesterday by letter. Since last report two by confession and baptism, and two more confessions yet to be baptized. We have paid off over $1,200 indebtedness and we are now making improvements on property.

H. C. Littleton, Minister.

KANSAS.

Wichita—The Central Church continues to have additions every week. A week ago we organized a fine mission school in the north end, a fine section of the city and a great field. The officers have called Guy B. Williamson of Chattanooga, Tenn., as assistant pastor and director of music. He begins with us August 1. Preparations for our Scoville meeting September 1 are going forward. E. W. Allen.

UTAH.

Salt Lake City—Two additions at regular services, June 14, Dr. Albert Buxton, the pastor, preaching.

BUTLER COLLEGE COMMENCEMENT.

The fifty-third Annual Commencement of Butler was celebrated at Indianapolis, Thursday, June 18. The graduating class this year numbers twenty-three, of whom 8 are men and 15 women. Of the graduates the majority will take up the profession of teaching. Many will continue their studies in graduate schools. There are three ministerial students, all of whom have been engaged in the work of the ministry during the latter part of their college course. Of the ministerial students, Clay Trusty is pastor of the Seventh Christian Church, Indianapolis; Benjamin Smith, pastor of the church at Zionsville, Ind., and Claude M. Burkhart will reside in Indianapolis and preach at adjacent points. All of these young men give promise of great usefulness in their careers.

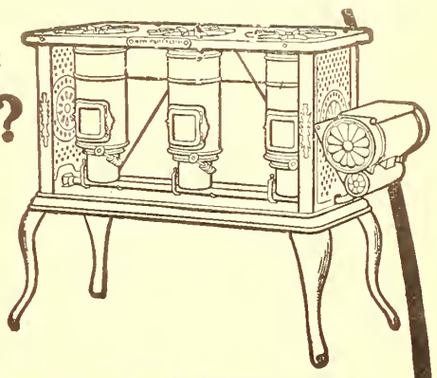
Owing to the affiliation of Butler College with the University of Chicago, which continues until 1910, the three graduates attaining the highest standing in their college courses are given scholarships entitling them to a year's tuition in the University of Chicago. The scholarships this year were awarded to Elmo Scott Wood, Hallie Gretchen Scotten and Eva May Lennes. The program of Commencement week was full of the usual pleasant re-unions and Commencement exercises. Final chapel exercises were held Friday, June 12. Baccalaureate sermon was preached Sunday, June 14, by Rev. Carey E. Morgan, who took as his theme "Abundant Life." Mr. Morgan is an alumnus of the class of '83, and his return after an absence of many years was one of the most pleasant features of Commencement week. The sermon was full of sentiment and poetry and was generally received as a most fitting message for a graduating class to take with it. The Philokurian banquet on Monday night was the occasion of the reunion of fifty-one former members of the society. The president's reception on Tuesday was largely attended by friends and relatives of the graduates and alumni of the college. The Class Day on Wednesday was signalized by the production of an original masque by Miss Charlotte Edgerton of the graduating class. The lines of the masque, which symbolized the striving of a poet for inspiration and the conflict between the heavenly muse and the earthly career, were graceful and vigorous, and surprisingly mature. It is thought that they will shortly be published.

This marks the end of the first year of President Howe's incumbency. Friends of the college feel that it has been a most successful year. The attendance at the college is gradually increasing the last three years, as shown by the number of the graduating class. Last year there were seventeen and this year twenty-three. Installments on the subscriptions to the endowment are being gradually paid in and it is hoped that the larger part of the endowment will be in the hands of the college by the end of next year. Few changes in the faculty are announced for next year, and everything betokens continued prosperity for the college.

SEVENTY-FIFTH ANNIVERSARY.

On Sunday, June 21, the First Christian Church at Vincennes, Ind., celebrated its seventy-fifth anniversary. The church was organized on the third Sunday in June, 1833. The organization began with nine members. The first preacher to visit Vincennes with our gospel plea was Morris R. Trimble. He preached his first sermon in Vincennes on

What Stove for Summer?



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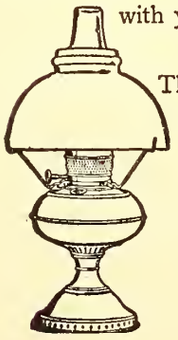

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the evening of December 10, 1832. The church has a long and honorable history. The present pastor, Wm. Oeschger, is at work on a complete history of the church. It will be put out as a memorial volume. On Sunday the pastor delivered an appropriate memorial sermon. The church is in a good condition. During the present year the church dismissed a goodly number of its members to form the Second Christian Church, of which P. C. Cauble is at present the pastor. The First Church supports S. G. Inman as its living-link missionary in Mexico.

CHRISTIAN TEMPLE SEMINARY.

The Christian Temple Seminary has just closed its fourth session. The Commencement exercises from June 14 to 18 were marked with interest from the baccalaureate service to the close of the commencement. The class day exercises on Monday and Wednesday evenings indicated talent and knowledge. Tuesday was field day and a handsome launch was tendered for the use of the Seminarians, which took us twenty miles below the city, where we spent the day. On the Commencement evening there were twelve graduates and two received additional seals on their diplomas as a reward for post-graduate work, which included the reading of sixteen books on missions, literature and in devotional literature.

The Seminary offers a three years' course in the study of the Scriptures, and last year there were one hundred and nineteen students. Next year promises a still larger enrollment. This course is taken by correspondence and the whole work is practically free. It is not so much seeking to make preachers and missionaries as it is to stimulate all to a larger knowledge of God as responsibilities of service in his church and out of it preachers and missionaries are going. The fifth session opens October 2.

Peter Ainslie, Dean.

Baltimore, Md.

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JOCK'S LI'L' BOY.

(Continued from page 6.)

" Dunno, sah. Reckon he's a heap ol'er'n his size, on 'count o' bein' twisted an' disj'inted. Yo' see, boss, hit didn' 'pear jes' right fer me ter use de doctor's money for myse'f. Seemed lak hit orter go ter de pore fo'ks, lak de res' ob his forchune. But dar war de orders. So I buy de house, and den' hunts roun' an' fin's de skimpines' pickaninny I kin—one dat ain' de leastes' able ter keer for himself—an' sets out ter raise him. My ole mammy come 'long wif me, an' he'p look out for t'ings. Den ebery summer I goes down to der city an' brings up a whole passel o' chilluns outen de street, an' gibs 'em a good time. Dar's plenty ob melyuns an' sweet tatehs, an' gyarden truck roun' my place; an' off'n I takes 'em out huntin' an' fishin'. I 'low dey done enj'y hit from de way dey projec' roun';" and Jock threw back his head and laughed heartily at some of their "projecting." Then he suddenly became grave.

"Does yo' know, boss," he continued, solemly, "hit 'pears mighty strange ter me sometimes, lak as if de Lawd's han' war in hit. Dat pore li'l' pickaninny, w'at I 'low ter be de runties' one in de whole worl', is tu'nin' out ter be sompin' 'stronery. He'n scrape de fiddle lak a born musicaner, an' for de banjo an' flute—lors! hit brings out de tears jes' ter lis'n. Does yo' know, sah," abruptly, "w'at I'se wukin' up hyer for?"

"To earn some money, I supose," I answered.

"Dat's hit, ezac'ly, sah. But I ain' need no money for housekeepin'. I raises gyarden truck, an' chickens, an' sich, an' I goes fishin' an' huntin'. No, sah! I'se gettin' money for, fer dat li'l' boy's musicianin'. He's plumb 'stracted 'bout an o'gin. I'se been totin' him up ter Mis' Hun'erford's lately, so 't he mout lis'n ter her playin'. An' fer a fac' sah, dat li'l' boy jes' cock his head on one side whilst she played a chune, den he'd climb up on dat stool an' play the same chune right smack frou, every dot an' skiver ezac'. Mis' Hun'erford 'low 't was truly 'stonishin'. Yes, sah! dat boy gwine hab an o'gin, an I'se gwine hab him learn play jes' lak white fo'ks, off'n paper."

At this moment the rear man came up and stood waiting for orders. Jock ducked his head and was turning away, when I called him back. Unclasping the glittering chain from my watch, I handed it to him.

"Give it to the little boy," I said, "and tell him it is from one of his daddy's friends."

Jock's face grew radient. A present for himself would not have given him half the pleasure.

The next week my chief sent instructions for me to repair to Terrebone and survey some swamp lands. I had been there before, and knew the place well. In the winter it would not have been so bad, but now! I crushed the brief note impatiently in my hand. But there was no help for it, so we set about breaking camp. The next day we were ready for departure.

As we stood on the platform of the little way-station, waiting for the train, I saw the big, well-known figure of Jock hurrying up the track. In a few moments he stood beside me.

"Clar' for hit, boss; I war 'feared I wouldn't cotch up!" he panted. "I'se mof' run de bref outen me."

I welcomed him heartily. His broad shoulders and knowledge of woodcraft would be invaluable in that out-of-the-way place. The terms of his service were quickly arranged, and then I asked him about the little boy.

"I dunno for shore yet, sah," he said gravely. "De doctor 'low he war in bad fix, an' better be sent up Norf to a gran' hospital. He 'low de boy cayn't nebber be raised lak he is, but dat maybe de big doctors mout unwin' de twistes, an' fix him lak udder boys. Ef dey do dat," with a rare smile, "I'll shorely t'ank de good Lawd all de res' ob my life."

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"It will be very expensive," I ventured.

"Yes, sah; so de doctor tole me. He 'lowed he'd ax Jedge Hun'erford ter he'p some, but I done stop dat," throwing his head back proudly. "I don't ax no he'p long's I kin he'p myse'f. De li'l' boy's mine, an' I'se de one to take car' ob him." Then, with a slight quaver in his voice, he added, abruptly, "I done sol' de house an' pigs an' all."

"Why, that's too bad!" I exclaimed involuntarily. "Wasn't there any other way?"

"No, sah; an' de house an' all didn't fotch quite enuff. De li'l' boy'll hatter be thar mos' a year, an' doctors' stuff an' nussin' cos's a heap. I done hire a room for my ole mammy, an' I'se gwine send her sompin' ebery mont'. All de rest mus' go ter de hospital. I 'splained hit ter de doctor, an' he 'lowed he'd fix hit all right."

'So you have already sent the boy?"

"Yes, sah. De doctor done sont a nuss wid him yes'day.

A faint whistle in the distance announced the approaching train. I hastily gathered up my kit, and stood waiting.

It was night when we reached Thibodeaux. The next day we purchased provisions, and set out for the scene of our labors. Three months later I received instructions to cross over into Texas. It was spring before we returned to Florida.

One day Jock burst into my tent with an open letter in his hand.

"He's done cured!" he cried radiantly. "All de twistes an' disj'ints tuk outen him. He's a comin' home now, walkin' from de kyars lak udder boys. Glory ter de Lam'! But 'scuse me, boss," lowering his voice suddenly; "I'se tickled clean frou. I reckon yo'll hatter let me off a few days. I mus' see dat li'l' boy."

"Of course! But will you come back? You know we need you here."

"Suttin'ly, sah! I must wuk right peart now, an' mek heaps o' money. Dar's dat boy's o'gin, an' dar's dat home I'se a gwine ter buy back. Yes, sah, I'll mos' shorely come back."—S. S. Times.

Waynesboro, Va.

WAITING.

"I will go and work for my King," I cried,
"There are so many ways on every side."
But my feet could not reach the open door,
And I heard a voice whisper, "Try no more,
Rest quietly on this bed of pain,
Strength for some other day to gain."
And my heart was filled with dark despair,
For how could I serve my Master there?
While I lay idle day by day
Those chances to work would slip away.
Then slowly the darkness lifted, and lo!
Again came the whisper, solft and low,
"When they cease to murmur against their fate,
They also serve who only wait."

—Eunice Clark Barstow.

IN THE SHADOW.

(To V. L B.)

What though it be in the shadow
My lot in life is cast,
Apart from the great world's knowing?
This cheers me; that at last
The Master will speak approval
And bid my heart find rest.

Not for the world's applauding
Do I, O Master, pray.
This be my prayer unceasing:
That each departing day
Shall leave me somewhat farther
Along the heav'nly way!

Thomas Curtis Clark.

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OL. XXV. JULY 2, 1908 NO. 27

THE CHRISTIAN CENTURY

Do not fear the terror of the truth, so as to step aside from under it and withdraw thyself from the stroke of it; but think of the goodness of it, as a man, though he fear the bitterness of the pill, yet knowing that it is a means of his health, he is willing to take it. So here, when God moves, move thou; when he stirs, stir thou.

—*Thomas Hooker.*

CHICAGO

The CHRISTIAN CENTURY COMPANY

Station M

The Christian Century

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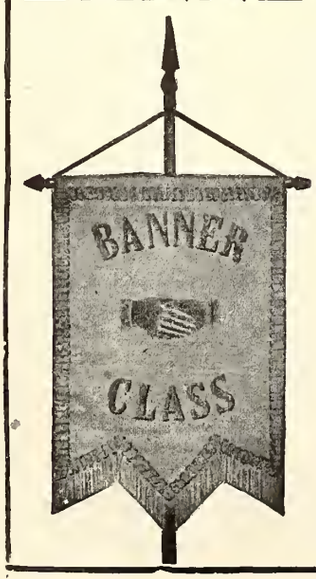

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THE OLD DEAR WAY.

There's a road I will not take,
Though the lark's above it,
The sweet dews love it:
Never again, for Mary's sake.

There's a house I've loved and lost,
From garden bowers,
At the midnight hours,
It cries to me like a lonely ghost.

An old red house, so warm and kind,
Yet I must shun it,
Nor think upon it,
The thought of the stranger's in my mind.

Your garden's out in bloom and fruit;
Empty and cold,
Where we walked of old;
Never again shall I come to it.

There are thoughts I keep apart
Of the darling faces
The empty places,
Locked forever within my heart.

—*Katherine Tynan.*

A FIRST LESSON IN DIPLOMACY.

The state superintendent of public schools of Maine recently recalled a story of his early school life, which the *Kennebec Journal* prints. He distinctly remembered, he said to an audience of Maine "schoolma'ams," his first day in school. It was also his brother's first day, and they occupied seats across the aisle from each other.

It was in the afternoon when the young and pretty teacher came to my seat, placed her hand on my shoulder and asked, "Don't you love me?"

I was almost frightened out of my wits, but I managed to look up at her.

"No, ma'am," I replied.

She then went to my brother, directly across the aisle, and asked him the same question, to which he replied:

"Yes, ma'am."

You may readily imagine which of us got the raisins from the pudding during that term of my school. All that I got I pounded out of my brother.

I forthwith made up my mind that whenever that question was asked me again I would always reply:

"Yes, ma'am."

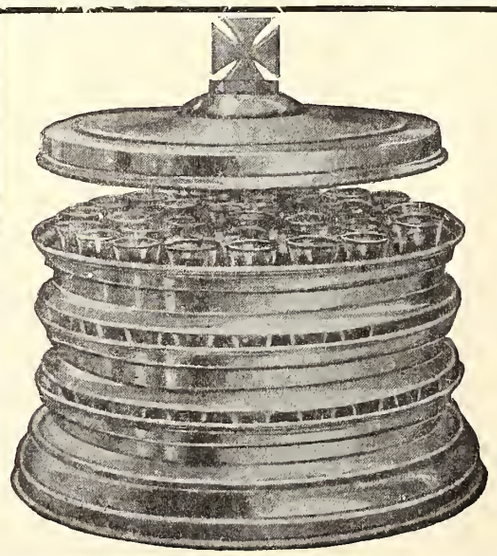
WOODLOTS IN JAPAN.

In these times of great drains on the timber supply, caused by the heavy demand for forest products of all kinds, Americans may see in Japan an example of what can be done in growing wood on small plots. That country contains twenty-one million woodlots, about three-fourths of which belong to private persons and one-fourth to communes.

The average size of the plots is less than nine-tenths of an acre. They usually occupy the steepest, roughest, poorest ground. In this way land is put to use which would otherwise go to waste, and if unwooded would lose its soil by the wash of the dashing rains.

From Japan's woodlots the yearly yield of lumber is about 88 feet, board measure, per acre, and three-fourths of a cord of firewood. In many cases the yield is much higher. More than half a billion trees are planted yearly to make up what is cut for lumber and fuel. Assessment for taxation is low, averaging for the twenty-one million lots less than a dollar an acre.

With all the care in cutting, and the industry in re-planting it is by no means certain that Japan's forests are holding their own. If the preservation of the forests is doubtful there, it is evident that depletion must be alarmingly rapid in other countries which cut unsparingly and plant very little. On the other hand, it is encouraging to see what can be done with rough, steep and poor land. The United States has enough of that kind, without touching the rich, agricultural acres, to grow billions of feet of lumber.



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EDITORIAL

EVANGELISM—OF WHAT SORT?

It is a hopeful sign that the churches are beginning to take inventory of the different types of evangelistc work and to make up their minds that some are necessary and others harmful. The Disciples of Christ have been from the first ardent believers in the work of the preacher of the gospel. They began their history with the evangelistic spirit and have flourished by its continuance. Though the Campbells were not men of the sort who would pass by the name of evangelists, yet their strongest co-laborers were of that order. Scott, Stone, the Haydens and many more of the first and second generations were gifted in winning men to the cross.

It is unnecessary therefore to discuss the question as to whether the Disciples believe in evangelism. When they cease to believe in it they will cease to believe in the Great Commission. But they wish to know what is meant by evangelism, and what types of this activity are valuable and what are harmful in the work of the churches. The fathers of this movement were keen critics of the popular evangelism of their day. They believed as fully then in the preaching of the gospel as does any man of this generation. But they saw the evils that resulted from an indiscriminate and emotional evangel, and they sought to warn their brethren against such results. It would seem that in not a little of the work of protracted meetings conducted in our churches in this generation we have fallen into the very excesses which the fathers deemed unfaithful to the Scriptures and fatal to the sound life of the church. We wish to point out some of the features in which this evangelism sometimes seen in our congregations presents the most direct affront to all the teachings of the fathers and of the New Testament. In so doing we are fully aware that not one of our workers in this field would wish to be untrue to the gospel of the cross, nor to those principles by which the Disciples have been guided in most of their history. We believe that such departures as are seen in the work of any one of them have crept in under the spur of ambition to do the greatest good, and to bring the largest number to Christ. None the less we believe that certain elements of present-day evangelism as seen at times in our churches exhibit all the worst features of the denominational revivals which our earlier preachers did so much to discourage.

We have no space here to comment upon objectionable features in the conduct and preaching of the evangelist himself. In what is here said it may be taken for granted that personally and in his behavior he is all that could be desired. Our comments are entirely upon the consequences of the passion for results which sacrifices all other things to the number of additions to be secured in a meeting. We freely grant that the churches like this type of results. It is undoubtedly true that the numerical success of some evangelistic work has produced in many minds the feeling that a meeting is a failure which does not sound well in telegraphic reports. Even pastors who know the evil results of this passion are carried away by the opinion of the church and permit, even encourage, such efforts.

The first result of such a meeting upon the community is to produce the impression that the church is begging for new members at any price. Instead of lifting the standard of the faith so as to make men respect the church as an organization demanding of its members a sacrificial, holy and serious life, for which struggle with sin, self-denial and lofty consecration are demanded, much of the popular evangelism of the day degrades the church in the public mind by making it a mendicant at the door of the community, coaxing, begging, scaring, or attempting to play upon the emotions until thought is lost in feeling, and by any and all means people are gotten in the church. It takes a long time for the cause to live down this cheapening experience in any community.

Another result of the same process is the type of church membership which many of the churches reveal. People who come into the church on the wave of revivalism which leaves little time for reflection, and makes little demand upon the conscience and life are of very little value to the church after they have once entered. Our brotherhood has a large percentage of shifting, floating membership, which easily attached itself to the church in revivals, and as easily goes its own way afterward, or becomes useless timber in the structure of the church, to weaken the whole edifice by its untrained and undependable nature. To be sure a church that is alert, vigorous and ready can do much in the training of such raw recruits. But a church that depends upon a meeting to solve the annual problem is in most cases weakened rather than strengthened by the experience. It is abnormal for a multitude of children to be born into a family at one time.

But perhaps the most regrettable, if not immoral feature of some of the evangelism of the day is the invasion of the Sunday school, even the primary departments, with such forms of solicitations as leave little children no choice but a hurried and emotional conformity to the demands of the revivalist without regard to preparation or propriety. Not infrequently has it occurred that the evangelist has counted upon such a "rounding up" of little children from the school as the first "visible results" of the meeting. It need hardly be said that the younger classes of the Bible school are the very last places in which an evangelist should ever be permited to intrude. Teachers and parents ought to resist such a violation of child nature and such interruption of the normal and beautiful entrance of the child into the church as they would resist the forcible abduction of a child from the home. The maturer members of the school may well be expected to attend any special meetings the church may hold, and to be among the most prepared of those who attend. But little children from seven to twelve ought to be protected from any interference with their natural growth into Christian life under the loving and regular ministries of their parents, teachers and pastor. "Decision Day," if used with restraint and good judgment, is a valuable feature of the school life. But nothing more than this ought ever to be permitted in the Bible school.

We are pointing out in this matter some of the dangers to the church that grow out of an extreme and unwarranted type of evangelism such as the fathers of this reformation would have viewed with stern disapproval. We believe it to be characteristic of very few of our evangelists. Were it to become common, we should be concerned for the future of the churches. We do not believe that our evangelists who are doing the most permanent and substantial work are likely to bring such results upon the churches which they assist. There are evangelists and evangelists. The churches have seemed to be fascinated for a time with a type of work which magnifies mathematics and misses the most vital elements of church edification. There are many signs that this tide of emotion and number-getting is passing. A demand is being heard on all sides for a more constructive, biblical and enduring work.

For such an evangelism there is increasing demand. We need an order of men who shall devote themselves to it. Fortunately there are many such already doing noble work today. Indeed there are very few against which the reproach we have named can lie. Therefore we deprecate any effort to put the evangelists into a class by themselves, to band them together into a professional trade-union, and to see them over

against the pastors as a class demanding special privileges or needing to combine against a common enemy. It may be regarded as a shrewd business plan of certain types of journalism to exploit the evangelists by attempting to create the impression that they are a separate order and must hold conventions or "congresses" of their own for the promotion of their profession. But evangelists can never be put into one class, and the vagaries and special methods of the few who have departed from the spirit and purposes of the New Testament and our own people can never be the characteristics of the enduring evangelism either among us or elsewhere.

The work which is most needed today in all our churches is that of an evangelism which directs its attention less to the adding of numbers to the church membership than the preparation of the church to add to its numbers daily and weekly throughout the year such as are being saved; it regards the strengthening of the church as its first duty rather than the ingathering of fresh recruits; it understands that an invalid mother can neither bear nor care for healthy children; it understands what the Disciples have always taught, and what the Christian world is just beginning to recognize, that conversion is not normally a spasm of emotion but a deepening conviction which comes to expression in quiet self-commitment to Christ; that what most people require is instruction far beyond the limits of an ordinary revival; and that any attempt to violate the normal development of little children into Christian character is unnatural and immoral.

We shall need more evangelism rather than less in the future. There is no disposition to underestimate its value or to disprize its helpful results. We need to have a host of men who devote themselves to the work, not because they are unable or unwilling to be pastors, but because they can serve the cause more effectively by evangelistic labors. But of certain types of evangelism we have enough, and quite enough. A great meeting is a blessing if the church is able to conserve its results. Otherwise it is a curse. Not a few churches have never recovered from what was thought to be a successful revival. But the greatest menace to the churches today is the unprepared, untrained and untrainable material which has come in at such times and makes the work of the pastor difficult if not impossible, the work of the church slow and ineffective, and gives a false impression of the Christian life.

EDITORIAL NOTES.

The preliminary draft of the program for the Congress of Baptists, Disciples, and Free Baptists, to be held in this city in November, is now completed, and promises a rich feast to those who attend. The general themes selected for treatment include the following, "Does the New Testament Contemplate the Church as an Institution?"; "What are the Legitimate Limits of Free Speech in a Republic?"; "The Doctrine of the Atonement in terms of Modern thought"; "What Definite Steps Should be Taken for the Immediate Union of Baptists, Free Baptists and Disciples of Christ?"; "Is Pyscho-Therapeutics a Function of the Church?", and "Christ's Prayer for Unity." The date of the Congress is November 10-12, and the sessions will probably be held in the Memorial Church of Christ, the congregation recently formed by the union of the Memorial Baptist and the First Christian Churches.

Preparations are going forward to make the coming State Convention of the Disciples in Chicago worthy of the brotherhood in the state and in this city. The opening sessions will be held in the Memorial Church of Christ, as better suited to the gatherings of the C. W. B. M. than a larger hall. The Convention will later use the auditorium of the Y. M. C. A. on La Salle street, as the place of its meetings. The Palmer House has been chosen as the headquarters of the Convention, where delegates will be registered, committees will meet, and parlors will be at the service of the Convention. The churches of this city, and especially the Business Men's Association, are working earnestly to promote the success of the gathering. An urgent invitation is extended to all Disciples who can make attendance upon the Convention part of their program for August 31—September 3, to visit the State Convention of Illinois.

The death of Mr. Cleveland removes from American life the only ex-President of the republic. For the entire period of his public life and during his retirement to the quieter scenes of Princeton, Mr. Cleveland maintained the character of a high-minded citizen, whose first concern was the welfare of the country. Though differing widely from the leaders of his party in matters of policy during the past few years, no man was held in greater honor by the people at large. He was known as one who held his own way in spite of all opposition, to whom the honor of the nation was far above every selfish interest, and who had a way of expressing himself in the clearest and most forcible English ever used by a chief executive of the nation. He believed that his party, and in a measure the entire nation, had fallen upon unhappy times. But his optimism was well expressed in the last utterance he ever made in this city, on the anniversary of Washington's birthday in 1907, when he said:

"If we find that the wickedness of destructive agitators and the selfish depravity of demagogues have stirred up discontent and strife where there should be peace and harmony and have arrayed against each other interests that should be in hearty co-operation; if we find that the old standards of sturdy, uncompromising American honesty have become so corroded and weakened by a sordid atmosphere that our people are hardly startled by crime in high places and shameful be-

(Continued on page 13.)

Children and the Kingdom

George B. Van Arsdall.

It is often asked how early in life should the child be allowed or encouraged to come into the church. The answer commonly given is, not until they understand what they are doing, which, being interpreted, means that they have some reasonable appreciation of the significance of such a step. A true observation concerning the matter is that no definite age can be assigned as a time at which the child ought to come into the church. Children develop very differently.

But what is meant by the child understanding the significance of such a step? If by it is meant the comprehension of theological doctrines, then the child is not a fit subject for church membership. In fact, if such a requirement is made, practically everybody except the preachers would be excluded. This does not mean that theological teaching has not its value, but the significance of the whole idea of God, and for that matter of life itself, is a thing of growth. With some perhaps it never comes to have any large and worthful value. The acceptance of Christ and putting him on in obedience, cannot be made in any other than an artificial way to mean the same thing to all people. The confession of faith which each one makes may be couched in the same language, and the method of baptism and the formula used in administering it the same in each case, and yet each one must of necessity put into it what it signifies to his own religious experience. And whatever it signifies, if the life grows in Christ, it will come in later years to have a more profound meaning to the individual than it had at the time of its first statement. The child's acceptance of Christ cannot possibly be forced into the same meaning to the child that it has to the man. Therefore, if we mean by the child understanding what it does, or the significance of the step, that a child should put a man's thought into it, then there is no place at all for a child in the church. The child cannot have a man's thought without abnormal development. But the acceptance of Christ ought to mean something to the child, and it ought to mean all that the child mind is capable of comprehending. If it does, it will mean relatively just as much to the child as the same thing will mean to the man.

What are some of the benefits of the child's early acceptance of Christ? In the first place, it is wholesome, because it is the normal result of Christian teaching in the home and the Bible school. The conversion of one in mature years is in itself a recognition of at least a partial failure in the normal development of the individual. The acceptance of Christ by the child is not so much a conversion in the sense of turning away from that which is wrong as it is a confirmation of a process of development which is reached at a time when definite

commitment to a course of life is taken. This is the real significance of the child coming into the church. It is not a thing of any particular theological value to the child, and it is certainly not a remorseful repentance of past sins. It is rather that the child has been instructed in sacred things and sacred obligations, and now it comes to give its approval of and commitment to them.

Again, the early commitment of the life to Christ saves the individual from the shock of distinct breaking with an unworthy past. The further we advance in life the more we become conscious of our imperfections and failures, and this consciousness accentuates the contrast between the actual in the individual life and the ideal in the Christian life to such an extent as often to render very difficult the task of making a new beginning.

Another advantage of the early commitment of the life to Christ is a very strong and distinct help in molding the character of the child. However slightly it may affect the young mind, it is nevertheless true that such a commitment does become, in some measure, both an ideal and a restraining force in the life of the child.

There are two extremes in the attitude of parents toward this matter, one is that of an overpressure to induce the child to come into the church, while the other is a discouragement of any such step on its part. Would it not be much better if parents would frankly express to their children their desire and hope that they might early in life become Christians? This should not be made a matter of such great urgency as to either compel the child, or form in them an aversion to the whole matter, but a genuine, frank and heartfelt interest in it, with such encouragement as parents understand their child will most appreciate and use. Such interest and encouragement will generally result in a free, normal and healthy action on the part of the child at its own initiative. It hardly seems to us to be the part of the highest wisdom to say, "I will leave the matter entirely with the child." In all other matters of importance, even where we expect the child to make its own choice, we do not hesitate to express our opinions and give encouragement, and the same thing, it would seem, should be done in regard to the matter of church membership.

Cedar Rapids, Iowa.

Man is the artificer of his own happiness. Let him beware how he complains of the disposition of circumstances, for it is his own disposition he blames.

CHRISTIAN UNION

Errett Gates.

No apology need be made for opening a department of Christian Union in the pages of the CHRISTIAN CENTURY. This paper as consistently stood for the principles of Christian union as the originating motive, the continuously guiding mission, and the ever-present obligation of the Disciples of Christ. Not in theory but in practice it has tried to hasten the coming of unity among the people of God. It has urged on and has joined in every movement that had in view the closer relations of the various religious bodies. It has rejoiced in the constantly increasing interest in Christian union in all the churches.

The purpose of this new department is to concentrate attention upon this deeply significant modern movement. Above all other themes it ought to concern the Disciples of Christ. They can not afford to ignore or to be ignorant of any event, utterances or publication that has to do with the movement or the problem of Christian union.

Nearly one hundred years have passed since the Disciples began to preach the obligation of Christ's followers to answer his prayer for unity. The Christian world has learned much during this century concerning the mind of Christ. The Disciples have not remained untouched by this new knowledge.

The unification of Christendom is a world movement. No great religious event is wholly without bearing upon the problem. Such events will receive notice here.

Special attention will, however, be given to the widely discussed movement for the union of Baptists and Disciples. In this the Disciples are brought face to face, not with a theory, but with a condition of things which calls for immediate action. Events have already taken place which herald a new era in the relationship between Baptists and Disciples. To record the events in this movement and the utterances of Baptists and Disciples concerning it, will be the special task of this department.

The editor of this department will welcome questions and inquiries upon any phase of the subject. He will also be glad to receive information as to local efforts to unite churches, and all news items bearing in any way upon the co-operation and unification of the various denominations.

The first event that falls to be noticed is the union that has been consummated between the First Christian Church and the Memorial Baptist Church of Chicago, under the leadership of Dr. Herbert L. Willett. There were many local conditions that made this union desirable and advantageous to both congregations, but these alone would not have effected the union. The historic relations of Baptists and Disciples and their close resemblance in faith and practice made the union practicable. But the decisive consideration, the ruling motive that piloted the two congregations through all the negotiations was the obligation they felt to answer Christ's prayer for the unity of his followers. They were convinced that they were pleasing Christ. They have tried as best they could to please their brethren at large on both sides, and to consult the general interests of both bodies; but the pleasure of Christ in their undertaking was more to them than the pleasure of men. They made sure that they were right and then went ahead. All local difficulies and differences were marvelously smoothed out of the way; they did not expect to solve all difficulties of a general sort.

This union is the most significant event that has happened in the more recent approach of the Baptists and Disciples toward each other. Where there have been other unions of local Baptist and Christian church, as at Moneal, Wisconsin, and the half dozen in Canada; but this is the most representative to the present time, and will doubtless give encouragement to many long contemplated unions throughout the country. The honored position of the Memorial Baptist Church among the Baptists in Chicago and the distinguished position of the minister of the united church among the Disciples, make this union in every way a momentous event.

DENIED OR GRANTED.

Now which of these holds hardest pain,
Most grievous is to bear—
The joy we crave and never have,
Or the curse of a granted prayer?
The baffled wish or the bitter rue?
Must we then choose between the two?

O will of God, thou blessed will,
Which, like a heavenly air,
The breath of souls around us rolls,
And wraps us everywhere,
Giving with its divine caress
All healing and all tenderness.

Then, though the time seem long,
Made one with thee, it cannot be
That we shall suffer wrong;
And,whether granted or denied,
Our heart's wish shall be satisfied.

—*Susan Coolidge.*

SERMONIC PARAGRAPHS.

HUGH WAYT.

"Pure religion and undefiled" has both external and internal qualities.

Some people expect the preacher to damn his own soul by not saying anything to fit them.

The ministers' best efforts to do good among his parishioners is often like putting a poultice on a wooden leg.

Sorghum-molasses would never be good if the green skimmings were not removed. Some churches never do any good till the pestilential fellows are dismissed.

Many *children* between the ages of 25 and 75, by their actions say, "If it don't go our way we will take our playthings and go home."

Cattle eat the hay and let the weeds and thistles alone. Many people pick out the weeds and thistles, and let the good things in the sermon go to waste.

Are Ministers' Sons Necessarily Bad?

Jessie Brown Pounds.

The badness of ministers' sons is proverbial. One might sometimes suppose, from the current speech concerning them, that they were quite generally given over to shop-lifting or sheep-stealing. Happily, however, history is full of facts which tend to give us a more hopeful view.

John and Charles Wesley were preachers' sons, but they did not escape the rigors of family discipline on this account. Nineteen children came to the home of Samuel and Susannah Wesley, and it was necessary to have method in their training. The Wesley children were taught to eat three meals a day and no more, to fear the rod, and to cry under their breath if cry they must. When a child reached the age of five years he was allowed one day in which to learn the alphabet, and woe be to the little Wesley who failed to complete his task within this time. No wonder that the people led by the son of this household were called "Methodists!" The order and system which characterize modern Methodism were learned in the Epworth parsonage.

Jonathan Edwards, the theological genius of America, and his son, Jonathan Edwards the younger, came of long lines of preachers. Henry Ward Beecher, the prince of American pulpit orators, never failed to acknowledge his debt to that New England parsonage presided over by Lyman Beecher and his lovely wife, Roxana.

Schleirmacher, the German philosopher and theologian, whose masterpiece is said to have no equal outside of Calvin's "Institutes," was the son of a Lutheran clergyman. So was Karl Ullman, another German theologian whose life was as noble as his work. So was Schelling. These were good men and true, though their philosophy is sometimes rather confusing to those who try to think big German thoughts with small American heads.

Ludwig Harms, the beloved missionary pastor of Hermannsburg, was the son of a clergyman, and began his public life as his father's assistant.

John Owen, one of the great religious leaders under the commonwealth, was the son of a clergyman. John Neale, preacher, poet and translator, was another preacher's son whose piety equalled his brilliancy.

Dean Alford and Dean Stanley, two of the noblest of teachers in the Church of England, were clergymen's sons. Charles Kingsley, poet, preacher, naturalist, novelist, sociologist and Dean of Westminster, began life in the vicarage of Holne. In his youth, skepticism took hard hold upon him, but he wrestled with it and at length overcame. About the time of his graduation he wrote in his note-book, "To-night, under the stars of heaven, I have given myself to God, in a consecration which, if He gives me the faith I pray for, shall never be withdrawn." To that consecration and to his early training he was most nobly true.

William Tennant, the Irish-born preacher who, near the beginning of the last century, did such great service to the Presbyterian Church in the United States, had four sons, all of whom chose and honored their father's calling.

Francis Wayland, who has been classed as an educator with Arnold of Rugby, was another preacher's son of whom no father need have been ashamed.

Alexander Campbell was the honored son of an honored father, a teacher and leader who owned at all times the teacher and leader who had prepared the way for his work.

Many of the sons of preachers have found their way to heathen lands. Mills, Judson and Mackay were of this number.

Many have served the world nobly in fields not distinctively religious. Literature, for instance, owes an incalculable debt to the preacher's home. How could we have spared Addison, or Goldsmith, or Cowper, or Coleridge, or Tennyson? How could we have spared Emerson, or Holmes, or Lowell?

The popular prejudice seems to be against preachers' sons rather than against preachers' daughters. Yet, since both may be supposed to have the same training it is interesting to remember that some of the world's rarest women have been daughters of the manse. Miss Austen and the Bronte sisters, Mrs. Stowe and Mrs. Phelps-Ward among novelists, Miss Steele, Mrs. Barbauld, Mrs. Prentiss and Miss Havergal among poets and hymn-writers, Sister Dora and Mary Carpenter among philanthropists —these are only a few of the many.

How came the popular prejudice against ministers' sons? Perhaps it is because of the fact that ministers are able to distinguish between horse-play and sin. It may be that mere frolicsomeness is more leniently dealt with by ministers and their wives than by parents of more irritable tempers and less moral discrimination. Certainly none can be firmer than the typical preacher and his wife in dealing with real wrongdoing.

But no matter whence the prejudice comes, if there is no foundation for it. And there is none.

Cleveland, Ohio.

In The Minister's Study

Ray Davis.

"Robert, will you please let baby come into the study while I go to market? Katie is ironing, and doesn't want him in the kitchen."

Mrs. Barrows seated their son and heir on the floor with a pile of picture-books, and closed the door behind her. Baby was delighted to be admitted to the forbidden room, but decided to cast an eye over the picture books before beginning an exploring tour.

Meantime, the Rev. Robert Barrows took up his pencil and looked blankly at the wall—what was that idea he was just going to put down? Next Sunday was the anniversary of the organization of the parish, and he wanted to write an especially impressive sermon. He had selected as his text, "Other foundation can no man lay than that is laid," and it was written, bold and black at the top of his paper. The sermon was already blocked out, but he intended to use his notes, and so could give more care and polish to the diction—he prided himself on the purity of his English.

The fugitive idea was just creeping back into his consciousness when he felt himself grasped firmly about the knees, and realized that his son and heir had exhausted the resources of literature. A quick move of his foot upset the waste basket, which he trusted might furnish a diversion until he had that idea on paper; but the same quick motion also upset the heir apparent, and some valuable time was lost in restoring peace.

By that time, the reverend gentleman had decided that some poet had expressed the same idea better than he could—what poet was that? Or was it in a magazine poem? If he could only recall the name of the author it would be easy to locate the poem. It was last summer he read that poem—the telephone bell!

"Yes, this is Mr. Barrows. Your pew? —the ushers have charge of the seating and you had better see them about it. Yes—I can look up the other matter for you now." Then followed a long search in his desk, the result of which was duly reported, and the telephone receiver hung up.

After rescuing a pet volume from the clutches of his son, the Rev. Mr. Barrows took up his pencil, and, after some reflection, decided to pass on to the next division of his sermon. He had outlined this division, in which he wished to introduce a flowery description of the music of the heavenly choir, as "the final harmonious resolution of all earth-born dissonances." It was a subject which appealed strongly to his poetic nature, and he had the sentences just right in his mind, when Katie knocked at the study door.

"Please, Mr. Barrows, the coal man is here, and wants you to fix that bin down cellar so he can dump it in."

Robert Barrows loathed coal-bins, and the shock from the celestial music was trying to his nerves, but he managed to convince the man that he could put in the coal without clerical aid.

He had returned to his study, and was seating himself at his desk when the front door-bell rang, and a member of the St. Agnes Guild wished him to tell Mrs. Barrows that she would rather bring hickory-nut cake and cream to the church tea; so, would she please get somebody else to furnish the potato salad.

Robert Barrows carefully wrote this mes-

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Teacher Training Course

Lesson VIII, The Old Testament.

H. L. Willett

The Old Testament comprises the total surviving literature of the Hebrew people in the classic period, while the Hebrew language was still in use. It includes thirty-nine books. It was written almost wholly in Hebrew, a part of Daniel and a single verse in Jeremiah alone being in Aramaic. It is the body of Scriptures held sacred by the Jewish people of the present age. It was first called the "Old Testament" by the early church fathers to distinguish it from the Christian writings which they called the "New Testament."

The books of the Old Testament were produced during a period of more than five hundred years, from the times of the earliest prophetic books like Amos and Hosea to the close of the Old Testament canon, about 160 B. C. But some of the books contain materials much older, dating from the earlier ages of the national history, and preserved either in oral or written form. These were incorporated by the writers and compilers of the books as we now have them.

The earliest fragments of Hebrew literature are the songs in celebration of the experiences of the desert wanderings and the settlement in Canaan. Such are the Song of the Well, Num. 21:17, 18; the Song of Triumph, Ex. 15; the Song of Deborah, Jud. 5, and other fragments like Jotham's Fable, Jud. 9, Samson's Riddles, Jud. 14: 14, 18; 15:16, and popular proverbs like 1 Sam. 10:11, 12; 24:13. These, like much more of the national memorials, were probably preserved orally for many generations before they were committed to writing. When the work of writing down the records of the past and the utterances of the present was begun, in the schools of the prophets and elsewhere, these early fragments were embedded in the narratives thus produced.

The Jews of Jesus' day divided their Scriptures into the Law, the Psalms and the Prophets (Luke 24:44). By the Law they meant the Five Books or Penteteuch, which they attributed to Moses, and held to be of the greatest sanctity. The Psalms, as they used the term in this connection, included not only our Book of Psalms, but the miscellaneous writings of the Old Testament such as were not included in the Law and the Prophets. This collection took its name from the Psalms, which came first in it. The Prophets included both the prophetic histories like Judges and Samuel, which they called the "Earlier Prophets," but the utterances of the great prophets gathered into the books which bear their names, like Isaiah, Amos and Nahum. These they called the "Later Prophets."

A better classification of the books of the Old Testament divides them into the following groups: 1. The Prophetic Histories, 2. The Prophetic Messages, 3. The Devotional and Elegiac Writings, 4. The Wisdom Books, 5. The Legal Books, 6. The Priestly Histories, 7. The Apocalypses.

Literature. Hazard-Fowler, "The Books of the Bible with Relation to their Place in History;" McFadyen, "Introduction to the Old Testament;" Batten, "The Old Testament from the Modern Point of View;" Sanders and Fowler, "Outlines of Old Testament History and Literature."

Questions.

1. What writings does the Old Testament comprise? 2. From what period do these writings come? 3. What are the earliest portions of the Old Testament? 4. What was the Jewish division of the Old Testament? 5 What is the classification which best explains its parts?

What Shall We Do With The Christian Endeavor

O. E. Tomes.

The important question is, not what to do with Christian Endeavor, but what to do with the boys and girls who are growing into young men and women. The future of the society, as a society, is of no consequence; but the future of the young people means much to the church and everything to themselves. Institutions and organizations come and go, but life is eternal. We may speak with levity of these organizations, but when dealing with life we must be in earnest. "He that hath the Son hath the life. He that hath not the Son of God hath not the life." Our work is before us. We must bring the young people to Christ that Christ may live in them.

Let us look back over the twenty-five years of the history of this movement, not to recount the accomplishments, for they are well known and appreciated, but to find, if possible, the real heart of the movement to get clearly before us the Christian Endeavor idea.

The society was born out of evangelistic fervor. It came not at a time when the spiritual life of the church was at low ebb. It was not an attempt primarily to arouse or stir. But it followed a revival in the local church, when many young people had taken up a new allegiance. They loved Christ. Mr. Clark knew, as we know, that love must find expression or be lost. Here was the need. And subsequent history has led many to say that the hand of providence was in the shaping of events.

With the above view of the genesis of the first society it is not surprising that the life of the movement has centered very largely in the prayer meeting. Herein the love of the young people for Christ found expression. Their Christian experience became more real to them because of their attempt to voice it, just as an idea becomes more distinct to us as we put it into language. It is admitted that this experience was often shallow, that it was overdrawn in the expression at times and repressed at others, that there was some of cant, some of hypocrisy, no one will deny, but the tares grow with the wheat. There was that which to them was true, deep and heartfelt. There were stammerings, forgettings, quakings, failures, victories, but withal, growth.

Primarily these prayer meetings were for inspiration, rather than instruction—for practice, for prayer. They were devotional and for these reasons helpful and wholesome.

Just here let us question whether we have departed from this ideal. Personally, I believe that we must do so in a measure, but not in the way and to the extent to which we have gone.

We have gotten away from the freshness of the prayer meetings of the earlier days wherever we have allowed the meeting to be predominated by those who have lost the enthusiasm of new experiences in Christ. The prayer meeting in many places has become as dry, full of religious cant, and uninteresting, as would be possible were the meeting planned with this one purpose.

Another cause for diminished enthusiasm and aggressiveness is that the leadership has been assumed, and continues to be assumed, by those who by reason of years of experience are supposed to be the best able to do the work. It is natural that it should be so. It is the line of the least resistance. The society takes it unless some force enters to determine otherwise. Here is where the wise minister shows his wisdom. The apprentice in the trade does not, can not, learn by observation alone. He learns to do by doing. The work is not so well done probably, but another worker is being trained. The officers of the Christian Endeavor Society and the burden of the committee work, in direction as well as accomplishment, should be given to the younger members of the society.

That the work of the society is largely in the hands of the older members in whom the pastor has confidence as leaders, is shown by the fact that the ministers do not, today, interest themselves in, and keep as close watch over the work of the society as formerly. It is not uncommon for a meeting to be held by these thirty-five or forty societies without the presence of a minister. This within itself is not so blame-worthy. The minister cannot attend everything. But he used to attend far more frequently than at present.

Another observation from the local union meetings—those societies that are most largely represented at the union meetings, and are most genuinely enthusiastic, are those that are made up of young people of legitimate Christian Endeavor age.

Christian Endeavor came at an opportune time. It came at a time when an idea, long promulgated in certain quarters, but apparently finding no voice in others, was struggling for expression in life—the

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The Sunday School--The First King*

H. L. Willett

It was a new experience that came to Israel in the choice of a king to rule over them and to lead them to battle. It was true that the idea of a king was not wholly a novel one in the nation, for the honor had been offered to the great judge Gideon (Jud. 8:22), and had been usurped by his son Abimelech (Jud. 9:1-6). But such an experience was too brief and partial to give the people the impression of a monarchy. Now the work of Samuel had prepared them to appreciate the advantages of a bold and aggressive leadership, and the election of a king was their most important enterprise.

It will be seen that the principle of election was adhered to in the appointment of the new ruler. To be sure our narratives differ as to the method of the transaction, just as they do regarding Samuel's attitude toward the matter. One account makes the anointing private (I. Sam. 10:1); another, the one we have in the present study, makes the event a popular choice directed, however, by the sacred lot; a third (chap. 11) regards the heroic act of Saul in the relief of Jabesh-gilead as the real cause of his election. These three narratives, from different sources, are so placed and linked together by the compilers as to make them fit together as parts of one whole, but their distinct character is easily discerned, as well as the editorial touches by which they are unified (cf. I Sam. 11:14).

The study of today is taken from the Ephraimite source which deals particularly with the prophetic work of Samuel. It will be remembered that this document regards the election of a king as a serious mistake, only to be conceded to an unspiritual and worldly-minded nation. It therefore continues the tone of reproof in its discussion of the theme. In response to the demand for a ruler, and after taking counsel with God, Samuel assembled the nation at the old sanctuary of Mizpah. This was the site about three miles north-west of Jerusalem, now known as Nebi Samwil ("the prophet Samuel") from the tradition that it was his home. Here his grave is shown by the legend-loving natives today. The word "Mizpah" means "watchtower," and there were many places of the name in Canaan. But this was held in special repute from its central and commanding position. In the other narrative the scene of the choice of Saul is Gilgal (11:14, 15).

When the people had been assembled, the prophet first gave them such admonitions as the time demanded. He reviewed the past of their history, poiting out the fact that the great deliverance from Egypt, the most wonreful event in the past, was the work of Jehovah in their behalf. Yet here they were attempting to forsake that leadership which had been their security, and to find in human help the assistance which only God could give. If Samuel could not dissuade them from the new venture, he would at least make them feel the necessity of such obedience to God as should make both them and their new king in some true way the servants of the Highest.

It is clear that the prophet's disapproval of the kingship did not reach the level of a conviction that such a step was wrong. Had such been the case he would not have conceded the privilege of such a choice at any price. It cannot be supposed that a prophet would consent to a course which he felt to be wrong, even at the united popular demand. We are to suppose therefore that Samuel's opposition, as pictured in this source, arose from his feeling that the other plan was better, not that this was wholly evil.

The nation was then summoned to arrange itself by tribes and clans. The choice of a king was not quite a popular election, for the element of chance predominated. The sacred lot was one of the two forms of divination regarded as legitimate among the Hebrews. The other was the oracle of Urim and Thummim. The lot was the casting of stones or bone-cubes like dice, which gave responses by the numbers that appeared successively. These answers were believed to have the value of a divine sanction, and the casting of lots was therefore a last judgment, from which there could be no appeal.

On the tribe of Benjamin the first lot fell. It was the smallest of the tribes (I Sam. 9:21), having been nearly wiped out in the civil war a few years before (Jud. 20). It was a warlike group, whose ensign was the wolf (Gen. 49:57), and its war-cry, "After thee, O Benjamin, among thy people" (Jud. 5:14), had been heard with dismay on many a field of conflict. Then again the dice were thrown and of the clans of Benjamin that of Matri was taken. From this clan it was only another step to select the particular household, and at last the name of Saul, the son of Kish, was shouted out as the choice of the nation for king.

But the young Benjaminite was no office-seeker. At the first calling of his name he had taken alarm and had hastened away to hide among the cattle and camp luggage. When he could not be found, inquiry was made, and a search brought him from his place of hiding. What a youth he was! Head and shoulders above all the people he stood. Such a man would do for a leader in war. When physical prowess as the chief asset of a king, this man gave promise of a great career. In spite of Samuel's supposed disfavor at the proceeding he cannot resist a word of admiration for the tall youth who has been called by the sacred lot to so important a position.

Of course there were some, sons of Beliel, children of folly and destruction, who thought him insufficient. When was there ever a great step taken in advance that some halting and deformed souls did not hold back and complain? The children of folly are not all of one generation. But the nation as a whole rejoiced in the day's work, and shouted for its king. It was indeed the beginning of a new epoch. The nation had passed from the period when "there was no king in Israel, but every man did that which was right in his own eyes," to the age of order and constitutional government. Saul was not the ideal king, but he was far better than the chaos which he succeeded.

A later note adds that Samuel wrote down the order of the kingdom and laid it up before Jehovah. This is the only record we have of any literary activity on the part of Samuel. There is no hint that the compilers of the canon believed this fragment of Samuel's work to be a part of the present Old Testament. It was one of the many lost sections of the Bible.

*International Sunday School Lesson for July 12, 1908. "Saul Chosen King," I Sam. 10:17-27. Golden Text, "He that ruleth over men must be just, ruling in righteousness."

NO SACRIFICE OF PRINCIPLES.

From a Sermon by A. L. Chapman.

We desire to indorse and commend the plan and method of union as brought about among our brethern in Canada, where in ten different communities Baptists and Disciples have united and now meet, worship and work together as one people.

It is scarcely necessary to say that neither party would consider any plan of union that would involve the sacrifice of principle or conviction. Division with all its evils and disadvantages is far preferable to that. But we must not mistake our prejudices for convictions. Already there are as great differences between some Baptists and other Baptists as there are between Baptists and Disciples, and there are as great differences between some Disciples and other Disciples as there are between Disciples and Baptists.

Notwithstanding their differences the churches of the Disciples will freely receive Baptists into their fellowship, and Baptists will as freely receive Disciples into the fellowship of their churches. And this is done without any sacrifice of principle or compromise of conviction. First there should be a throwing overboard of prejudices and an effort to arrive at a clear understanding of the positions occupied by each other, and each party should avoid the attitude of the possession of a monopoly of the truth and of infallibility in the understanding of the teaching of the Scriptures. We rest our hopes in this important matter upon the commands and the promises of God. Division is a sin of which the modern church must repent in order to be forgiven and saved from weakness and shame. For this reason we cannot and shall not cease our efforts to bring about union not only between Baptists and Disciples, but also among all the followers of the Lord Jesus.

Seattle, Wash.

The Prayer Meeting--Continuing in Fellowship

Topic, July 15. Acts 2:42-47.

Silas Jones

The early disciples were united in the belief that Jesus was their Messiah. The preaching of Peter and of the other apostles had for its theme the Messiahship. Those who were won by this preaching were baptized and brought into fellowship one with another. Faith is the basis of any true and lasting fellowship. Men may yell together at a ball game or a horse race, they may unite in efforts to plunder the innocent and helpless, they maye vote the same ticket and yet be far apart. A profound conviction is that life is worth while and that certain modes of conduct are aids to more abundant life must exist before there can be any real society. Faith in Jesus, in life as he lived it, in the power of God to save the lost, makes possible the church. If churches are lacking in harmony, faith in Christ is lacking. The thing quarrelsome men call faith is desire for preeminence.

A School of Faith.

We are told that these early disciples continued in the teaching of the apostles. The necessity for careful and prolonged study of the facts of the gospels and their meaning in order to a full appreciation of the faith we profess is obvious to any thoughtful mind. The church is therefore a school for instruction in holy living. The church in Jerusalem began in a great revival. The Holy Spirit gave power to the tongues of the preachers, but here was still the necessity for instruction. The principles of the gospel are simple. The facts may be held by the common mind, but the application of the gospel to all the varied interests of men requires the exercise of the highest intelligence that any man can command. There were problems before the church in its infancy. There are great problems before it today. Only men deeply learned in the things of Christ can acquit themselves worthily in the midst of so many perplexities. Ignorance is the mother of confusion. We honor our Lord when we think upon his deeds and words and try to under stand them.

Varied Interests.

Unity of faith is consistent with variety in enjoyments and labors. Men will not work in harmony if they are informed that they must all dress alike and employ the same words in their speech concerning religion. Unity is secured by inclusion rather than by exclusion. Every legitimate human interest should be recognized by the church. The attempt to shut out Christians from participation in politieal affairs results in sectarianism. Another sect is formed on the basis of opposition to secret societies. Another contends earnestly against the love of things beautiful. One man, acting in acordance with the teachings of his sect, tore a flower from the breast of his dead sister in order that he might not seem to countenance worldliness. The pleasures of childhood are regarded with suspicion by some who suppose that they are disciples whom the Lord delights to honor. Not long ago a preacher told me he did not believe in games for young people, and he was thinking of tennis, baseball and work in the gymnasium. The religion of Jesus is not so absurd as these men try to make it. There are forms of amusement inconsistent with its principles. There are metnods enjoyed in the business world which the church must condemn or be untrue to her Lord. The road is narrow. But let us not make it narrower than the Lord made it. We can promote fellowship by encouraging every man in the church to do the work for which he is best fitted and to enjoy the really good things that he likes.

Christian Endeavor--Character and Courtesy

Topic, July 12. I. Peter 3:8-12.

There is nothing superficial in real courtesy. It consists not, as some young people seem to think, in the outward show of court custom, and of display of parlor politeness. Courtesy is of the deeper things and springs from that kind of character which in its essence is unselfish. No one who is at all thoughtful of others laeks wholly genuine courtesy.

That kind of courtesy which finds one way of self-expression in much of thought and even of sacrifice of comfort or convenience for others, is what religion is chiefly eoncerned with. Christ would touch the deepest foundation of men's souls. He would seek the fountain sources and sweeten the springs from which flow every human action. When a man has felt in his life this stirring the waters, when the depths of his heart have been moved by the Master's touch, that fact becomes self-evident in even some of the smallest habits of his every day life.

The courteous man is not needlessly self assertive. Have you ever stood apart to quietly observe men in the midst of the struggling pushing crowd? You know the caliber of the man who in such a situation quickly loses patienee and temper, leaves one side thought of others and becomes insistent in declaring and claiming what he thinks of as his own rights. He hasn't learned his lesson of courtesy. He does not know how to be tranquil, to escape fretfulness and anger, sometimes, by going the length of loss of his own right, even, for the sake of courtesy.

Religion has much to do with this very practical thing of getting along well with men. The well adjusted maehine is freest from wear and break. It is not otherwise in the social organization. The man who seeks to fit into his place, move in his groove and articulate his life with other lives is the man who lives, other things equal, with most of pleasure and success as his meed. Real courtesy makes for this very thing of getting along well with other men.

Courtesy has learned love, the love that suffereth long and is kind. Of what worth is that soul who does not expect too much of his fellow men! We are all just folks, good and bad. The memory of that fact saves mueh of worry in the face of gossip, impatience because of carelessness and discourtesy in the presence of unselfishness. The courteous man endures many things because he knows that men are more good than bad, and deep in his soul he likes the kind of plain, ordinary folks among whom we live and in whose life it is possible for us to find great stores of richness.

PLAYING ALLEGRO.

When the mother returned from a shopping tournament the first thing that met her eyes was a lump on little Willie's forehead.

"For goodness' sake!" she said. "How did he get it?"

"'Tis from the boomp he got," the new nurse explained. "Ye tould me, ma'am, to lit him play on the pianny if he wanted to, an' wanst whin he was slidin' on the top, he slid too far, ma'am."—*Judge.*

AN EXPENSIVE POSSESSION.

Another case of the universality of labor on the part of every member of the family save the paternal parent is cited in *Punch.* A small applicant for a country holiday is interviewed by the town visitor.

"What is your father?" asks the visitor.

"'E's me father."

"Yes, but what is he?"

"Oh! 'E's me stepfather."

"Yes, yes, but what does he do? Does he sweep chimneys or drive buses or what?"

"O-o-w," says the small applicant, with dawning light of comprehension. "No, 'e ain't done nothin' since we've 'ad 'im."

"Over almost everything except our virtues there might be written this condemnation: "Too much."

Make me, Pure One, as Thou art,
Pure in soul, and mind and heart;
Never satisfied with less
Than thy perfect holiness.

—*Lucy Larcom.*

With The Workers

Prof. J. D. Bowles is helping W. G. Walker in revival services in Farmville, N. C.

A new parsonage is nearing completion in Vernon, Tex. S. H. Holmes is minister there.

V. E. Ridenour, singing evangelist, Topeka, Kas., has an open date for July with a pastor or evangelist.

C. C. S. Rush, of Canton, Mo., has accepted pastorates with the Wythe (Warsaw) and La Crosse, Ill., churches.

Congress has appropriated $1,500 for the American exhibit at the proposed exposition in Tokyo, Japan, in 1910.

C. M. Morton is engaged in a protracted meeting at Macelesfield, N. C. At last reports he was doing well and having large audiences.

John Waugh, state evangelist, is in a meeting in Anderson, S. C., which it is hoped will result in the organization of a new congregation.

The apportionment of the Bible school in Denver, Ill., for foreign missions was $25. The offering amounted to over $100. Prof. B. H. Cleaver is the enterprising pastor of the church.

Roscoe R. Hill, missionary of the Foreign Soicety at Matanzas, Cuba, reports eight recent baptisms at Union, one of the outstations from Matanzas. This makes thirty-one baptisms at this point this year.

C. F. Stevens, Spokane, Wash., is cordially considering a move toward the Living-link in the Foreign Society for that church. The recent visit of Dr. Royal J. Dye greatly stirred the church.

The Fremont Church, Seattle, Wash., has enterd upon days of a larger work and great results. B. H. Lingenfelter, the minister, will begin a meeting in July, in which A. L. Crim will be the preacher, and the Kendalls will sing.

Among the new trustees of the United Society of Christian Endeavor are P. J. Rice, pastor of the Portland Avenue Church, Minneapolis, Minn.; Burris A. Jenkins, Kansas City, Mo., and Claude E. E. Hill, Mobile Ala.

During the recent Boxer outbreaks in China, some 2,000 Chinese Christians were killed, but there is no record of a single convert who saved his life at the cost of a denial of his Lord. And yet there are those who say that foreign missions have accomplished nothing.

A contest has just ended between the Bible schools of Timewell, Liberty, Bowen and Denver, Ill. The friendly rivalry continued during fifteen weeks. The contest was won by the Denver school, which was far ahead of the others in the number of points.

A. A. Doak, upon the recommendation of the Secretary of the A. C. M. S., has taken up the work of our church in Colfax, Wash., going to that place from Oakesdale, where he accomplished good results. Mr. Doak will have time for some meetings, for which arrangements may be made immediately. Address him at Colfax.

When the fleet of battleships was in the harbor at Seattle, Christian Endeavorers held services on the "Vermont." J. L. Greenwell, pastor of the Queen Anne Church, was the speaker on that occasion. Joseph L. Garvin, pastor of the First Church, and some of his young people, held a similar meeting on board the "Kansas."

Percy M. Kendall and wife, of Columbus, Ind., will assist A. L. Crim, the pastor, in a meeting in the Tabernacle Church, Seattle, Wash., in August. Recently this church house was much enlarged to accommodate a Sunday school with an enrollment of over 450. The re-opening service was held June 7, and was a happy occasion.

The Portland Avenue Church, Minneapolis, Minn., and the Central Baptist Church will unite in services during July and August while the two pastors are away. The cause of union of Baptists and Disciples has moved forward a step in Minnesota by resolutions adopted by both bodies looking toward closer co-operation throughout the entire state.

There is a great disposition among our churches to send their ministers to the National Convention and provide their expenses. This is right. The missionary cause is the business of the whole congregation and not of the preacher alone. Seventy-six Baptist churches paid the expenses of their pastors to the Northern Baptist Convention at Oklahoma City in May last.

In Ft. Worth, Tex., where we have two strong churches within a square of each other, there is good prospect that the property of the Tabernacle Church will be sold and that congregation will erect a new and handsome house in another part of the city. J. J. Morgan and Edward McShane Waites are the pastors in Ft. Worth. There is a good feeling and a close co-operation between the churches.

The trustees and the alumni of South Kentucky College, Hopkinsville, Ky., by unanimous vote changed the name to "McLean College," in honor of A. McLean, President of the F. C. M. S. This step has long been under consideration. The trustees believe it will greatly promote the interest of the college to have a name less local and more universal in its significance. Certainly the name of Archibald McLean stands for the best life and for world-wide things in all our Zion.

IN THE CHICAGO CHURCHES.

Mrs. O. W. Stewart, of the Hyde Park congregation, is spending the summer abroad.

Dr. and Mrs. Betts, formerly with Charles Reign Scoville, are conducting a mission on South Clark street.

The Irving Park congregation will celebrate its anniversary in September with special services.

The Irving Park Church is already arranging for entertainment of delegates to the state convention in September.

W. D. Endres, who recently received the master's degree from the University of Chicago, will begin his labors next Sunday as minister of the Harvey Church.

The Austin Church has in hand the unique enterprise of a "County Fair" to be held July 9-11, for the benefit of the building fund. It is planned to close the affair with an oratorio sung by thirty male voices.

W. J. Rothenburger, pastor of the Irving Park Church, will join with the pastors of three other churches of that suburb in union Sunday evening meetings. The plan proved popular and profitable last year.

Monday evening, May 25, Charles Reign Scoville held services in the Metropolitan Church and received eight additions to the church. In meetings conducted by A. T. Campbell on the following nights of the week there were five more additions.

O. F. Jordan, minister of the Evanston Church, and C. G. Kindred, past of the Englewood Church, were of the number who went from this city to the International Sunday School Convention in Louisville, Ky. They returned last week.

At the regular quarterly meeting of the Chicago Union of the C. W. B. M., which was held in the Metropolitan Church, Mrs. Mary Agnew was re-elected president. Mrs. Agnew has been faithful and efficient in her office, and we can count on continued prosperity of the Union.

Dr. Hugh T. Morrison and Miss Mary Coleman were married in Springfield, Ill., June 23. Both young people have many friends in this city, and a number of them were present at the wedding. Dr. Morrison graduated last month from the medieal department of Drake University and will practice in Springfield. The couple will spend their honeymoon at Campbell Park, Pentwater, Mich.

Disciples of Central Illinois enjoyed a monster picnic at the chautauqua grounds, Havana, June 26. Great companies attended from near-by churches. The time was passed pleasantly in the enjoyment of the usual out-door events of such an occasion and a two-hour program in the auditorium.

NO INSTRUCTION NECESSARY.

Nature, left to herself, often points the way with an uncompromising directness which is more effeetual than any aid of art. The *Mariner's Advocate* expresses this fact in the following:

"My husband is particularly likely to seasickness, eaptain," remarked a lady passenger. "Could you tell him what to do in case of an attack?"

"'Tain't necessary, mum," replied the captain. "He'll do it."

THE IOWA CONVENTION.

June 18 to 24 marked for the Disciples in Iowa, the date of one of the best conventions in their history. Five hundred and fifty delegates were present and royally entertained by the Capitol Hill Church, which is located almost in the shade of Iowa's capitol and on the same block with the State Historical building.

One of the striking and most encouraging features of the convention was the full program. Every one who had been asked to take part was there ready to do his part. This speaks well for future conventions, and for the general interest in the work.

Thursday and Friday were filled with the C. W. B. M. work. Reports showed great gain along all lines. Every mile post set for the year's work was passed, and far more accomplished than the most hopeful had anticipated. Mason City carried off the honors in point of membership with her 284 members, being the largest auxiliary in the world.

C. C. Smith and Miss Virginia Hartley, of the S. C. I., and Mrs. Ireland, a returned missionary from Porto Rico, thrilled our hearts with their reports of the work they have been doing out on the firing lines. Messages were also read from four of our own Iowa missionaries who are linking our lives more closely with the work on the other side.

Friday evening and Saturday were given to the Sunday school and Christian Endeavor work. At 11 o'clock Saturday a painting of Alexander Campbell was presented to the State by the convention. This will hang in the Historical Building with those of the great men to whom the state does honor. The presentation was made by D. R. Dungan, who voiced the sentiments of the 62,000 Disciples of Christ in Iowa, for whom he was speaking, when he said in his own forceful manner: "We honor the name of Alexander Camupbell, but we do not wear it. One is our Master; even Christ and all we are brethren."

Sunday the visiting pastors spoke in the pulpits of the city, and at 3 o'clock a great communion service was held in the city auditorium, when the hearts of 2,000 Disciples were made tender by the simple memorial service established by Him who said, "As oft as ye do this, do it in remembrance of me."

On Monday we listened to great addresses by G. W. Muckley, W. R. Warren, W. T. Moore, A. McLean and J. H. Mohorter on their respective lines of work. In the afternoon, problems that perplex the churches were discussed by local pastors.

Tuesday was filled with reports of the various departments of the work over the state and discussions of the same. The report shows the following:

Total number of churches in State, 446; churches having full time preaching, 164; churches having half time preaching, 160; churches having fourth time preaching, 27; churches have occasional preaching, 10; churches having no preaching, 85.

B. S. Denney was re-elected State Secretary.

Wednesday was taken up by the Ministerial Association, Burris A. Jenkins, of Kansas City, being the chief speaker.

IRVING E. WADE.

MINNESOTA STATE CONVENTION.

Baxter Waters.

The Disciples of Minnesota met in convention with the brethren at Winona, June 15-18. There were 70 delegates present. The interest was good, the local attendance good. The reports showed a fair increase in growth throughout the state. Last year we reported a net increase of 145; this year 303. Last year there were 216 baptisms and 155 received otherwise, or a total of 371. This year we report 311 baptisms and 222 received otherwise, or a total of 531 (Secretary's report). This work was done without a state evangelist.

The churches leading in growth were Fairmont, Mankato, the Twin City churches and Redwood Falls.

The program of the convention furnished some splendid features. We had Bros. McLean and Muckley and Mrs. Garst, who brought us stirring messages and great blessings.

The opening address was by Bro. B. V. Black, the popular pastor at Mankato, on the work of the young people.

Bible studies on the "Teachings of Jesus" were given each morning by A. D. Harmon, P. J. Rice and Baxter Waters.

Bro. F. J. Dow presented the work of teacher training, and Miss Ada L. Forster spoke effectively on Sunday work, also Mrs. W. D. Ham on the Primary Department.

The most interesting session was the one on Christian union looking to closer affiliations between the Baptists and the Disciples in Minnesota.

Dr. R. M. West of St. Paul and A. D. Harmon each spoke. The session was a live, spirited and there was a deep earnestness. The addresses were marked by candor, charity and deep appreciation of "the things of others." Resolutions were passed to the effect that in the future we avoid duplications, that where it is practicable we have one church instead of two, "that in places where one body has a church and the other has none, each encourage unaffiliated members to unite with the local church with the full understanding that they have a right to hold individual judgment regarding matters of opinion and practice wherein the two bodies may seem to differ."

Mutual acquaintance, union services, interchange of pulpits, etc., were encouraged. This movement has taken considerable hold on our state Already there are many signs of fraternity and good fellowship and evidences of a closer union in some quarters.

Brother C. B. Osgood of Winona was elected by the State Board as the superintendent of missions in the state for the coming year to begin September 1. Brother Osgood is a splendid man, an earnest worker with large sympathies and we are confident if he accepts he will be a useful man in this work.

Julius Stone of Wisconsin, famed for his "unity work" among the Scandinavians, was present and lent his word of cheer. Negotiations were opened between him and our State Board to secure him to open a mission in Minneapolis.

B. G. Brown of Medalia is one of our successful preachers, also C. W. Mortz, located at Rochester, and Brother R. Dobson is our latest importation from England, a splendid man.

The next convention goes to Redwood Falls.

Duluth, Minn.

SAN FRANCISCO'S GREATEST MEETING.

June 21 we closed the Yeuell meeting at the West Side Church. It continued 36 days, and 205 persons responded to the invitation. A few of these may not identify with our congregation—perhaps not with any of the churches. A number came by letter, statement, or reclamation—many of them from other bodies. But the great majority were by confession and baptism. Not a dozen of the 205 were under 16 years of age, even fewer between 16 and 20. Four-fifths of the entire number were full-grown men and women, and the men were in the majority. A number of both sexes were people over 45 years of age, a few ever over 60.

As nearly as we can estimate, our resident membership has been increased 60 per cent, and the real working forces of the

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church doubled in number. The growth of pastor and people in faith and love, in wisdom and zeal, none can measure. Two things, however, are plain facts Before the meeting it was impossible to make any large part of the church confidently expect even half as great a meeting; now they unanimously declare that we can do all things through Christ, who strengthens us.

Our time was brief for preparation, but events proclaim the wisdom and thoroughness of that which we made. While due regard was had to local conditions, our chief concern was to prepare the field for the special reapers we had called to leadership. Yeuell and I had never met, but each knew the other through correspondence and careful investigation. In him I was in nowise mistaken except that he is a brainier, broader, better preacher, and a more earnest, fearless, consecrated man than I even thought him to be.

Without disparagement of others, let me say that we chose the one evangelist among us that we believed was the man for the time and place. Now we know that we had God's own leading.

I desire to say three things about Herbert Yeuell: *As a preacher* of the gospel of Christ, to saint and sinner, of whatever kind or character, I do not know his superior. In wonderful degree he combines reason and imagination, culture and simplicity, humor and pathos. His grasp of situation, his knowledge of human nature. his faith in his message, his ability and willingness to adapt himself to the occasion, make him successful any where and practically irresistible in conditions at all congenial.

As a lecturer, he is splendidly equipped through travel, reading and magnificent stereopiticon slides, and his lectures all entertain, instruct and lead to God. "The Making of an American" and "Quo Vadis" were especially fine, but in the minds of all "Ben Hur" stands supreme. This lecture was given to a great audience the night before the meeting closed; and of the 45 who came forward the next day, 35 adults at the last service, many were doubtless largely influenced by the compelling power of that matchelss story of the friend of the Christ, as Yeuell so graphically and beautifully depicts it in speech and illustration.

As a man, his character and conduct are unexceptionable. Never have I seen a rare power and real humility, compelling confidence and sincere modesty, more happily blended. Our personal relations from the beginning were intimate, our conversation frank, our understanding cordial. In public and private, before my people and the general community, he upheld me and my work, the church and its officers, and to the end of life he will credit us with a larger share in the success of the meeting than our most loyal friends would claim.

The West Side Church, our plea in the Bay Cities and on the Pacific Coast, and the cause of Christ in general have received an uplift and a stimulus that eternity must reveal.

Ralph Boileau is a capable leader and soloist, and a worthy assistant of Herbert Yeuell. He sang his own sweet, cheerful, Christian spirit of sacrificial service into every heart. The character of our church music and the lives of our singers especially must always be brighter and better for his work among us.

Mrs. Yeuell was with her husband in San Francisco, and she was with him in body and mind and spirit. Her rare assistance to him directly and her powerful personal work added immeasurably to the forces that combined to give us victory.

We are already planning to have them back again in two years, when we will pray and work for two thousand souls in two months.

Yeuell was a strange and unknown name in this great western metropolis a few weeks ago; to-day and forever it stands in San Francisco for magnetic personality and powerful preaching, for virile Christianity and Christian manliness, for faith unwavering, courage invincible, and certain triumph. ROBERT LORD CAVE.

San Francisco, June 22, 1908.

Unanimously and heartily endorsed by the Board of Officers.

JUDGE E. B. BRIDGFORD,
DR. R. L. RIGDON, Elder.
Chairman Board of Deacons.

A WIDE-AWAKE C. E. SOCIETY.

Sunday, June 21, the Christian Endeavor Society of the First Christian Church, Fort Smith, Ark., had charge of the morning service, and rendered the "Inland Empire Day" program as prepared by Bro. H. A. Denton, Young People's Secretary, Cincinnati.

Mr. G. D. Serrill, chairman of the Missionary committee, presided in the absence of a pastor, Harley I. Croyle, President of the Arkansas Christian Endeavor Union (a member of this church) presented the matter of "Living Link" to the congregation, and in a few minutes more than three hundred dollars was raised for home missions, placing the Fort Smith church on the list of "Living Link" churches.

A. N. Lindsey, Clinton, Mo., has been called by the Fort Smith church, and will take up his duties as pastor September 1. Prof. Kirk, of Drake University, will supply during the summer.

The C. E. Society of this church also holds first place in Arkansas in the matter of the Christian Endeavor Memorial building, having contributed $150 towards that enterprise.

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The Christian Century, Chicago

EDITORIAL NOTE.

(Continued from page 14.)

trayals of trust everywhere: if we find a sadly prevalent disposition among us to turn from the highway of honorable industry into shorter cross roads leading to irresponsible and worthless ease; if we find that widespread wastefulness and extravagance have discredited the wholesome frugality which was once the pride of Americanism, we should recall Washington's admonition that harmony, industry and frugality are 'essential pillars of public felicity' and forthwith endeavor to change our course."

WHAT SHALL WE DO?

(Continued from page 7.)

idea of the unity of all Christians. The conditions of strife and expressions of malice that obtained in the religious world need not here be described. But here and there, and continually multiplying in number, were men and women who felt that the church was greatly handicapped and hindered by these conditions.

As the number of societies multiplied, by their common organization and purpose they were called together. Soon there came into the vocabulary of the religious world a new word: interdenominational. This society was giving expression to the longing in the hearts of many for closer fellowship. It was caught by the idea and carried by it. It caught the idea and carried it. And much of the activity of these early days was wholly dependent upon this one thought. We have not time to follow the development of this spirit, showing itself in various lines of Christian activity in local communities, and probably reaching its climax of convention expression in the Fourteenth International Convention at Boston in 1895, when nearly fifty thousand delegates were present.

But about this time begins to dawn a consciousness which has taken some of the life and enthusiasm from the movement, at least, in America. Many had found in these conventions and in the fellowship of the local work the full answer to Christ's prayer for union. They had gone forth in joy to bring in the sheaves. But now, they begin to learn, and that consciousness has increased each year, that the Christian Endeavor movement was inadequate to the monumental task of uniting the religious world. It had simply furnished a vehicle of expression for the idea ot union but had not furnished a basis for that union.

Now what of the future, if this strong incentive has lost much of its force? Shall we turn completely away from this idea and look for another and attempt to ride it to greater accomplishments? I hardlly think this is possible. While the Christian Endeavor organization has proven very elastic, yet the general lines of work and methods of procedure have become fixed. They could not be changed without destroying the organization itself.

This fellowship between the religious bodies must continue (some one has called it the courtship), until there is an actual, vital union. Hitherto this idea has carried the society, henceforth the society must carry the idea. It was given over, not by the young people themselves, but by the leaders who had been philosophizing about the matter and had found it inadequate. But young people do not philosophize. They are ready to realize, to work together, to be useful in this way, and stop not to ask how fundamental and enduring shall be their work. Let us make more of this line of activity than has been made of it in the last few years, for is not the most fundamental thing, after all, the desire for union, since it must be present before any proposed basis of union will receive consideration?

Indianapolis, Ind.

Danville, Illinois, June 29, 1908. Seventy-seven converts yesterday. Closed with 1,005. Pastors Ainsworth, Jones, Scott and George Smith continue meeting in their separate churches three days this week. Tabernacle seated 3,000. Ull om, Van Camp and myself enjoyed this grand fellowship with these workers. Great blessings followed.

Charles Reign Scoville.

BETHANY COLLEGE COMMENCEMENT.

The Sixty-sevenh Annual Commencement of Bethan College will be held June 7-11. The baccalaureate sermon will be preached Lord's Day morning in the old Bethany Church by W. R. Warren, our National Centennial secretary, an alumnus of the college. The annual sermon will be preached in the evening by President Thomas E. Cranblet. On Monday evening the annual contest between the Ameriacn and Neotrophian Literary Societies will be held. Tuesday evening, from 7:30 to 10, President and Mrs. Cramblet will give a reception to the trustees, graduating class, students and visitors. This reception will be held at Pendleton Heights, the home of the president. Wednesday, at 2:30 in the afternoon, class day exercises will be conducted by the senior class, under the trees of the college campus. At 4 p m., there will bea baseball game between Mount Union College and Bethany. At 8 p. m. a concert will be given by the department of music under charge of Prof. J. Moos. Thursday, June 11, will be commencemnt day proper. The exercises will be held in the new Carnegie Library auditorium, which has a seating capacit of about eight hundred. At the commencement exercises, in addition to the salutatory and valedictory, there will be six orations, delivered by members of the senior class, slected by the faculty. The commencement address will be delivered by Col. Samuel Harden Church, secrtaary of the Pennsylvania lines, and secretary of

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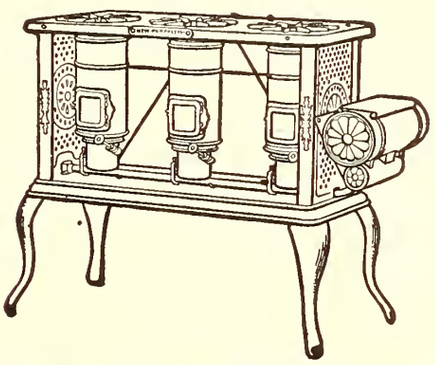

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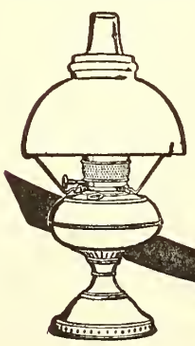

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the Carnegie Institute, Pittsburg, Pa. Mr. Church is a grandson of Walter Scott, one of our pioneers, and is a commanding figure in the intellectual life of Pittsburg. At 1 p. m., the alumni banquet will be held in Phillips' Hall. To this banquet all former students, whether graduates or not, are cordially invited. At 4 p. m., the annual game of base ball between the college tean and a team chosen from the alumni will be played. At 8 p. m. the annual exhibitio nof the Adelphian Literary Society wil be held. Visitors to Bethany at this commencement will enjoy the novelty of a ride from Wellsburg to Bethany over the new trolley line just now being completed. There is every guarantee hat the line will be in operation by the first of June. The fare from Wellsburg to Bethany will be 20 cents. This new trolley line connects us with troley lines at Wellsburg for Wheeling, Steubenville ,and other cities and towns along the Ohio valley. The new arnnegie library has been completed since last commencement and it is pronounced by competent critics to be a model of beauty and convenience. The present senior class of Eethany numbers twenty-five, in all departments, and it is confessedly one of Bethanys most promising classes. The past year has been a successful one at Bethany The work done in the class rooms has been of a hgh order. The college has bade substantial progress in every direction The outlook for the coming session is unusually bright. We have never had such a demand for houses in Bethany as at the present time. More rooms have been engaged by students for next year than at any other time in Bethany's history.

During the session jsut closed. eighty-seven young men and women have been enrolled as students in the Ministerial Department. Of this number, ten are in our present graduating class. The missionary spirit has been pronounced during the year. Bethany boasts the largest Volunteer Bission Band of any of the colleges of the brotherhood. One of our young men, Mr. Chas. P. Hedges, has been appointed missionary to Bolengi, Africa, and will sail in October. Our mission band has conducted several successful foreign missionary rallies in nearby churches during the year.

THOMAS E. CRAMBLET.

IN THE STUDY.

(Continued from page 6.)

sage on his memorandum tablet, and tried to bring his mind to bear once more upon the music of the angel choir. For fifteen blissful minutes he worked like a man inspired, and then discovered that the baby was sitting on the hearth, ecstatically rubbing ashes in his curly hair. With the baby under one arm he answered the 'phone again, and promised the superintendent of the High School that he would give a lecture to young men in the Lyceum Course next winter. Holding the baby firmly, he arranged the date and settled the terms; then he rang off, and proceeded to give a special lecture to the young man of his own family.

This done, he decided to leave the section of his sermon about celestial music, and take up the references to those who had passed away since the organization of the parish. This was to be a very touching tribute, and he let the baby take his box of paper clips to play with meantime. He had just begun the eulogy of a former vestryman when Mrs. Barrows entered, exclaiming:

"Oh, Robert, what do you think! Mr. Graves is going to give up the St. Andrew's Brotherhood! He says he can't possibly stand it any longer to work with that old Mr. Hemper; he spoils everything he tries to do, and bothers him all the time—what has the baby got! Why, Rob Barrows, those are brass wires—one of those would kill the baby if he got it in his throat—why, he has a lot of them in his mouth now! Come with mother, poor baby! And, Rob, do hunt up those Sunday school lesson helps for Mrs. Bates—she's going to stop for them on her way home in half an hour. Baby didn't bother you, did he? Bless his little heart!"

(Exit Mrs. Barrows and the baby.)

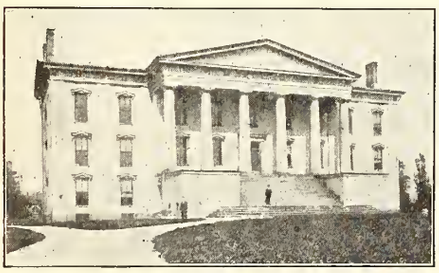
The rector of the Church of the Holy Apostles sighed. He began to understand why the fathers of the early church chose the monastic life. His eye caught the title of a book on his table, "Aids to Meditation." Then he looked at his sermon. He had lain awake two hours the night before, thinking about that sermon, and it was all so clear in his mind when he came up to the study after breakfast!

He closed his eyes and tried to get back into the mood again, and he had almost succeeded when the dinner-bell rang.

"My dear," said the Rev. Robert Barrows tentatively, as he carved the roast, "I am inclined to think that perhaps I might have the vestry room at the church cleaned out so I can write some of my sermons down there."

"I think you would be very unwise to do that," replied his wife, briskly. "The rectory is much more accessible, and people like to know where they can find you at any time."

"That is true," replied the rector of the Church of the Holy Apostles, with a sigh.—*The Living Church.*



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AN IMPORTANT REQUEST.

Dear Brethren:—Won't you please notify me right now of the date of your county convention and the place of gathering? Don't say that Brother So and So will surely do that, you do it. And you will be sure of it. Do it now.

Yours in His name,

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SAME OLD PLACE.

"Where did you go on your honeymoon?"
"Broke."—Judge.

RAIN POOL.

I am too small for winds to mar
My Surface, but I hold a star.

—John B. Tabb.

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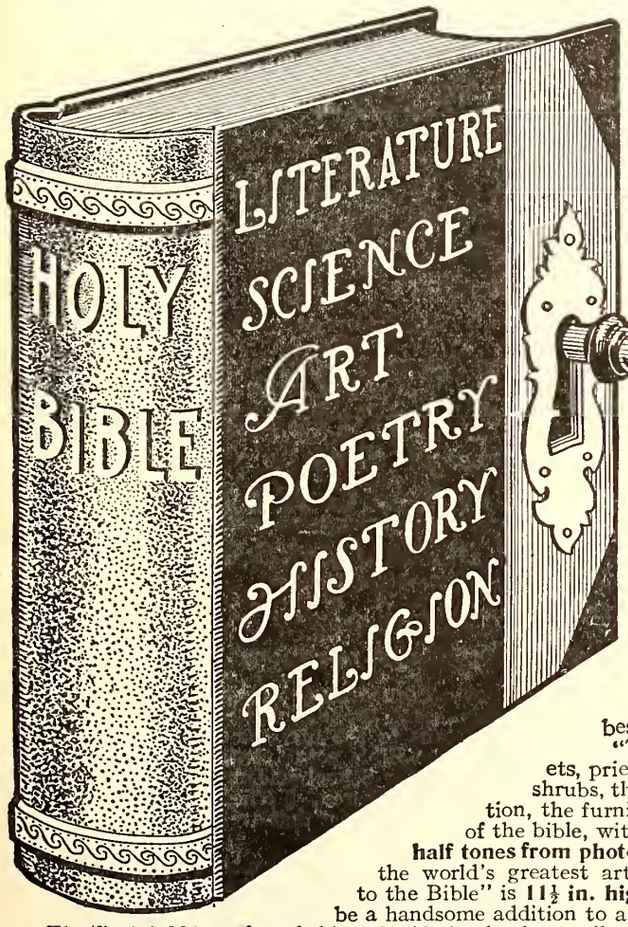

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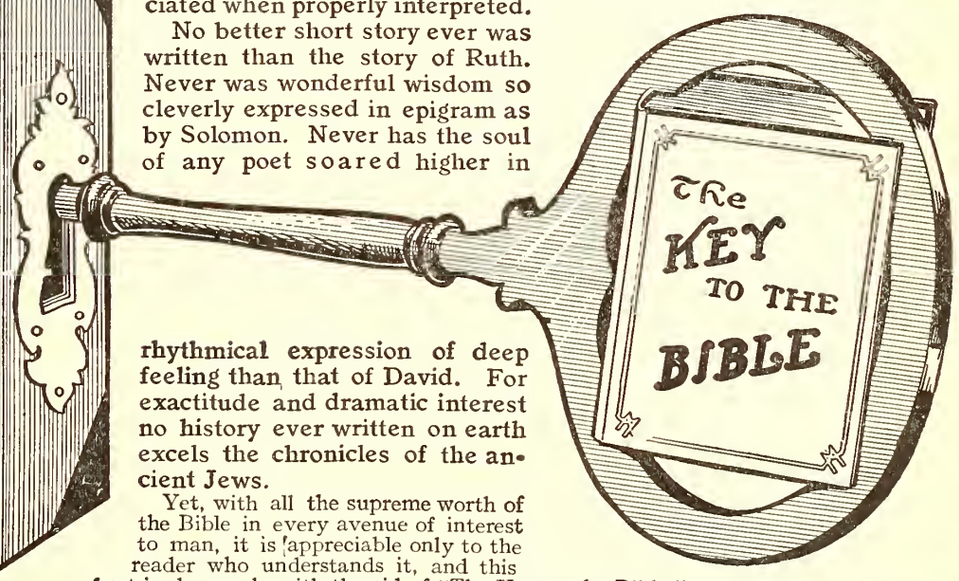

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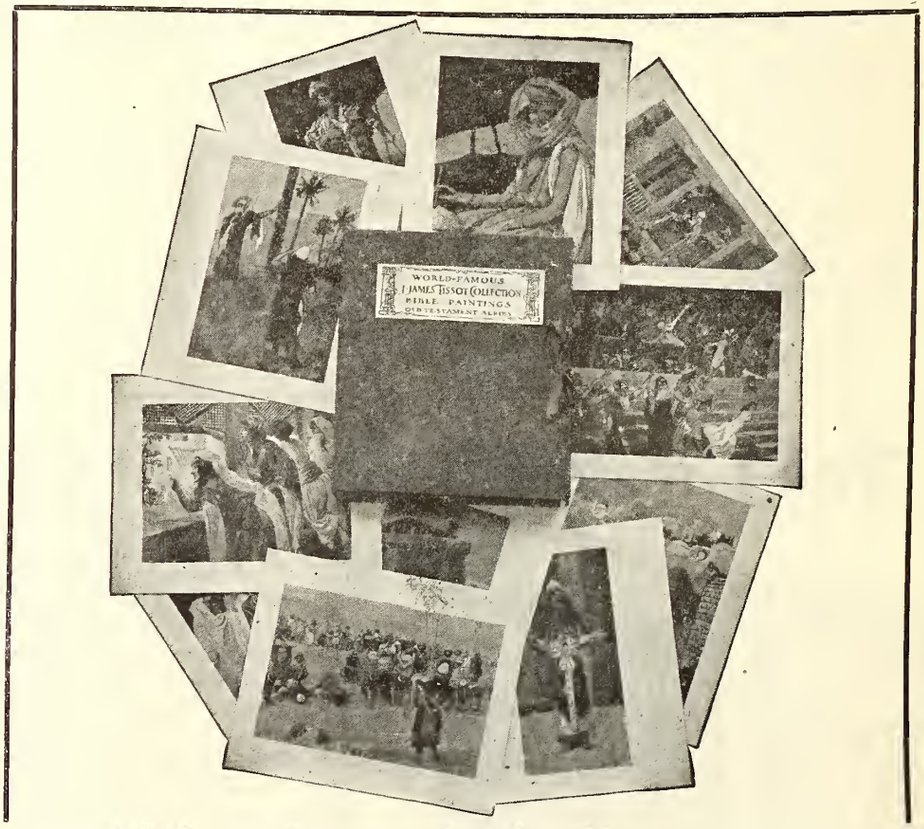

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OL. XXV. JULY 9, 1908 NO. 28

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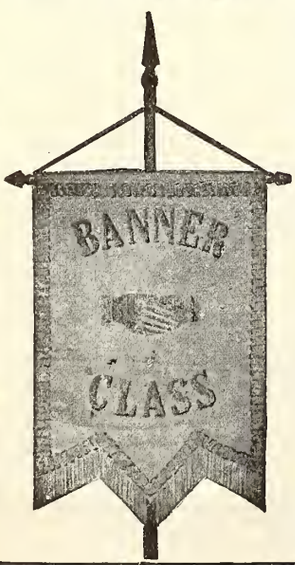

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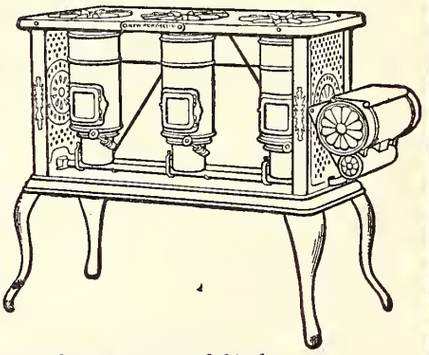

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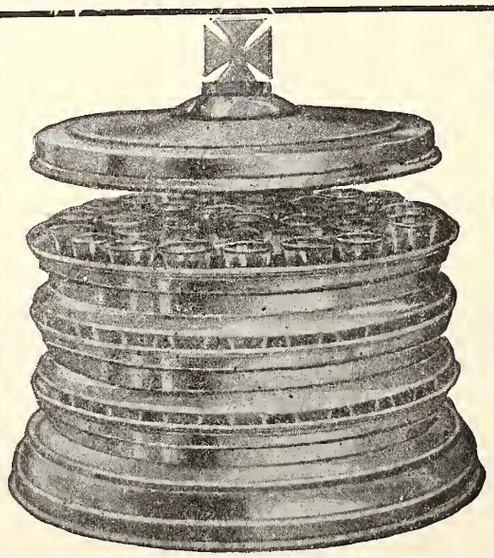

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The Christian Century

Vol. XXV. CHICAGO, ILL., JULY 9, 1908. No. 28.

EDITORIAL

THE THRESHOLD OF MEMPHIS.

The work of the British School of Archæology in Egypt during the past season is of very great importance and interest, and holds out to students of the ancient world the hope that Professor Flinders Petrie is on the threshold of discoveries of tremendous value and fascination. Through the earlier weeks of the winter attention was given to a forgotten city, some miles north of Thebes, the ancient Athribis, whose site has hitherto been placed on the maps in the heart of the Delta. Leaving untouched many matters of technical importance, there are three items whose interest will be recognised at once by the readers of this journal.

The most valuable temple unearthed was found to have been begun by one of the Ptolemies about 60 B. C., and to have been completed during the reign of Hadrian in the early years of the second Christian century. Upon the walls of one of its chambers there are carvings of trees and other objects, illustrative of an expedition to the Ethiopian land of Prent in quest of incense. Incidentally it is shown that the shrine of the tribal god of this barbaric land was fashioned in the form of a circular hut, such as have been inhabited by the negro chiefs of equatorial Africa from that day to this. The anthropomorphic conception, the heavenly abode thus illustrated is not without its interest for the student of comparative religions. Close by, a tomb of the same age, informed by Roman feeling, was found to have upon its ceiling two drawings in colour of the zodiac, the only coloured examples of these astrological devices that have been recovered from the ancient past. The significant feature of these preeious remains of religeous art consists in the representation of the souls of the deceased in the constellation of Orion, and the imagination is arrested by the thought that, in the midst of a people who rested their hopes of the future upon the underworld of shadows, there lived men whose thoughts of immortality soared above the stars.

A vivid chapter in the early Christian story of the Upper Nile Valley is unfolded by the work that Mr. Petrie undertook in the vicinity of the White Monastery, which, if I remember rightly, was first described in modern times by Curzon in his "Visits to the Monasteries in the Levant." The British School has traced the course of this remote community from Constantine to Theodosius, and the foundations of the buildings help the student to understand the manner of development of the basilican church in places far removed from Constantinople, where Egyptian and Greek influences were brought to bear upon the conceptions of these earnest architects.

But the triumphs of the season belong to the three months of enthralling labour bestowed upon the sodden ruins of Memphis, which from the far-off days of Menes was the metropolis of Egypt, until the building of Alexandria made it a mere byway of civilization. It was in the streets of this great city that the Hebrew Joseph held his court, upon the huge edifices which arose within and without its walls that Moses used to gaze in boyish wonder. Thebes, for a time, attracted the wealth and learning of the land to the courts of the Pharaohs who resided upon its banks. But there was never a time when Memphis was of no account, and beneath its sunken mounds there repose the priceless treasures of milleniums of ancient life and commerce. Many a long year, much skill and patience, and a stream of gold, will be needed to restore to the world the knowledge that lies within the bounds of these neglected ruins. But when the work is done the value of it will be incalculable, and the glories of Thebes may be found to pale before the greater splendours of one of the oldest and most absorbing centres of the world's civilization.

For the present the work achieved has been preliminary—a prelude to the more serious enterprises that remain to be achieved. Yet there is surely enough here to whet the appetite. The sacred enclosure of the great god Ptah, who gave its name to Egypt, has been marked out, and it is found to have been a third of a mile long, with a breadth of a quarter of a mile. Within this vast spaee lie the foundations of many temples, such as once aroused the admiration of old Herodotus, and the artistic materials found here and there fully support the enthusiastic epithets which he employed. There are altars and decrees, tablets and symbols, covering the nine dynasties wich preceded the days when the Pharaoh of the Oppression turned his architectural zeal upon the sacred enclosure of Ptah. Among these there are some startling objects of the eighteenth dynasty—a century or two before Moses, in the form of models of ears. These are obviously intended to receive the supplications of the faithful, and they imbue with a new vividness the Mosaic metaphor, "ye have wept in the ears of the Lord."

The prolific nature of the material to be unearthed is shown by an incident which occured within the courtyard of the house in which the explorers have set up their quarters. A stone which formed part of the pavement was disturbed, and was found to be the top of a column, thirteen feet high, standing in its original position upon its own base, thus proving the existence beneath the ground of a building which may be untouched. And all over Memphis there have been found innumerable fragments of objects that testify to the industrial activities which were carried on in the outskirts of the city, as they are to-day around the ancient walls of London.

That Memphis had its foreign quarter, its Soho, we have known from the pages of Herodotus. This quarter has been identified, and within it there have been unearthed a series terra cotta figures, such as your modern Italian pedlar brings out of the purlieus of Hatton-garden. The ancient pedler—would that one could fix his date—offered to his patrons a portrait of the Great King, or of one of his Scythian horsemen, a Syrian nomad, a Greek trader, or a Persian archer. But to us his choicest treasures are his models of Indians from the Panjab and the Indus. It gives a new meaning to the commercial activities of the ancient world thus to be brought face to face with men who came out of the remotest East, in the track of the conquering Alexander. Who shall say that, when they went home again to the land of the Lord Buddha, they did not take with them, not only the hoary mysteries of Isis, but, later on, the new precepts of the Nazarene?

IN BRIEF.

Will our preachers and the elders of our respective churches kindly take notice and prepare for a great contribution on Bethany Day, the third Sunday in September (September 20)? If all our preachers will plan for this occason and preach a sermon on the subject, the Centennial offering for the Endowment Fund of Bethany College will be somewhat worthy of our great brotherhood. Let this matter be discussed in the official board of each church in good time for this offering, and let definite action be taken to push the matter so as to make the offering one of which we will not be ashamed. Meantime let individuals send in their special contributions to the St. Louis Union Trust Company, St. Louis, Mo., or the Mercantile Trust Company, Pittsburg, Pa.

The infinite friendship is the best promise against an eternal separation.—Henry F. Cope.

Christ reveals Himself to all His servants in the measure of their desire after Him.—*Alexander McLaren.*

It becomes us to-day to order our lives as those who, having great things to live for, must live greatly."—*Helen E. Moses.*

Correspondence on the Christian Life

George A. Campbell.

The Correspondent:—

"Perpetual meanings on the troubled sea
Of human thought, and wails from the vexed mind
Of mortal feeling, fill life's wide air."
"Surely all our days are posed away in Thy wrath.
We bring our years to an end with a sigh.
Their "pride is but labor and sorrow."

"The world seems full of sorrow; and sorrow, too, that kills." I have marked a mother's life go out at the death of her son. I have seen the strong man, at the loss of his property, bowed to the earth never to stand erect again. I have seen the lover grieve over the loss of his love till his reason became wild and finally sunk to sullen disorder. I have read of the king "who never smiled again." I have seen friend parted from friend for life by the misunstanding of a moment. While listening to the heartening laughter of a child I have noticed it stricken to the earth never to breathe again. I have seen the good separated from their kind, only to droop and die. "Lover and friend thou hast put far from me." In the morning the youth goes forth for pleasure, upon the lake, and while joking with a companion, he sinks to rise no more. That night there is gloom among his near loved ones. The gloom never lifts. The father says, "My boy has become a man. I shall be proud of him." But the youth forthwith stains his hands in crime; and the father's heart sorely bleeds. In his awful anguish he cries out, "Would that he had never been born." I have passed through the wards of great hopitals till I have felt that all the world is diseased pain. The good are not free. Pain is no respecter of persons. Even the innocent babe is afflicted from its first hour.

Is there meaning in all this pain and sorrow thata has such a universal place in the lives of men? Does God care?

I admit it all. I too have heard the cries of pain and noticed the calloused sorrow that never weeps. This world-burden has entered my own heart. I cannot see a divine meaning in all of it; but I can see God's wisdom in much of it. With Matheson I would sing:

O Joy that seekest me through pain,
I cannot close my heart to thee;
I trace the sunshine through the rain,
And feel the promise not in vain
That morn shall tearless be.

O Cross that litest up my head,
I dare not ask to fly from thee;
I lay in dust life's glories dead,
And from the ground there blossoms red
Life that shall endless be.

That pain and sorrow are often angels that soften and make us brothers of our kind all of us know. If with our present natures, there was in life no sickness or death, and no uncertainty as to what the scroll of time was going to unroll to-morrow, we would seen become brutishly and unhumanly selfish. Call the roll of those who have interpreted for us the deep realities of life and most will tell us that they came to the deep truths of God through the dark and biter waters of affliction. It was a great preacher who, after a long illness, said: "Rather than to have missed the blessings that came to me through my illness, I would willingly have gone on my hands and knees from the Atlantic to the Pacific." Samuel Rutherford's suffering seems small compensation for Rutherford's message of spiritual insight. The Cross is the price of salvation. Long imprisonment has given us many a great book. The darkness must be known in all its density before we can have a "Lead, kindly Light, Amid the Encircling Gloom." "Paradise Lost" precedes "Paradise Regained." The battle first, then victory. The burial, and afterwards the ascension. Happy, if in suffering we shall have faith enough to endure, and afterwards try to make it a useful experience. There ought not to be any blank days in life.

Easy to Exaggerate.

It is easy to exaggerate the darker things of life. The sun shines as I write; the children romp and play on the street. Surely life is keyed to laughter and song about me. There is fullness of joy. Nature also is glad.

"As I lay a-thynkinge, a-thynkinge, a-thynkinge,
Merrie sang the bird as it sat upon the spray."

I am nursing a bruised limb; but it is marvelous how nature is ministering with its healing properties. I shall soon forget about the pain. We remember joy and forget pain. Nature has much balm in Gilead. Health seems to be her goal. Pain is exaggerated. Anesthetics are of recent discovery. But long before we discovered them, nature, after intense pain, lulled the sufferer into unconsciousness and thus stopped his pain. In this we mark a loving provision of the God of nature's laws.

The mental sorrows of life greatly outweigh the bodily pains. But upon these ,too, the universe pours its healing balm. The suicide does not give time a chance. The sorrow which racks and unnerves and seems altogether unendurable is soon assuaged amid the healthful activities of life. Here is a passage from one of Bulwer Lytton's works:

When some one sorrow, that is yet reparable, gets hold of your mind like a monomania—when you think, because Heaven has denied you this or that on which you had set your mind, that all your life must be a blank—oh! then diet yourself well on biography—the biography of good and great men. See how little space one sorrow really makes in life. See scarce a page, perhaps, given to some grief similar to your own; and how triumphantly the life sails on beyond it. You thought the wing was broken! Tut-tut, it was but a brusied feather! See what life leaves behind it when all is done! —a summary of positive facts far out of the region of sorrow and suffering—linking themselves with the being of the world. Yes, biography is the medicine here!

Action, too, is medicine. The action of helpfulness is the best medicine. Sorrow ought to make us increasingly sympathetic. To experience is to understand.

Why Permitted?

As we linger with the cirrespondent's questions of immense sweep, we are carried beyond the pangs of human misery to wonder why a God almighty and all-loving permits pain and sorrow. Man is using all his ingenuity to lessen both. What is God doing? Is he indifferent? None of *us* are. If we could we would banish every cause of the tiniest tear in the world.

"Do I find love so full in my nature, God's ultimate gift
That I doubt his own love can compete with it?"

Because they cannot see that God is actually concerned to lessen suffering many have given up the doctrine of the love of God, and then, of course, God. Dear reader, be not over harsh with them. The problems of life are great. Rather try and show them to the light.

Browning writes: "A whole I planned, life shows but part." We should not be too hasty in forming conclusions from the past. Again, the aim of life according to Christ is not to have us avoid pain, but to make us good. Character is what the universe is striving for. God's likeness is the object of God. This world is yet in the making. Sin and sorrow are marks of its incompleteness. Sorrow must be here as long as sin is here, and sin will continue while man is being trained by the exercise of his free-will. This world is thus imperfect, but the best world for man as he is. "All's love, but all's law." Through pain and darkness man is being made by helping God to bring the world to a greater perfection. As the flood-gates of the divine life are opened and man lets the life of God come into his soul in unstinted measure, sin will be diminished and sorrow and pain will correspondingly decrease.

God is a partaker in this world's sorrow. The Cross belongs, not on Calvary, but in the eternal heart of God. Pain has a place in the fulness of human joy. Vicarious suffering and transforming sorrow always lead to happiness. Pain and sorrow form the pathway between innocence and character towards which God is ever seeking to lead us. Let us seek to beleive, "When thou passest through the waters, I will be with you."

The Cross stands for suffering; but not less for the fullest joy. The greatest joy we know is found in vicarious suffering. My answer falls short of explanation I know full well. Nevertheless is is a hint towards the truth. That which lies between holiness and innocence is pain.

Austin Sta., Chicago.

Student (picking up a Caesar)—"Oh, say, Latin's easy. I wish I had taken it. Look here! (pointing to several passages.) Forty ducks in a row (forte dux in aro); pass us some jam (passus sum jam.)"

Borem—"Hello, old man; what you goin' to do?"

Glumm—"Nothing."

Borem—"How about a walk? I think it would do us both good."

Glumm—"So do I. Good-bye."—Philadelphia Public Ledger.

CHRISTIAN UNION

Errett Gates.

The editor of the Baptist "Standard" of Chicago, in a non-committal article, in the issue of June 20, has pointed out certain problems that have been raised by the union that has resulted in the Memorial Church of Christ of Chicago, with Dr. H. L. Willett as minister. After expressing approval of the motives that led the Memorial Baptist Church into the union he says:

"It seems to us however, first of all, that this union has been pushed through with unnecessary and undue haste."

More time ought to have been taken for discussion "in order to secure greater denominational unity." "The denominational relationship of the two churches, also is not well defined, if it is defined at all." "In such a union of two churches, as far from the thought of each as it may be, there is danger that a new denomination may be born which is both Disciple and Baptist, but neither Disciple nor Baptist." The editor goes on to ask what relationship the pastor of the united church will hold to the Baptist denomination. "Does he become by reason of his office a Baptist, while he still remains Dean of the Disciples Divinity House and editor of the Christian Century? Does he remain a Disciple?" He concludes by saying among other things: "There ought not to be others (unions of Baptist and Christian Churches) until the denomination has spoken with enlightening voice. An independent Baptist church may take such action as it sees fit to take, we all admit, but it also ought to remember its interdependent relations with other Baptist churches."

In response to these objections it ought to be said, first of all, that this union is not anything new under the sun; neither is the question of the union of Baptists and Disciples anything new. It may be new to the thought of the editor of the "Standard," but it is not new to the thought of all Baptists, and it is certainly not to any Disciple. The Baptists and Disciples of Maryland have for several years been officially and publicly considering the matter, and have exchanged fraternal delegates in their state conventions. The Baptist Congress at its last meeting in Baltimore discussed the question: "The Next Steps to effect Organic Union between Baptists and Disciples". The actual unification of the Baptists and Disciples has begun in Northwest Canada. The ministerial associations of the two bodies in Chicago began to discuss the "closer relations between Baptists and Disciples" in March, and in their first joint meeting held the first Monday in April a motion was made and carried by the Baptist ministers advising the unification of the Baptist and Christian churches in Rockford, and assuring the Baptist pastor of Rockford that in case of a union, he would be retained in the fellowship of Baptist ministers in Chicago.

But Baptists and Disciples have been discussing reunion since their unhappy separation in 1827—30. It does not look like hasty consideration of the question in view of these facts. The action was hasty, and fortunately so, as concerned the union of the Memorial Baptist and the First Christian churches. A little longer delay would probably have given objectors to the union on both sides an opportunity to make their protests effective. That often happens to two young people contemplating marriage; sometimes to their future joy, sometimes to their sorrow. Now that the union has been consummated, it behooves both sides to make the best of it; before the union both sides were disposed to make the worst of it.

As to the denominational relationship of the pastor and the united church, the Disciples are quite as much concerned about it as the Baptists. The Disciples would like to know, now, whether Dr. Willett is a Disciple or a Baptist. This question does not seem to bother the members of the united church.

They spoke through their minister at the first service after the union, June 21st, and declared that they were going to maintain full fellowship with the Baptist brotherhood, tnd with all Baptist missionary and benevolent interests; and at the same time have fellowship with the brotherhood of the Disciples with all their organized interests. It depends, now, upon the two brotherhoods whether this church shall have fellowship both ways.

The church believes that it has not departed from any item of faith or practice held essential by either Baptists or Disciples. It has meant to be true to every sacred holding of both bodies. The Disciples have no central authority for determinig the matter; and that seems fortunately true of the Baptists also. There seems to be no other way left than for both brotherhoods to take the Memorial Church of Christ at its own estimate of itself and to respect its well-meant purposes.

Just now, of course, Baptists and Disciples at large are asking themselves the question, which body has been the gainer, and which the loser by this union. It ought to be a sufficient reply to this question, to say that the kingdom of God has lost nothing but has gained the inestimable example of two churches, belonging to separate denominations, willing to put away their differences for Christ's sake, and unite for the advancement of his cause. As a matter of fact neither body has lost anything, but both bodies could afford to lose all they have invested in the union for the sake of the experiment in so noble a cause. If it fail, then we have learned something, and will be wiser the next time. But in the mean time the churches have done something, the best they knew under the guidance of the spirit of God, to heal the wounds in the body of Christ, his Church.

Church Houses--The Key to the Great Cities

B. A. Abbott.

With suitable houses of worship distributed properly in the large cities, it would be a comparatively easy matter to evangelize them. If by no other means, we could do so through the Sunday school. It has often happened that a struggling band of Disciples have seen opportunities pass from them while the city grew more and more and they must sit helpless, because they could not equip themselves with a church house. Church extension is helping to remedy this. It gives the people courage to launch out and helps them to help themselves. It makes the weak strong and the strong stronger. A house of worship gives us a place to collect the people and teach them. It is a schoolhouse for the soul. It may be true that the groves were God's first temples, but there are few groves left, and they are not today the best places of worship. We have left the grove for the house, and we shall not return thither, for we are permanently aligned with that throbbing, creative life that runs through the history of God's people from tabernacle to temple, from temple to synagogue, from synagogue to church, cathedral and chapel, and from earthly houses to the City of the New Jerusalem. The church house also commends the cause to the community in which it exists. It is a confession of faith and hope and love and good works. It is a call to brotherhood and the people of the community feel a proprietorship in it and come to speak of it lovingly as "our church" and then they are half won to the cause iteslf. We speak today of "a church home," and the object of a house is to offer such a home to all who dwell near it. It is a call to permanency and to fellowship and all open minded people are ready to respect it and, many of them, to respond to it by entrusting their own souls to the movement. But we find few people today who are willing to attach themselves to a band of religious nomads.

In this connection we are to remember the marvellous expansion of the great cities in late years. It has introduced a real problem into modern religious life. It has produced the suburb and brought about conditions which threaten the spiritual integrity of thousands of the most effective, and virile people amongst us. City life is being re-organized and the people re-aligned. Activities are classifying themselves into home and resident sections. People are building their homes away from their business places. Frontiers are not alone in the West, the Southwest or the Northwest, but also in all the large cities in America. This has created new conditions of life and offers new obligations and opportunities of

evangelization; but sectarianism, false philosophy of life and counterfeit faiths have complicated the situation and there is no way to solve it except by houses dedicated to the worship of God. We must follow the people with the ministry of the Word, with the baptistry, the Lord's table, and the shepherd's work of the pastor. The next decade is likely to witness immense activity in church building in the suburbs. The Disciples of Christ must not lose their opportunity. This re-arrangement of home silets and reconstruction of modes of life in our cities afford us such an opportunity for reaching the makers of modern civilization as has not come to us since the middle west was new and being settled by the people who had left the old in order to create the new in home, school, field, shop, bank and church. Going amongst them with the simple Word, our pioneers won hundreds of thousands of them to the way which is doubtless the ultimate religion of the New World, nay, of all the world. We got a hearing, we won and we can continue this East and West if we have the way of approach to people with men and houses. In the suburbs of these large cities and in the new country still being opened, we cannot meet the conditions without houses and we cannot build the houses needed excepting by mutual help. The only effective and sane method of meeting this problem will be with money distributed through Church Extension. Thus this board holds in a peculiar way the key to one of the hardest of modern, social, religious problems. Give the Church Extension Board a fund of a million dollars to handle in the same wise way they have been handling the funds already entrusted to them and you will not only see a revival in which thousands are brought to Christ, but you will see multitudes of people who are today controlling the machinery of society gathered in and you will find that we are not only able to hold them, but that we are able to fill their lives with a new enthusiasm and assimiliate them to these new, yet old, old forms of thought which have been rediscovered and are being applied to modern life by our people. This will give new heart to the evangelist, new courage to the pastor, who is always much quicker to see a splendid opportunity than he gets credit for, and to the outsider who wants to build a character, it will form the strongest appeal to attach himself to us. A new era of city evangelization is upon us and the secret of the strategy that will make us masterful formative forces lies in the Church Extension Board.

Baltimore, Md.

Among The New Books

The Master of the Inn. By Robert Herrick. New York. Charles Scribner's Sons, 1908. pp. 84. 50 cents net.

It was a plain brick house, three full stories, with four broad chimneys, and averhanging eaves, in which the events happened. The master was an ex-doctor, who had retired to this remote place among the New England hills, and to him resorted the sick and broken lives of the city to find health and happiness. One of them was the famous head surgeon of St. Jerome's, who found renewal in strange ways at the quiet inn among the hills. Mr. Herrick has told an interesting and wholesome story.

The Last Egyptian. Philadelphia. Edward Stern & Co. 1908. pp. 287. $1.50.

The anonymous author of this story knows his Egypt, and has told a story of adventure and mystery involving the last descendant of an imaginary Egyptian family once influential in the great days long past. The fabulous treasures of a secret cavern under the mountain, the vengeance of a dying woman who had figured in romantic episodes in English society only to be discarded by her English lover, the adventures of the granddaughter of the faithless lover, who is marke for punishment by the youth who inherits the fortune and the feud—these are the materials out of which the story is woven. Incidentally the motive of modern archeological interest is introduced in the person of an English scientist who becomes the means of a happy issue out of all the trouble.

Thoughts for Life's Journey. By George Matheson. New York. A. C. Armstrong & Son. 1908. pp. 286. $1.25.

During many years Dr. Matheson was a frequent contributor to the pages of the Christian World of London. These contributions, which were brief and of a devotional nature, have been gathered, to the number of some fifty, into the present volume. They are especially valuable as aids to private devotion, or as seed thoughts for public service. Each is a comment on some verse of Scripture. "The Hour of God's Call," "The Cleansing of the Temple" and "The Touch of Jesus," the first three topics, will give an idea of the themes selected.

The Doctrine of Modernism and its Refutation. By J. Godrycz. Philadelphia. John Joseph McVey. 1908. pp. 123. 75 cents.

An effort by one of the Roman Catholic clergy of the diocese of Philadelphia to defend the recent papal encyclical against what the defenders of mediaevalism choose to call the doctrine of Modernism. The book discussies the relations of science and faith, church and state, and church and dogma and charges the modern spirit with all the sins of the age. It bears the imprimatur of the archbishop of Philadelphia.

The Story of the Revised New Testament, American Standard Edition. By Matthew Brown Riddle...Philadelphia. The Sunday School Times Company. pp. 89. 75 cents.

Professor Riddle was one of the American committee which co-operated in the preparation of the Revised Version, issued in 1881-1885 in Europe and America. He has told in concise form the story of the plan and preparation of the American Standard Bible. In so doing he has touched lightly but sufficiently on the unhappy controversy which arose over the publication of the so-called "American Revised Bible" by the University Presses of Oxford and Cambridge in 1898, using the appendix material of the English edition, published fourteen years earlier. The distinctive features of the American Revised New Testament are pointed out in a closing chapter.

Three Weeks in Holland and Belgium. By John U. Higinbotham, Chicago. The Reilly & Britton Company. 1908. $1.50.

Everybody must go to Europe in this warm and leisurely summer season. Those who can spare the time and money go by ship. Those who cannot must travel by some simpler and less expensive conveyance. Such a book as this not only carries you on a charming journey to the Low Countries, but provides you with all jolly and well-informed company all the way. If you are really going to make the trip, it will be a splendid guide book, with its excellent information about hotels, time schedules and conveyances. The tour includes all the places of interest in the two charming lands named. The illustrations are admirable, well chosen for the purposes of the book.

"THE GRANDEST THING."

What is the grandest thing of all?
The work that awaits each day,
The work that calls us on every hand
Is the work that for us is truly grand,
And the love of work is our pay.

What is the highest life of all?
'Tis living day by day
True to ourselves and true to the right;
Standing for truth from dawn till night;
And the love of truth is our pay.

What is the grandest thing of all?
Is it winning heaven some day?
No, and a thousand times say no;
'Tis making this old world thrill and glow
With the light of love, till each shall know
Something of heaven here below,
And God's "Well done," for our pay.

—Jean Blewett.

Civil Service Examiner (very sternly to Erastus Smith colored, who aspired to the office of mail carrier)—"How far is it from the earth to the moon."

Erastus (in terror)—"O, boss! ef yo's gwine to put me on dat route I don't want de job."

"Mr. Brown is outside," said the new office boy. "Shall I show him in?"

"Not on your life," exclaimed the junior partner. "I owe him $10."

"Show him in," calmly said the senior member of the firm. "He owes me $25."

—Chicago News.

Teacher Training Course

Lesson VIII.—The Prophetic Histories of the Old Testament.

Herbert L. Willett.

The prophets were preachers of righteousness who made use, among other things, of the past experiences of the patriarchs and the nation in enforcing the will of God. Their narratives of the religious history of the people were gradually reduced to writing and formed two documents, which are among the important sources used by the compilers of the Old Testament books from Genesis to Joshua. The first of these was a narrative written in the Kingdom of Judah, and making use of the name "Jehovah" or "Jahveh" as the name of God. The other was produced in the northern kingdom, and uses the name "Elohim" (God) for deity. The dates of these document may be placed in the ninth and eighth centuries B. C. respectively. They appear, sometimes separated and sometimes combined, in the books of Genesis, Exodus, Deuteronomy and Joshua.

Following the first six books of the Old Testament, usually called the Hexateuch, in which, as noted, the prophetic and priestly historical documents are combined with the laws of Israel, there come the books of Judges, Samuel and Kings. In these the prophetic interest largely predominates. They are concerned not merely to relate the history of the past, but to employ the facts of the nation's experience in enforcing the principles of the national faith upon the people of their age. They reveal the slow growth of the nation into an organized whole, and the limitations under which the teachers of religion were compelled to labor in the early part of the history. The main teaching of these records is that when the people forgot God and disobeyed His will, they were brought by suffering and humiliation to repentence

The first of these books is Judges. It is much older than the books of the Hexateuch, and is the oldest historical book in the Bible. It is composed almost wholly of materials taken from the prophetic documents of Judean and Ephraimite, or northern, origin. There are a few late additions from the priestly annals. Its first chapters tell the story of the slow and painful occupation of the land of Canaan, and later it records the more important acts of the local heroes called "judges," who acted the part of defenders of the different parts of the land in which they lived, against the invading clans from the neighboring regions. The period covered by the Book of Judges extends from the date of Israel's entrance into Canaan (about 1200 B. C.) to the age of Samuel, Saul and David (about 1050 B. C.). The leading names in the book are Othniel, Deborah, Gideon, Jephthah, Samson.

The two books of Samuel were originally one, and were likewise a part of the prophetic history which runs through the books of Kings. As in the case of the works already named, the authorship of the books of Samuel is unknown. The name of Samuel was attached to them because he is the most conspicuous figure in the early part of the narrative. But as his death occurs before the close of I Samuel, it is clear that the name is neither that of the author or the chief hero. The sources from which these books were compiled were cycles of Judean prophetic narrative regarding Saul and David respectively, combined with Ephraimite records of the life and work of Samuel. The chief character is David, and the interest centers in the reproof of sin and the rewards of obedience which his life and that of Israel furnish.

The last half of the once-continuous prophetic history is known as First and Second Kings. These books are compiled from prophetic accounts of the lives of David, Solomon, Elijah and Elisha, temple annals, the cycles of narratives collected about such sanctuaries as Bethel and Gilgal, and the state records of Israel and Judah. The account covers the reign of Solomon from the death of David, the division of the kingdom by the activity of the prophets, and the story of the two kingdoms of Israel and Judah to the downfall of the one in 721 B. C. and of the other in 586 B. C. Large space is given to the prophetic activity in these kingdoms, especially to that of Elijah and Elisha in Israel.

The little Book of Ruth, though much later in its date, is connected with the Book of Judges by its reference to incidents placed in that setting. Its chief value lies in its lesson of devotion and in the genealogoy which links the Moabitess with David the king. Some scholars place its date in the exile period (after 586 B. C.). Others put it later. It was probably one of the stories which gathered about the ancient city of Bethlehem.

The dates at which these various books took their present form cannot be fixed with certainty. The dates of the books of the Hexateuch will be considered in the sections which deal with The Legal Books and The Priestly Histories. The Book of Judges was probably compiled from documents as old as the seventh or eighth century, by a writer who lived after the reformation of Josiah (621 B. C.), the influence of which may be seen in the book. The books of Samuel-Kings, coming down as they do to the beginning of the Exile, must have been compiled during or after that period.

Literature.—Driver, Introduction to the Literature of the Old Testament; McFadyen, Introduction to the Old Testament; Kent, Beginnings of Hebrew History, and Israel's Historical and Biographical Narratives.

Questions.—1. What were the two leading historical documents produced by the prophets? 2. What was the purpose of the historical book which follow the Hexateuch? 3. What is the character of the Book of Judges? 4. How did the Books of Samuel receive that name? 5. How much time do the Books of Kings cover? 6. What are the nature and purpose of the Book of Ruth? 7. What may be said regarding the dates of these books?

THE SALUTATION OF THE DAWN.

Listen to the exhortation of the
Dawn! Look to this day!
For it is life, the very life of life.
In its brief course lie all the
Varieties and realities of your existence;
The bliss of growth,
The glory of action,
The splendor of beauty;
For yesterday is but a dream,
And tomorrow is only a vision,
But today well lived makes
Every yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well therefore to this day!
Such is the salutation of the dawn.
—From the Sanskrit.

The best way to find His way is to do His will.—Henry F. Cope.

BETTER POSITION
And Increased Salary as a Result of Eating Right Food.

There is not only comfort in eating food that nourishes brain and body but sometimes it helps a lot in increasing one's salary.

A Kansas school teacher tells an interesting experience. She says:

"About two years ago I was extremely miserable from a nervousness that had been coming on for some time. Any sudden noise was actually painful to me and my nights were made miserable by horrible nightmare.

"I was losing flesh all the time and at last was obliged to give up the school I was teaching and go home.

"Mother put me to bed and sent for the doctor. I was so nervous the cotton sheets gave me a chill and they put me in woolens. The medicine I took did me no apparent good. Finally, a neighbor suggested that Grape-Nuts might be good for me to eat. I had never heard of this food, but the name sounded good so I decided to try it.

"I began to eat Grape-Nuts, and soon found my reserve energy growing so that in a short time I was filling a better position and drawing a larger salary than I had ever done before.

"As I see little children playing around me and enter into their games I wonder if I am the same teacher of whom, two years ago, the children spoke as 'ugly old thing.'

"Grape-Nut food with cream has become a regular part of my diet, and I have not been sick a day in the past two years." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich., Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The Sunday School--Samuel's Words of Warning *

Herbert L. Willett.

The study of this week follows almost immediately upon the last one. In the Ephramite document of Samuel's prophetic work it comes directly afterward. But in our text, which combines the different sources, there intervenes another account of the manner in which Saul was made king. According to that story, he was ploughing in his field when the messengers arrived at Bibeah, his town with the news that Jabesh-gilead, east of the Jordan, was beseiged by the king of the Ammonites, the people living north of Gilead. In his contemptuous confidence that the city could not be saved from his hand, the Ammonite had granted its people seven days in which to send for help to their brethren on the west of the river.

Relief of Jabesh-Gilead.

When they arrived at Gibeah on their way through the land, there was no offer of help, but only a wail of despair. No one thought of appealing to Saul, for, according to this document, no steps had as yet been taken to make him or anyone else king. When he drove in his cattle at night to the town, where all the farmers of the region lived, he heard the cries of the people over the sad news from their brethren of Jabesh-gilead. Like the Roman Cincinnatus he had no authority to act, but the impulse to help his people came upon him so completely that he took the cattle from the yoke, slew them there, and sent the fragments of their carcasses by messengers throughout the land, with the message, "So shall it be done to the cattle of any man who comes not to war after Samuel and Saul." The response was instant. The relief of Jabesh-gilead was accomplished, and on the strength of the national feeling thus aroused, Saul was made king.

The Main Lesson.

It is not our duty to decide between these various accounts of the election of Saul as to which is the one most in accord with the facts. Probably in various parts of the land the story came to be told in all these ways. But however it was told, it was used to emphasize the relations of the people to God, and the constant insistence, by Samuel and otherwise, upon the danger of forgetfulness of the divine will. In our present study this is once more pointed out to the people by the prophet. He is about to take his leave of them. His sons were not of the quality to follow him, and he was thus thrust out from his place of honor with no hope that any one of his family should follow him in the leadership of Israel. But he has the satisfaction of challenging the nation to name a single time at which he has been in the least selfish in his administration of the position of judge and leader. It was the common vice of officialism in that age as in this, that men rarely administered important trusts of a political nature without yielding more or less to the temptation to profit by their office. It was the constant protest of the great prophets who followed Samuel, such as Amos, Hosea, Isaiah and Micah, that judges and rulers took bribes and wrested right from the poor because they could not pay. Such words make the messages of the prophets sound like modern sermons, for the sins of that day are the sins of our own.

The Sign.

When Samuel had warned the people against the fatal error of self-confidence and wilful neglect of God's will, he wanted to impress them with the seriousness of his words. It was then the hot, dry time of summer, the days of the wheat harvest. No rain is ever expected at such a time in Palestine. He told them that there would presently be a storm, and that such might be regarded by them as a sign from God of the truthfulness of his words. When the clouds rolled up and the storm broke, the assembled people could not fail to be impressed with this manifestation of the divine anger at their sin and the divine commendation upon the long work of Samuel as judge and prophet.

Then they besought him that he would intercede for them with God that the wrath of heaven might not fall upon them. In him alone could they have hope that God would be merciful. Samuel must stand between them, as an intercessor with God. He was the daysman to lay his hand upon them both. In him the people felt safe. So with words of warning and comfort he closed his interview with them. It all depended upon their conduct. If they forgot God they might expect disaster, but if they were obedient, they had nothing to fear. The great truth emphasized by Samuel in all his leadership of the nation and the king was that obedience is the first law of the government of God. "To obey is better than sacrifice, and to hearken than the fat of rams."

M.—A farewell address. 1 Sam. 12:13-25. T.—Samuel's appeal. 1 Sam. 12:1-12. W.—Law of the Lord. Psalm 19:1-14. T.—The fear of the Lord. Deut. 4:5-14. F.—The name of the Lord. Psalm 20:1-9. S.—The people of the Lord. Isaiah 51:1-11. S.—The goodness of the Lord. Rom. 11:22-36.

International Sunday school lesson for July 19, 1908. Samuel Warns Saul and the People, 1 Sam. 12:1-5, 13-25. Golden Text, "Only fear the Lord, and serve him in truth with all your heart: for consider, how great things he hath done for you," 1 Sam. 12:24. Memory Verses, 23, 24.

PROMOTING THE SUMMER SLUMP.

According to the proverb "it is the unexpected that happens," but as a matter of fact it is the expected that happens. The church expects a reaction after the revival, and it comes. The preacher expects most of the people to stay away from prayer meeting, and they refuse to disappoint him. The members go to church expecting a dull sermon, and they get it. At this season of the year preacher, superintendent, teachers and everybody else unite in expecting a summer slump in the Bible school. In most places it has already put in its appearance on schedule time.

Nine times out of ten the only reason for this annual depression in the Bible school is simply this expectation. Only a few of the members are away for vacation at any one time, and most of these can easily be induced to attend the Bible school where they are visiting. Their number can also be more than balanced by an extra attendance of aged persons and invalids who are shut in at other seasons.

The summer is just the time when the largest number of persons can be brought together for any purpose. It is the time of big conventions, both political and religious. It is the time of picnics; social, religious and commercial. Hundreds of Bible schools have demonstrated that it is the best season in which to build up and even double the attendance.

Plan for improvement, talk of growth, expect to increase, enter into a summer contest with a neighboring school, hold an out-of-door session, utilize the interest aroused by your annual picnic, join the seven schools that have reached the Centennial Aim by making their Bible school enrollment twice the church enrollment. "All the church and as many more in the Bible school" is the Centennial Aim. Make it your watchword for the summer of 1908.

W. R. Warren, Centennial Secretary.

THE SCHOOLBOY BRAIN.

One of the most substantial and genuine delights for those of humorous appreciation consists in a study of the answers made by schoolgirls and schoolboys in examination papers. A writer in Harper's Weekly has collected a new batch of these, of which the following specimens are among the most choice:

'Blood consists of two sorts of corkscrews—red corkscrews and white corkscrews."

Asked to explain what a buttress is, one boy replied, "A woman who makes butter."

One pupil defined primate as "the wife of a prime minister."

"Gravity was discovered by Isaac Walton. It is chiefly noticeable in the autumn, when the apples are falling from the trees."

To the question, "What is a limited monarchy?" this answer was returned:

"A limited monarchy is government by a king who, in case of bankruptcy, would not be responsible for the entire national debt. You have the same thing in private life in limited liability companies."

Small Margie while at church heard the choir sing "Rock of Ages, Cleft for Me." Upon her return home she was heard singing, very seriously, "Rock the babies, kept for me."

A clergyman made an unusually long call at the home of a parishioner recently. He talked and talked, until finally little Edna, who was present, whispered, "Mamma, did the preacher forget to bring his 'amen' with him?"

The Prayer Meeting--Mammon

Topic, July 22. Luke 16:9-13; 12:15, 29-31.

Silas Jones.

By a wise use of wealth a man wins favor with God and men. So true is this that many men have greatly influenced public opinion and gained for themselves a short-lived popularity by professing to use their means wisely when in reality they were serving their pride and love of power. For the wisdom of which we now speak is that of the children of light. To them the shrewdness of the bad man is not wisdom. Wisdom in this sense is not possible without goodness. Abraham Lincoln was a wise man. No political trickster can with propriety be called wise. Now how does the truly wise man deal with wealth? First, he gets it in a way that is not injurious to others. He does not grow rich by impoverishing others. Secondly, he can use wealth and he does use it for the general welfare. His pleasures are those of an intelligent man and not those of the drunkard and the glutton. He upholds clean speech and righteous conduct.

Beware of Covetousness.

The sin of covetousness is deadly. The one who cultivates it destroys his mind and conscience. He cannot enjoy what he has. It may be within his power to know more of mountains, lakes, rivers, the blue sky, birds, trees and flowers than the man whose wealth he desires, but he can never reach the full development of his powers if he is covetious. The poor man, therefore, is in a great need of instruction concerning the dangers of riches as the man of wealth. The poor man may be thoroughly unhappy merely because he is thinking of the advantages possessed by another. He may be pleasantly situated, he may have friends that are rich in knowledge and wisdom, and these he may sacrifice to the evil spirit of covetousness.

An Honest Church.

Yes, a church should be honest in financial transactions. If you would know why some men are out of the church and show a disposition to stay where they are, you may be greatly enlightened by inquiring into the financial history of various churches. When coal bills remain unpaid for months, and the bills for light are ignored, the reputation of the church suffers. A church that is so spiritual that its financial obligations are treated as matters of indifference is not a church for this world. Furthermore, a strict regard for fair dealing would put an end to the restaurant business conducted by many churches. Whenever a church goes into any sort of business, it is apt to be unfair to the men who make their living by that business. It capitalizes its spiritual reputation and thereby gathers together good material dollars. Sometimes it does this to the injury of honest merchants.

The Foolish Anxiety.

There is something more than important wealth. A nation must have wealth. It should not despise the study of the laws of wealth. It should hold in honor its teachers of political economy. There is a great service to be performed by men who study soils and plants and teach the people how to make their farms more productive. But it is possible to have the means of living without the ideals that give to life its worth. The necessity of providing for our bodies may cause all thought about the future to concern itself with food and raiment. "For all these things the nations seek—that is, they absorb the attention of men without ideals. The disciple of Jesus is a man of vision. He looks to the redemption of the race from sin and sorrow. He trusts in God for the triumphs of his cause. How foolish, then, of him to be anxious about food and raiment to the extent of losing sight of his real work in the world!

Christian Endeavor--Total Abstinence

Topic, July 19.

R. L. Handley.

An Ounce of Prevention.

The great results in the promotion of total abstinence are to be obtained in the direction of prevention of drinking habits in the next generation. Some good may be accomplished by reform of those who are already addicted to the use of liquor, but results in this direction are necessarily limited. It is easier and more feasible to keep a boy free from drink until he is a man in judgment with regard to such things, than it is to reform him as a man when he has once become intemperate.

Educate the Children.

Education in the matter of the manufacture and sale of liquor and evil results of the liquor habit will promote total abstinence. The boy who knows beforehand the ingredients used in the manufacture of beer, as commonly sold, will hesitate to pour down his throat such a concoction. Children who have had their eyes opened to real conditions which always accompany the open doors of "the poor man's club" will grow into men and women with little sympathy for the beer and whiskey trusts which prey upon the poor. And those who possess the knowledge that, in every form, alcohol is only and always poison and never a food or even a stimulant, will make some attempt to leave on one side contact with a thing so injurious.

In this direction high value must be placed upon the work that has been done and is being done by the W. C. T. U. Their quiet but unceasing efforts to keep children and young people informed and aware have had, and will have, no small part in the victories of the temperance forces.

The text books of the public schools in some states which include a study of the bodily harm of drinking are of much importance, a fact proven by the efforts of liquor interests to prevent, if possible, such methods of education.

The Breweries and Education.

The brewery interests of the country are now engaged in a campaign of education for their own purposes. Their literature is printed in abundance, their arguments are made to sound as sane and reasonable as possible. It will do much toward the promotion of total abstinence if young people are made to see the mercenary hand of the brewer back of newspaper and magazine articles, and the blood money in the purse of men who take to the platform on behalf of the saloon. It will help if the misrepresentations, misstatement of figures, partial reports of statistics, false quotations of eminent men and physicians are all exposed.

Close the Saloon.

Above all else the promotion of the cause of total abstinence will come as the result of closing saloons. And this is a question largely of method. The essential thing is to have them closed. The agency may be found in local option, as in so many states this year. Other means may avail Be no stickler for any method or party, but keep in view the one thing needful—the end of the saloon. As long as the place to sell drinks is tolerated and the place of manufacture is left undisturbed, laws will be overriden, law officers debauched, and men brought to the drinking place by a thousand means of attraction. The closed saloon would prevent nine-tenths and more of the first drinks which lead on to habit.

Saloons are kept open not by the money of drunkards. They are few. They soon die off. The moderate drinker is accountable for the liquor traffic. As long as any idea of conduct lower than that of total abstinence is tolerated, so long must the people endure the blot of an organized liquor trust, the greatest curse of our industrial and economical life.

"Mamma," exclaimed 4-year old Dorothy one day, "'m so full of happiness that I couldn't be happier unless I was bigger."

Harry's father was bald and one day the little fellow said, "Papa, it wouldn't do for you to fall asleep in the desert, would it?"

"Why not," asked the father.

" Cause an ostrich might sit on your head and hatch it out," explained Harry.

"Great thoughts, great purposes attend the young as fragrant flowers do the honey bee."—*Helen E. Moses.*

With The Workers

F. H. Cumming has taken the work at Palmyra, Ill., having removed from Pontiac.

The Third Sunday school, Philadelphia, Pa., apportioned $250, sent an offering of $319.69.

T. A. Abbott dedicated the Goshen Christian Church, near Caiusville, Mo., on June 7. It cost $3,000.

Phil A. Parsons has just closed his work with the church at Plainfield, N. J., and goes to Hamilton, Ill.

Claude C. Jones of the Thirty-fourth Street Church, Washington, has taken charge of the work at New Bern, N. C.

J. L. Darsie of Hiram, Ohio has been recalled to the Fifty-sixth Street Church New York City, to fill the pulpit for a season.

J. L. Greenwell of Seattle, Wash., was asked to deliver the Church Extension address at the Oregon and Western Washington conventions.

The receipts of the Foreign Society for the month of June amounted to $42,035, a loss of $17,808 as compared with the corresponding month one year ago.

For the week ending June 17, 595 Sunday schools sent offerings to the Foreign Society, a gain of twenty schools over the corresponding time one year ago.

J. R. Middleton has been recalled to take charge of the church at Lewis, Kan. He served it as pastor for three years until last fall, when he removed to Garfield.

W. F. Rothenburger, pastor of the Irving Park Church, Chicago, recently held a special patriotic service on Sunday evening in which he spoke on "American Citizenship'.'

Miss Alma Favors, of Lu Cheo Fu, China, visited the Foreign Society in Cincinnati, last week. She is hoping to return to China, Sept. 15. She was forced home on account of sickness.

One hundred eighty-eight individuals sent offerings to the Foreign Society during the month of June, a gain of fifty-two over the corresponding month last year. These offerings amount to $1,429, a gain of $454.

Joseph L. Garvin, minister of the First Church, Seattle, Wash., is conducting a series of prayer meeting studies for his people on the "Cities of Paul." The lectures are arousing much interest in the church.

It is very gratifying to know that, aside from the Methodist Sunday schools in America, the Disciples of Christ give the largest amount for Foreign Missions through the Sunday schools of any religious body.

At the last meeting of the Executive Committee of the Foreign Society, Miss Nellie Grant of Toledo, Ohio, and Miss Sophie E. Burnette of North Carolina, were appointed missionaries. H. E. Eicher of Hiram, Ohio, was assigned to India.

Encouraging reports from Children's Day continue. The Christian Sunday school, San Francisco, raised $70.24; Pomona, Cal., $375; San Diego, Cal., $300; Pacific Avenue, Spokane, Wash., $30; Elwood City, Pa., $20; Howett Street, Peoria, Ill., $110; Rock Island, Ill., $550.

Perry J. Rice of Minneapolis, Minn., will supply the pulpit of the University Place Church, Des Moines, Ia., during July. Mr. Rice was recently honored by receiving the appointment as fraternal delegate from the Minneapolis Ministers' Union, to the Trades and Labor Council of the city.

With the revival of interest in the church at Carthage, Mo., under the ministry of D. W. Moore, has come a determination to replace the present church house with a modern structure. It is planned to build a church costing about $40,000, which would give our congregation the finest building of the kind in that city.

Dr. Royal J. Dye sent the following telegram to the office of the Foreign Society from Seattle, Wash.: "Queen Anne and First Churches become Living-links. Great rejoicing." This means that the new church on Queen Anne hill, Seattle, becomes a Living-link in the Foreign Society. The First Church supported its own missionary last year.

S. S. Lappin, pastor in Stanford, Ill., has been asked to become the office editor of the Christian Standard. We understand that his acceptance of the duties of the editorial chair is conditioned upon the possibility of his release from his pastorate. In the event of the acceptance of his resignation as minister in Stanford, he will take up his work in Cincinnati, Sept. 1.

W. F. Shaw, pastor of the Sheffield Ave. Church of Chicago, says, in a farewell note to the editor: "I am trying to make Nova Scotia for the second and third Sundays of July, where people of my first pastorate entertain me and invite me to their pulpit for those two Sundays in the absence of any settled minister. This is not prospective, but simply vacational and recreational and for the refreshing of old memories and precious associations. I hope to be back for work again the last Sunday in July."

L. E. SELLERS RESIGNS.

At the close of the morning service, June 28, L. E. Sellers presented his resignation as pastor of the Central Church in Terre Haute, Ind. It is his intention to enter the field as an evangelist, September 1, when his labors as pastor will end. In his evangelistic work he will have the assistance of LeRoy St. John as singer. Mr. Sellers has been pastor in Terre Haute for nine years and during all this time the church has shown the excellent results of his energitic and able leadership. The membership has grown from five hundred to twelve hundred. Other churches have been organized in the the city, and the missionary offerings have so increased that the church is now a living-link supporting Alexander Paul in China. By the ministry of Mr. Sellers the church has been brought to the eve of the enterprise of the erection of a modern and commodious building, which is to be one of the best in the city. The pastor will spend his vacation this month in Emporia, Kan., and Colorado Springs.

GREAT PICNIC AT HAVANA, ILLINOIS.

On June 26, Disciples, their families and friends of Central Illinois to the number of more than two thousand gathered at Chautauqua grounds near Havana for the second annual reunion and picnic. The day was ideal, the grounds of 65 acres at their best, and the committees having the affair in

(Continued on next page.)

WIFE WON
Husband Finally Convinced.

Some men are wise enough to try new foods and beverages and then generous enough to give others the benefit of their experience.

A very "conservative" Ills. man, however, let his good wife find out for herself what a blessing Postum is to those who are distressed in many ways, by drinking coffee. The wife writes:

"No slave in chains, it seemed to me, was more helpless than I, a coffee captive. Yet there were innumerable warnings—waking from a troubled sleep with a feeling of suffocation, at times dizzy and out of breath, attacks of palpitation of the heart that frightened me.

"Common sense, reason, and my better judgment told me that coffee drinking was the trouble. At last my nervous system was so disarranged that my physician ordered 'no more coffee.'

"He knew he was right and he knew I knew it, too. I capitulated. Prior to this our family had tried Postum but disliked it, because, as we learned later, it was not made right.

"Determined this time to give Postum a fair trial, I prepared it according to directions on the pkg.—that is, boiled it 15 minutes after boiling commenced, obtaining a dark brown liquid with a rich snappy flavour similar to coffee When cream and sugar were added, it was not only good but delicious.

"Noting its beneficial effects in me the rest of the family adopted it—all except my husband, who would not admit that coffee hurt him. Several weeks elapsed during which I drank Postum two or three times a day, when, to my surprise, my husband said: 'I have decided to drink Postum. Your improvement is so apparent—you have such fine color—that I propose to give credit where credit is due.' And now we are coffee-slaves no longer."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville, in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

eharge covered themselves with glory. Three railroad trains, one each from Peoria, Springfield and Jaeksonville, pulled into Chautauqua station simultaneously, later trains adding to the erowds, and not an idle moment intervened between arrival and their departure about 5:30.

An unusual array of sports, base ball, basket ball, lawn tennis, croquet, etc., on the athletic field occupied the forenoon, while immediately after dinner, the large steel auditorium was filled to overflowing to listen to the splendid program. J. Fred Jones, the genial secretary of Illinois Christian Missionary Society, was Master of Ceremonies, performing his task in the usual "happy go lucky" style. H. H. Peters, Field Secretary of Eureka College, talked for seven or eight minutes on "Our Centennial Aims," delivered his address in characteristic style by the shortest route, and when he arrived at his destination he stopped. President Hieronymous was moderator of a thirty minute drill down contest between classes of Jacksonville and Springfield. Clarence Depew, the "live wire" of Illinois Bible schools, read the questions from Moninger's Book. This was a very interesting and instructive portion of the afternoon's entertainments. Music was furnished by the Havana Chorus, Ladies' Quartette. Peoria Glee Club, Lewiston, Misses Anderson, Springfield, and others. A brilliant reading was given by Miss Kate Clarkson, gold medalist of Jacksonville. Officers for the ensuing year are: President, E. E. Elliott, Peoria: first vice president, F. M. Rogers, Springfield; second vice president, George H. Harney, Jacksonville; third vice president, L. F. Watson, Petersburg; Secretary, O. C. Bolman, Havana. The date and place of 1909 meeting are left to the officers. The day closed with boating and bathing in Quiver Lake and Illinois River, base ball, tug of war, twenty men on a side, races, etc. Fine Eureka college pennants were distributed as prizes in all events. It was voted a great day for Central Illinois, Eureka college, and all the churches and Bible schools participating, and the second successful event insures another and better one the last of June, 1909.

E. E. Elliott.

THE MONTH OF ROSES AND KENTUCKY MISSIONS.

June is not the most favorable month for our work in Kentucky from any point of view. The commencements and Children's Day occupy the thoughts of the young and therefore those who are older are concerned about the same matters. Then it is a busy month on the farms and that hinders both the work of the men and prevents attention to the matter of meeting financial obligations.

William J. Evans, who comes to us from Indiana and most highly commended by E. B. Schofield, has undertaken the work at Lebanon Junction. We hope that he may be able to advance the cause in that difficult field. One added by statement. Indications hopeful.

J. B. Flinchum reports 17 added in Breathitt county and some money raised for church building that is on hand.

D. G. Combs reports seven reclaimed from the world. He has been for most of the month at Hazel Green. So many places are pleading with him to help them that he is restive under regular work.

Three added by J. W. Masters. He gave little time to the field. The sickness and death of his mother forbade that. He is now in Harlan court house seeking to put the finishing touches on the house of worship just built there.

Latonia closed whirlwind campaign and raised about $500.

Five added, three by confession and baptism and two by letter or statement. H. C. Runyon reports work doing well in all departments.

Louis A. Kohler has succeeded J. P. Bornwasser at Bromley and is hopeful.

W. L. Lacy is trying hard to bring up the work in his territory and hopes to be able to make a good report at the annual meeting.

Eight baptisms in Laurel county by H. L. Morgan and two other additions. A mere active campaign will soon be inaugurated by him.

Munfordville has the services of J. K. Reid and he says the work is progressing fairly well.

C. M. Summers suffered the great sorrow of losing the little child just born to them, being only two weeks old at the time of death. He and his wife have the sympathy of their many friends in Jackson, their field of labor.

Bardstown had the services of J. B. Briney for two Sundays in June and matters are about as usual.

Edward B. Richey says the whirlwind campaign for South Louisville debt closes July 12. They will realize about $500 from the effort.

W. J. Cocke held a meeting at Dry Ridge in Grant county. He had eleven additions during the month, four of these by baptism. He is now at Hillsboro, Fleming county, for a meeting. Thomas B. Howe is the preacher there.

Paintsville and the Big Sandy valley are fortunate in having A. Sanders located at the town just named. The secretary was there and the progress being made on house and the work generally is very gratifying. The last improvement is on the house. A Solomon's porch, 10 by 30 feet, is being built in front of the house and a baptistry is put in the porch. You have to go through the baptistry to get into the church, and that is about right. He is also seeking to establish the cause at Louisa, county-seat of Lawrence county. We have there about twenty people—no house.

H. W. Elliott was busy all the month visiting about 12 different places and speaking about twenty times. He was present at several conventions urging the needs of Kentucky missions. Officers were ordained at Quincy, Lewis county, where J. P. Bornwasser has done a splendid work. The receipts for the month amounted to $345.91. This is not enough to meet the obligations of the month. We urge all the friends of the work to bestir themselves that we may go to Hopkinsville with our obligations met. Every church failing to pay the apportionment contributes to a possible defeat, H. W. Elliott, Sec'y.

Sulphur, Ky.

CENTENNIAL CELEBRATIONS IN AUSTRALIA.

On behalf of the churches of Christ throughout the Commonwealth of Australia I am authorized by the Federal Conference, to lay before your readers with your kind assistance, the matter or our proposed centennial celebrations as arranged for April 1909.

Sydney, the capital of the mother state, New South Wales, and home of the first of our churches in Australia, has been selected as the place at which these celebrations will be focussed.

Recognizing as we do the value of the simple and far-reaching statement of Thomas Campbell "where the Bible speaks we

THE TONE OF BELLS.

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speak and where the Bible is silent we are silent" as a means of breaking down the discussions of Christendom and building up scriptural churches, we stretch out our hand to you, our brethren in one common cause. In our time of rejoicing and thanksgiving we wish to strengthen the bonds of Christian kinship, not only throughout Australia, but all with our parents in the far off lands of America and Britain. We admit the fatherhood of the American churches, who have from time to time, sent us sturdy preachers of the gospel, while we owe much to the constant nursing of the faithful ones who came to our shores, bringing with them the strong principles of the churches of the motherland. As a result of this combination, we think, we have in a measure inherited the earnest desire of the mother for the restoration of the old things, together with the father's overwhelming wish for the union of the followers of Jesus Christ.

In this spirit of union we now stand, both geographically and ecclesiastically, between our parents and hold out a hand to each. Perchance in grasping the hand of the one and the other, we may make their hands to touch, thus arousing a thrill of kinship which will cause the circle of comradeship to be completed by the joining of hands across the Atlantic. We trust that even now the dictum, the centenary of whose utterance we are about to commemorate may be applied in all its force to both the internal and external affairs of our churches and achieve a consolidation that will astonish the world.

Within a few weeks of this reaching you, the kinship of our races may be most strikingly emphasized by the visit to our shores of the great American fleet and the ensigns of England, America and Australia interwined in political fellowship. This union of hearts is, however, as nothing compared to the spiritual fellowship that should cement the souls of those who have rallied around the gospel banner of love and have pledged themselves in unquestioning obedience to one common Lord.

It is too soon to give a detailed statement as to the centennial celebrations proposed the purpose of this communication being mainly to enlist your sympathy. We welcome to this land of sunshine any members of your churchs who can spare the time and cost of such a visit. We would release them in good time for your own commemorative convention in September, at which convention you may expect to see some of your fellow workers from Australia.

In the meantime please keep this matter well before you and let us hope that the world-wide fellowship in which we may in God's good providence participate during next year will be a fore taste of the eternal fellowship of heaven.

On behalf of the Federal Conference Committe.

Alan Price, Press Agent.
Hurstville, Sydney.

The story of great deeds accomplished bring our boys the dreams they love.
—*Helen E. Moses.*

TELEGRAM.

Cincinnati, O., July 3rd, 1908.—All indications are that Endeavorers broke all their records in American missions on Inland Empire Day. The campaign is still on unitl September thirtieth. Gather up the fragments and send in your offerings at once. Fort-Smith, Ark., three hundred dollars and will become a living link; Waco, Texas, thirty three dollars; Springfield, Missouri, Central, twenty five; New Boston, Mo., ten; Vermont, Ills., ten; Wilmington, O., ten; Memphis, Tenn., Linden Street, ten; Bethel, Ills., ten; Springfield, Mo., First, ten; Philadelphia, Pa., Third, eleven; Des Moines, Ia., Central, ten; Covington, Ky., First, ten; Hamilton, Ohio, ten; Carthage, Ills., ten; Dallas City, Ills., ten; Elyria, Ohio, ten; Rockville, Ind., ten; Fairfield, Ia., twelve; Beaver, Penn., ten; Springfield, Ills., West-side, fifteen; Wilson, N. C., ten; Osceola, Iowa, ten; St. Louis, Compton, ten; Lancaster, Mo., eleven. This is something like it should be, praise the Lord.

H. A. Denton.

Knowing about Jesus does not have the same effect as knowing Him.—Henry F. Cope.

SLEEP WELL, MY CHILD.

I hear thy voice, dear Lord;
I hear it by the stormy sea,
When winter nights are black and wild,
And when, affright, I call to thee,
It calms my fears and whispers me,
"Sleep well, my child.

I hear thy voice, dear Lord,
Aye, though the singing winds be stilled,
Though hushed the tumult of the deep,
My fainting heart with anguish chilled—
By the assuring tone is thrilled—
"Fear not, and sleep."

I hear thy voice, dear Lord,
In the singing winds, in falling snow,
The curfew chimes, the midnight bell;
"Sleep well, my child," it murmurs low;
"The guardian angels come and go—
O child, sleep well!"

Speak on, speak on, dear Lord!
And when the last dread night is near,
With doubts and fears, and terrors wild,
Oh, let my soul, expiring hear
Only these words of heavenly cheer,
"Sleep well, my child."

—Eugene Field.

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—*Reformed Church Messenger*, Philadelphia.

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The Christian Century, Chicago

EVANGELISTIC.

Wayland, Mich.—Our Sunday school is in fine condition under A. R. Sooy. The Teacher Training Class numbers 14. Our Children's Day offering was $15. The school sends the pastor to Bethany Park, Ind., July 28-August 6. There have been seven additions recently, one by baptism.

E. G. Campbell, Pastor.

Salt Lake City, Utah.—There was one confession in the regular services June 21, Dr. Albert Buxton, pastor, preaching.

New Mexico.—The work in New Mexico is moving steadily forward. I took the oversight of the work at Albuquerque for three months, resulting in sixteen additions, (five baptisms.) W. E. Bryson has been called to minister. I am now at Deming organizing a church.

F. F. Grim, Cor. Sec.

Brenham, Tex.—A young married man made the confession after my Sunday evening sermon; it was very hot last Sunday, but we had very good audiences. I spent the month of May at Lockhart as headquarters. We have a good church there, which ought to do a strong work at that end of the gulf district. There are several towns of importance and population ranging from three to five thousand, where the Christian church is unknown. New Braunfels is a beautiful little town of about three thousand people, almost exclusively German. The Lutheran and Catholic churches have the field almost entirely to themselves, the Baptists being the only people to represent by a small force, the broader Protestantism. A beautiful park, losing nothing by a comparison with any park in Chicago, borders this pretty little city. The great springs, which pour out their pure and sparkling waters at the foot of an extensive, rocky ridge, feast the eye and slack the thirst of the pleasure seekers. The only stain upon this charming picture is the omni-present beer mug in this part of Texas. Prohibition is not found here, and is not wanted; there seems to be a sneaking notion fostered by some people that, while "prohibition does not prohibit," it is just a little safer to keep it out entirely. I noticed a sign over a public hall "Headquarters of Anti-Prohibition Club." Texas has another variety of "antis," who hold on to their money when the missionary offerings are taken and who don't sing when the organ plays New Braunfels is a fairly good foreign missionary field within our own land and this is not the only place in Southern Texas where the American Christian Missionary Society ought to do foreign missionary work at home.

Fraternally yours,

C. G. Brelos.

Polo, Ill.—I begin my first meeting as general evangelist September 3, at Palestine, Ill. Ransom De Loss Brown is the minister there. My time is all taken to January, '09. Prof. E. O. Beyer of Chicago will be with me part of the time. Churches wanting my services should write me here. I will go anywhere to make the terms satisfactory.

F. A. Sword.

Argenta, Ill.—At the close of the evening sermon, June 28, at Argenta, upon the subject of "A Reason of the Hope Within You." by. L. B. Pickerell, a deeply solemn and impressive service was held and Brother D. H. Carrick, who recently came to us from the Congregational church, was ordained to the ministry of the Word. The remarks on this occasion and the solemn charge delivered to Brother Carrick by Elder Pickerill were fittingly appropriate. The whole congregation showed their appreciation and good will and God bless you by coming forward at the close and extending the hand of Christian greeting and fellowship to Brother Carrick. He will preach for the church at Argenta July 5 and at Kenney, Ill., July 12. It is his earnest desire to be regularly employed as soon as a suitable location can be secured. His present address is Argenta, Ill.

Salt Lake City, Utah.—One baptism and five additions otherwise in the regular services, June 28, Dr. Albert Buxton, pastor preaching.

New Orleans, La.—Have had fifteen additions at regular services during the past four weeks; one of whom was a bright and cultured woman who had never seen a Bible until about a year ago; she received kind treatment from us while she read the Bible and came to her own conclusions as to her duty to Christ and man.

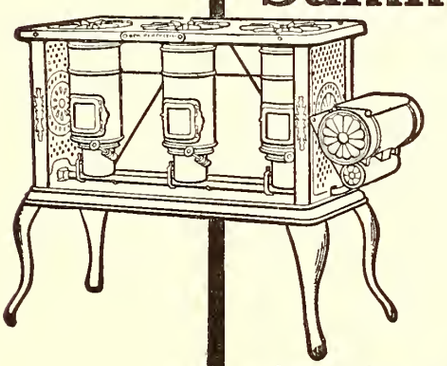
W. M. Taylor.

A CALL TO MINISTERS.

Eight years ago, a call, signed by two men, each of whom has since laid down his work here to take up the larger opportunities beyond this present life, was sent out to the ministers of this country and Canada. The call was one which asked for one sermon a year in the early autumn devoted to setting forth the claims of the Bible upon the time and energies of the Christian. The signers of this call were William Rainey Harper, the founder and leader of the American Institute of Sacred Literature, and John Henry Barrows, then president of the Council of Seventy, its advisory board.

It would be difficult to measure the effect of this call. Its plan of interesting people in the study of the Bible, was so simple, its emphasis of the school year as the legitimate Bible-study year so wise, that numerous organizations, in which Bible-study is a feature, adopted it, and at the

Have You a Summer Stove?



The stifling air of a close kitchen is changed to comfortable coolness by installing a New Perfection Wick Blue Flame Oil Cook-Stove to do the family cooking.

No kitchen furnishing is so convenient as this stove. Gives a working heat at once, and maintains it until turned out—that too, without overheating the room. If you examine the

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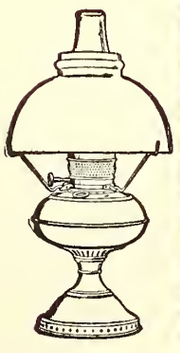
Wick Blue Flame Oil Cook-Stove

you will see why this is so. The heat from the chimney of the "New Perfection" is *concentrated* under the kettle and not dissipated through the room by radiation. Thus it does the work of the coal range without its discomfort. Ask your dealer about this stove—if not with him, write our nearest agency.



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present time the month of September is almost universally recognized as the time for the organization of Bible-study classes and the promotion of educational work along biblical lines in the church, the school, and the home.

The Institute has a record of five thousand sermons preached on this topic, and this number would probably be multiplied many times if all the facts were known. But does this mean that the plan has accomplished its task and the day need be no longer obseved? This question will hardly be answered in the negative if we consider the attitude which the church, and therefore each member of the church, is called upon to take today, toward the world and its needs.

Since it is clear that the live church and the live Christian must find in the facts and teachings of the Bible so great a source of inspiration, the leaders of the church will welcome, and co-operate with, every attempt to lay emphasis upon and direct attention to the study of the Bible. Bible-study Sunday is the expression of such an attempt.

The educational value of the plan may be clearly seen. It emphasizes the obligation of the pastor to his people as the natural director of their study; it gives the publicity which concerted action affords; it arouses good people who habitually and thoughtlessly read the Bible to a realization of their opportunity; it emphasizes the educational activities of the church with its young people; it reassures those whose confidence in the growth of the influence of the Bible is waning; it makes the Bible at least temporarily a topic of popular conversation; it does all this at a time and in such a manner as to put the study of the Bible on at least an equal plane with all the other activities of the church which have their natural beginning in the autumn. Te observe the day entails no difficult conditions; it gives great opportunity. No one denomination profits by it more than another, statistics showing that all alike are benefited.

Some years ago the ministers who registered their names at the headquarters of the Institute as wishing to observe Bible-study Sunday received, in addition to suggestions for the program of the day, certain sermon outlines upon the theme—"Bible-Study and Its Relation to the Christian Life," prepared by several eminent preachers. The Institute will again this year offer to all who register their wish to co-operate a series of outlines by eminent scholars upon the subject of "The Duty of the American Citizen to Know the Bible." It is not expected that any minister will wish to adopt any one of these outlines in toto, but that the group will give the points of view of the differing mind and attitude of the men who have been selected to prepare them. It is expected that they will stimulate those who read them not to slavishly follow, but to reach out into new field of argument and exposition, each one with his own people in mind and his own local conditions to meet, the great object being always to inspire more and more people to read and study the Bible systematically.

Will you co-operate:

1. By pledging yaurself to observe the day?

2. By distributing copies of pledge cards and of the "Call" to ministers whom you may meet between now and September 10.

3. By aiding the Institute in spreading information in regard to the plan as widely as possible.

4. By keeping the day in your own mind and before your people in such a way that you and they will be prepared when the day comes to embrace with enthusiasm the opportunity to enter upon or to continue systematic Bible-study in one way or another.

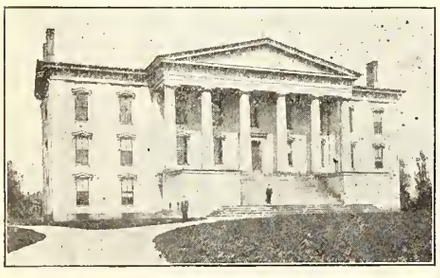
Copies "Call," may be secured from the office of the American Institute of Sacred Literature, Hyde Park, Chicago, Ill., in any quantity for distribution.

LASTING INFLUENCE OF EARLY TEACHING.

The author of Proverbs declares, "Train up a child in the way he should go: and when he is old, he will not depart from it." Such a clear illustration of this truth has recently come under the observation of the writer, that he feels he must give it to others. Besides its illustrative value, the particular incident will be of historical interest.

One of the greatest and most successful of the early pioneer preachers in southern Indiana and in southern Illinois was Morris R. Trimble. He established many churches through this region; notably among them is the First Church in Vincennes, Ind. He was known for his ability as a speaker and for his marked piety. He was a very godly man. After a long and valiant service for the Master, he was called home nearly fifty years ago.

At his death he left a son who was only nine years old. This son, after his father's death, was placed in the care of near relatives. Early in life he united with the church. After he reached mature years he ceased to be in vital touch with the church. Though living in the city, in which his father had founded the Christian Church, for twenty-five years, he never identified himself with the church. He lived outside of the fellowship of the church during those years. To those who knew him, for many years he seemed to have lost all interest in the church which his father loved so much. Such, however, was not the case. Down deep in his heart there was still a smoldering coal that only needed some special crisis to fan it into a flame. Several months ago he was stricken with that dread malady, cancer. When he learned of his true condition, he faced what was before him with great fortitude. Through all of the intense suffering of his sickness he was patient, never murmuring. On the subject of religion he seemed to be very reticent. On Sunday, May 14, he sent for one



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of his life-long friends, one of the honored elders of the Vincennes Church. To him he confided the desire of his heart. It was, that he wanted to come back into the church. He desired to again partake of the blessed communion before he departed from this life. On that very Sunday afternoon the writer, in company with a dozen or more godly men and women, held a sweet communion service with our sick brother. When asked before the company of brethren present if it was his desire to renew his covenant with God and to enter into the fellowship of the church of God, he answered in a firm and clear voice that it was. After this the communion service followed. It was a most gracious service. We were all conscious of the nearness of the spirit of God. The service brought great joy and peace of mind to the restored brother. He was happy in the thought that he was at peace with God and in the fellowship of the church that was dear to his sainted father. Two days later, surrounded by loved ones, he passed triumphantly to his eternal rest. He left this world in the way that his father had started him in many years ago, thus fulfilling the saying of the wise man, "Train up a child in the way he should go, and when he is old, he will not depart from it." Their may be lapses, but the law of cause and effect is not easily set aside. It is almost universally uniform in its operation, whether it be in spiritual or physical forces. WM. OESCHGER.

"Sorry not to have heard your lecture last night," said the loquacious lady. "I know I missed a treat; everybody says it was great!"

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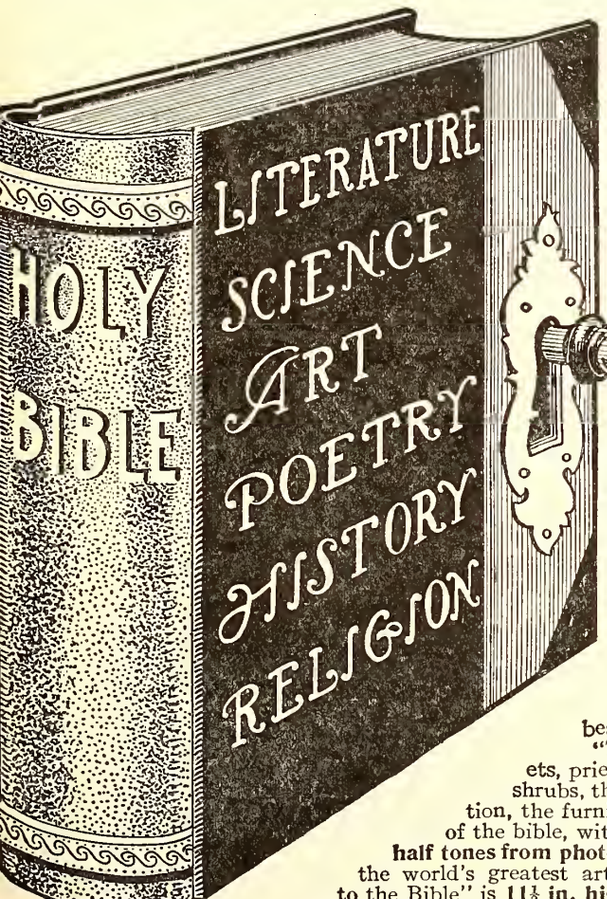

A THOUSAND times you have read that the Bible is an education in itself; this statement has been a favorite of great men for ages. No careful student ever fails in the conviction of its truth. Literature, Science, History, Poetry, Art and Religion, all are found in it at their most supreme heights, yet only to be appreciated when properly interpreted.

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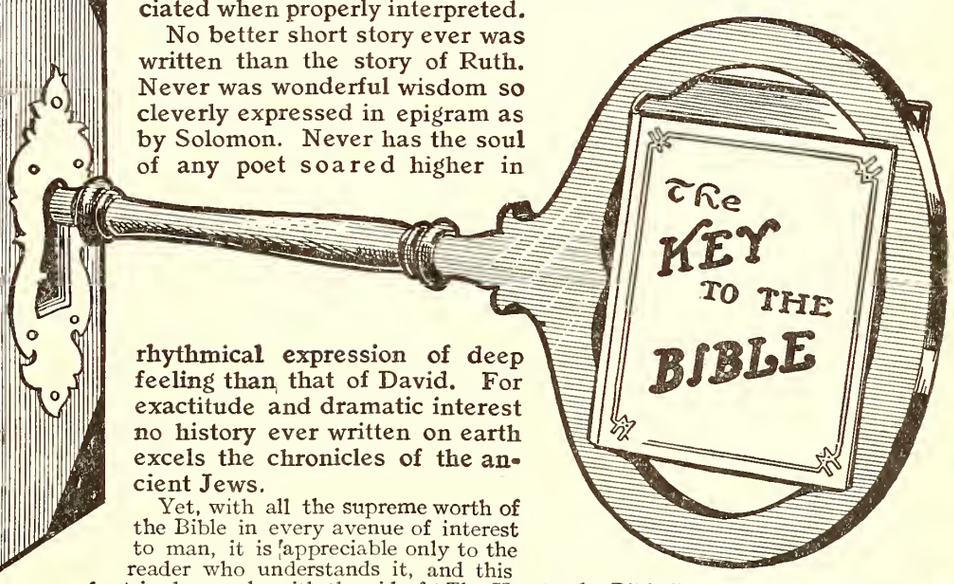

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THE CHRISTIAN CENTURY

WHAT MAKES A MAN GREAT?

By Dr. Samuel V. Cole.

What makes a man great? Is it houses and land?
Is it argosies dropping their wealth at his feet?
Is it multitudes shouting his name in the street?
Is it power of brain? Is it skill of hands?
Is it writing a book? Is it guiding the State?
Nay, nay, none of these can make a man great.

The crystal burns cold with its beautiful fire,
And is what it is; it can never be more;
The acorn, with something wrapped warm at the core,
In quietness says, "To the oak I aspire."
That something in seed and in tree is the same.
What makes a man great is his greatness of aim.

What is greatness of aim? Your purpose to trim
For bringing the world to obey your behest?
Oh, no; it is seeking God's perfect and best,
Making something the same both in you and in him.
Love what he loves, and child of the sod,
Already you share in the greatness of God.

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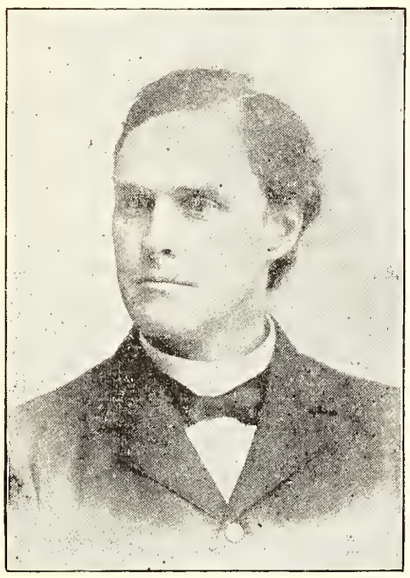

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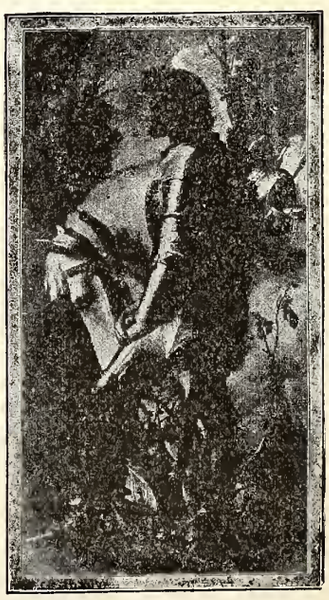

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CHICAGO

The Christian Century

Vol. XXV. CHICAGO, ILL., JULY 16, 1908. No. 29.

EDITORIAL

THE ORIENT IN LONDON.

It is a notable sign of the times that there is being held this year in the world's metropolis an exposition whose purpose it is to register the progress of civilization through the influence of Christian missions. In the great Agricultural Hall are gathered materials illustrating the manners and customs of the different lands in which missions have been carried on. The homes, occupations, education and worship of the various nations are brought to view in a manner never before attempted. The difficulties under which missionary work labors are thus revealed, and the progress of the peoples under Christian leadership is pointed out.

In further illustration of this theme, a series of pageants has been arranged and is given at intervals throughout the progress of the exposition. One scene is from the far north, one from India, one from Africa and one from the South Sea Islands. In each some dramatic episode of mission discovery by Stanley, and his refusal to return to England, since his black people needed him still. These scenes are accompanied by a grand musical performance which is pronounced worthy of its great theme. The exposition was recently opened with an address by Mr. Winston Churchill, the rising statesman of the liberal party.

This is the first time anything has been attempted on this scale in demonstration of the world-wide significance of Christian missions. It is awakening the interest of travelers and public men, and is calling attention to the fact that missions are no longer an experiment but a world enterprise; that they are among the most important facts of the time, and that they are as worthy of public regard as are the inventions and business interests which are usually the chief features of expositions.

It is to be hoped that before the materials of this pageant are dispersed, they may be brought to America and thus opportunity may be given the people on this side of the Atlantic to understand something more of the greatness of the work which the churches are doing to civilize and uplift the world. It is time that travelers and statesmen were understanding that the greatest fact of modern life is not the commercial outreaches of the west toward the east, but the missionary advances which are revolutionizing the orient, and attempting to give to the east af airer interpretation of Christian lands than our commerce has been able to do.

Faults are thick when love is thin.—Welch.

THE SIZE OF BABYLON.

The Oriental of the German Oriental Society on the extensive explorations carried out on the ruins of ancient Babylon, which has just been issued under the editorship of Dr. Friedrich Delitzsch, is a document of more than usual interest.

Perhaps one of the most astonishing discoveries in the field of topographical re the city, and the ascertainment of the true search has been the tracing of the walls of size of the great city. Wonderful descriptions of the size of Babylon have been given, based chiefly on the hearsay evidence of Herodotus, in ancient times, and the theories of the late Dr. Oppert. These writers made the city a vast parallelogram, surrounded by a wall 15 miles long and 100 feet high, with 100 gates, and bisected by the Euphrates. According to them the area was about as large as London and Paris together, or some 40 square miles. All this wild conjecture has been swept away.

The exploration of the walls commenced at the Babil fort, and here was found a wall 25 feet thick, with buttresses every 60 feet. The line of the wall was traced to the southeast angle, until it bends to the west and joins the great quay on the banks of the river. This portion was pierced by only one gate, the gate of Isar, flanked by tall towers decorated with friezes of lions and dragons in encaustic tile work. On the north it was traced to the river bank. The whole enclosure covered an area of a little over one square mile, or roughly that of the old city of London.

In the Kasr or "palace mound were found the remains of two great palaces, one built by Natupalassar, the other by Nebuchadnezzar. Both were most complex in plan, containing hundreds of rooms for the accommodation of retainers, officials in the royal family. The two palaces are separated by a street. The later or new edifice is on the eastern side, and consists of several groups of chambers arranged around quadrangles separated by strong walls and gateways. The largest of these is a royal quadrangle, entered by a double gateway.

On the south side of this square is the northern facade of the royal audience chamber or Selamik. This facade was 40 feet wide, and had been richly decorated with floral designs in enameled brick in yellow, white, blue and black. The audience south side is a deep alcove with a dais in hall measures 60x170 feet and on the front, where the royal throne was placed.

What a historic chamber this is! Here Nebuchadnezzar had sat and received homage on his conquest of Jerusalem. Perhaps in this very chamber Belshazzar's feast was held and the plaster-covered walls had received the terrible message. Here Cyrus the Conqueror was enthroned in June 538 B. C., and, perhaps, in this very chamber Alexander of Macedon held the fatal revels after his overthrow of the empire of the East.

Nebuchadnezzar speaks of richly decorated palaces and temples, but the one prevailing feature of all the buildings was the dull, monotonous brickwork, void of decoration.

MR. JOWETT'S LONG TEXT.

The weather was unfavorable about church-going time on Sunday morning, but J. H. Jowett, when he entered the pulpit at Whitefield's Tabernacle, found a crowded congregation awaiting him. It was a worthy instrument for him to make music upon—an instrument of ten strings, with not a string missing—and he quickly brought it into tune. His theme was Paul's estimate of Jesus Christ, as it is shown in the Epistle to the Colossians. At the very beginning Mr. Jowett gave his reason for taking this very long text. He said: "If I were to repeat my text this morning I should have to repeat the whole of the Epistle to the Colossians. I think it is well that at times we should get away from inspecting the individual flower, however beautiful, and even away from the wonders of the single hedge-row and the glories of the large garden or field, and, ascending some conspicuous height, contemplate and comprehend some commanding landscape. And I think it is well, even in public worship, that we should occasionally get away from the winsomeness of some particular text, and, climbing some available height, survey a wide expanse of Christian truth, such as is unveiled to us in one of the letters of the Apostle Paul, and I do not think that that exercise was ever more necessary than it is today."

Referring to Paul's conception of Jesus Christ as the fountain of all creative force, Mr. Jowett gave a reminiscence of Henry Drummond. "I just laughed aloud," declared Drummond, as he described his feelings among the Alps early one morning. "I heard him say it," added Mr. Jowett, "and I knew why he laughed. He laughed because he felt that the snow robe was simply the white garment of the King, and that through the vesture he could touch his Lord. He felt the strength of the hills, as the Psalmist says; the strength of the hills is his also. That revolutionized nature. That is the teaching of the Apostle Paul. Is that your Christ? Have you as big a Lord as that?"—British Weekly.

The Spirit of Current Religious Journalism

Will F. Shaw.

From a number of our ministers in different States and in Canada the following quotations are given in response to the inquiry, "What of the spirit of current religious journalism?"

"Perhaps one of the marked tendencies of religious journalism is its subordination of the sectarian spirit. I believe that the great religious journals of the country are in harmony with the broad sweep and liberty of Christian thought. Denominational papers are becoming sweeter in spirit and are unquestionably, I think, doing much to promote fraternity and fellowship among all religious bodies. The general tone of religious journalism is improving, both from a literary standpoint and from the standpoint of openness to whatever truth may be given to them."

"I do not feel qualified to speak in any sense confidently, but there has been, to my mind, such an overleaping of effort to be courteous and kindly, forgiving and generous, that there has scarcely been time taken to assert personal conviction. At least such papers as I take seem editorially to fall under this general condemnation. Not that we ought to be less generous or less charitable, but that this alone will not build up a strong Discipleship. What is true of our own people is true likewise of most other religious papers. We are past the day of dogmatism, but we shall never be past the day of vigorous expression of vital truths. The man would be really conspicuous in this present day of religious journalism who would forcefully re-assert the fundamental grounds of Christian faith and do so continuously."

"The Church Press must be divided into three classes—1st—Those entirely devoted to sectarian interests. These have no interest on earth save the interests of their own communion.

"2nd—Denominational papers which are representative of the principles of the people to whom the editor and publishers belong, but at the same time display a deep interest in Christianity and its progress.

"3rd—Undenominational religious papers which promote Christianity by purveying news and literary criticism. Some of the latter very soon, and most of them finally come to be rather literary than religious in character.

"The Church Press, like the pulpit, should guide the thought and movement of the age; and must be ready to suffer if need be for the one great aim of all religious work, namely—the building up of the Kingdom of Christ and the salvation of men. The spirit of both must be to bear witness to the truth, thus most certainly representing the spirit of Christ: 'To this end was I born, and for this purpose came I into the world, that I might bear witness to the truth.'

"If we can keep the Bible in the pulpit and in the religious press, we will have no trouble about keeping it in the public schools and its principles in law and in politics."

"Religious journalism seems to depend upon the journalist: It might be said in a good many quarters to partake too much of 'critical' spirit and not enough of constructive 'irenicon', of practical Christianity. I believe, however, that the tendency now, amongst our journals is toward a more practically helpful message. Commercialism, of course, has much to do with policy."

"Current religious journalism (denominational) needs to be more in touch with the great common interests of the Kingdom and movements of the Church. The dogmatic, sectarian sheet is an anachronism. I would that we might have one great paper represent every religious interest of our humanity."

"The spirit of our papers has improved in the last six months. Permanently? Don't know. The narrowness is more pronounced than ever. The intellectual vigor is conspicuous by its absence. Compared with religious journalism in general, in almost every respect, we are on a low plane."

"The spirit of current religious journalism is in some quarters as worldly and devilish as secular journalism. There are exceptions, of course. Religious journalism cannot be all it ought so long as it must compete and scramble for existence."

"Current religious journalism represents all shades of thought from pseudo-rationalism to anti-everything. Our religious journals must resist the rationalistic tendency and present Christ and the Bible, not as the flowering of all Jewish genius, but as the revelation of God to man and the law of human duty. The Church of Christ is not as some 'religious' journals imply, a mystical, ethereal, intangible aircastle, nor a registering machine to keep life's records, but the Church of the Living God and home for man. Christianity is the genius, not the evolution of all reform."

"The spirit of religious journalism ought to be the Spirit of Christ; that spirit which seeks first of all to be true to the Master and his cause in the world. 'The wisdom that cometh down from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.' Such wisdom in our religious journalism will bear the fruits of righteousness, rather than those of strife and vainglory."

"1st: Tell what the Church is doing. (Acts.)

2nd: Hold up ideals.

3rd: Stimulate and encourage.

4th: *When necessary*—be sure it *is* necessary—after private correspondence or interview, correct evil, apostasy, sin."

The essential spirit of current religious journalism should be:

1. "Free from unwarranted presumptions and assumptions and conceited dogmatism. 2. Loyal to Christian truth presented, if possible, without denominational bias. 3. Steadfast in the exposition and refutation of errors and false claims set forth in the supposed interest of Christian truth. 4. Devotional, so that the hunger of the heart may be met. 5. Without a feeling of bossism or popery. 6. Frank, kind, clean, outspoken, manly."

"It strikes me that the religious journalism of our time should be free from commercialism. The editor should not keep his eye on the mailing list and take his cue from that. It should be enterprising; it should be aimed to cover the world and to give all the news. It should be decidedly Christian. Moreover, it should stand four-square for what we are pleased to call our position. Once more, it should be courteous. That means a good deal."

"There is a demand for the profoundly devotional. Converts in our great meetings need to be fed. The spiritual culture of the redeemed needs emphasis. There is a disposition to spend too much time and space with things than can be counted and tabulated. 'The things not seen are eternal.' Heaven emphasizes the 'leaven.'"

Chicago, Ill.

(To be Continued.)

Be glad when the flowers have faded?
Be glad when the trees are bare?
When the fog lies thick on the field and moors,
And the frost is in the air?
When all around is a desert,
And the clouds obscure the light,
When there are no songs for the darkest days,
No stars for the longest nights?

There are several classes of young men. There are those who do not do all of their duty, there are those who profess to do their duty and there is a third class, far better than the other two, that do their duty and a little more. There are many great pianists, but Paderewski is at the head because he does a little more than the others. There are hundreds of race horses, but it is those who go a few seconds faster than the others that acquire renown. So it is in the sailing of yachts. It is the little more that wins. So it is with young and old men who can do a little more than their duty. No one can cheat a young man out of success in life. Do your duty and a little more, and the future will take care of itself.—Andrew

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Every Christian ought to know what he believes and why he believes it.—Harry G. Hedden.

CHRISTIAN UNION

Errett Gates.

The Disciples and Baptists of Minnesota are discussing the question of closer relations between the two bodies in that State. P. J. Rice has taken a leading part in the movement, as is evidenced by the following report which appeared in the *Baptist Standard*:

A paper of more than passing import was read before the Twin City conference on June 15 by Rev. Perry J. Rice, pastor of the Portland Avenue Church of Christ, Minneapolis. The subject of the paper was "A Plea for Union Between Baptists and Disciples." Mr. Rice made an eloquent appeal in behalf of the closest possible cooperation between the two denominations looking toward ultimate organic union. The members present expressed themselves as delighted with the spirit of the paper and as in accord concerning the desirability of the object advocated, but after considering some of the practical difficulties involved, they agreed that the consummation, however devoutly to be wished, seemed somewhat remote.

The following "resolutions regarding closer affiliations between Baptists and Disciples of Christ in the State of Minnesota" were first drawn up and adopted by the Christian ministers of Minneapolis and St. Paul, and were later adopted by the Disciples of the State at their convention at Winona:

"Recognizing the growing sense of unity quite generally manifest between Baptists and Disciples of Christ, and believing that this sentiment, so in harmony with the spirit and purpose of our Lord, and so essential to the complete evangelization of the world, should be fostered and encouraged in every possible way, therefore we, representatives of the two bodies named, in the State of Minnesota, do hereby propose the following resolutions as indicating a program of possible co-operation and affiliation:

"First—That in the future we avoid the duplication of churches in towns and villages where there is not a manifest need for two churches, and that in locating churches in the larger cities we each have regard for the territory previously occupied by the other body.

"Second—That in places where both bodies are now represented by organized churches, and where it is evident that one could do the work better than two, we encourage their union upon some basis to be mutually agreed upon by the local congregations, in conference with chosen representatives of each state body and that we pledge our hearty support to all such undertakings.

"Third—That in places where one body has a church and the other has none, each encourage unaffiliated members to unite with the local church, with the full understanding that they have the right to hold individual judgments regarding matters of opinion and practice wherein the two bodies may seem to differ.

"Fourth—That we encourage also every movement looking toward the closer mutual acquaintance of the two bodies; by holding union services wherever and whenever expedient; by frequent exchange of pulpits; by fraternal greetings extended through chosen representatives of each body to the general state gatherings of the other body; by open and platform discussion of the questions involved in the union of the two, and by all other means calculated to promote the cause for which our Lord so earnestly prayed."

These "resolutions" are another evidence that Baptists and Disciples have got beyond the stage of discussion of points of agreement and disagreement; both are beginning to recognize the possibility and the duty of taking the first practical steps in the re-union of the two bodies. We most heartily recommend these resolutions as a wise and careful statement of the action that can be taken at once in most states without endangering any interest of either body in an effort to bring Baptists and Disciples together. There are many ministers in both bodies who feel the call of duty to do something in their own time and place to promote closer relations between them, as a condition of ultimate unification. The question of Christian union has come down out of the cloud-land of pious exhortation and far-away vision in these resolutions. The ministers who framed them believe that *something can be done*, and *ought to be done in their own generation* to take away the reproach of a divided church.

The resolution that is likely to raise fears in the minds of the timid is the third. Disciples will at once say, there is a chance for us to lose some members to the Baptists, without any assurance that we will get any in return. But it is a principle which will work both ways. The Baptists might lose members also. Both bodies ought to be satisfied with a scheme that will give each an opportunity to leaven the other. It manifests a lack of confidence in the strength of its peculiar principles and in the loyalty of its members for either body to hesitate to enter into such an arrangement as the mutual exchange of members. That body will permanently lose the most members whose teachings have the weaker hold over the mind. Neither body can afford to make a confession of weakness by showing any hesitation in the acceptance of the third resolution.

This business of fulfilling the pleasure of Christ and responding to the manifest leading of God in seeking to bring together his people, calls for unselfish heroism. There is no place in it for partisan fear or denominational pride. He who comes to the task in the right spirit must forget that he is either a Disciple or a Baptist. The Disciple of Christ who comes to it fearing for the Disciples, wondering what they are going to gain or lose, ldetermined to gain everything and lose nothing for his side, has doomed union to failure in the beginning. There can be no successful prosecution of Christian union without recognition of a *Third Party* to the transaction —his will and pleasure, and the supreme interests of his kingdom.

If it is just two parties, Baptists and Disciples, who are trying to strike a bargain and lose as little as possible, then true union between them is a long way off.

The supreme inquiry should be, not "How will this union affect the Baptists or the Disciples," but, "How will this union affect the salvation of the world and the coming of the kingdom of God?"

Information concerning all matters touching the problem or the movement for Christian union in all the churches should be sent to 5464 Jefferson Ave., Chicago.

"CHU-CHEO"

Dr. E. I. Osgood.

Chu Cheo is a walled city, north of the Yangtse, forty miles west of Nanking and two hundred and fifty miles west of Shanghai. Within its square mile of wall it has twelve thousand people. The missionary district is as large as Connecticut and has a population equal to that of Indiana. It is covered with low mountains, holding in its valleys the humble homes of a self-reliant, steadfast agricultural people. All traveling and itinerating must be done on the backs of horses and donkeys, on foot, or in sedan chairs.

North, west and south it is one hundred miles to the nearest missionary station. Fifteen miles east is a station of the China Inland Mission where dwell our nearest neighbors, a man and his wife and a single lady. Their principles and practices are in harmony with those of our mission. They have a district as large as the state of Delaware. We do not find time to infringe on each other's territory. One hundred missionaries in twenty-three centers, scattered over a territory as large as the state of New York, with four times the population (25,000,000), that is the situation in Anhwui Province and one-tenth of these people are in the Chu Cheo district.

Why do not the Chinese evangelize the Chinese? Well, they are doing it. In the Chu Cheo district we have the finest set of evangelists in the whole mission. Many of the other members of the church willingly go out and speak for Christ in the fifty market towns in the district as they have time but it would take all the time of the entire present church to cover the district. How are they going to live if they spend their time evangelizing? They are existing under oppressive taxation and high rentals with families to support. On an average they live on seventy-five cents worth of food a month and few of them grow rich. They will already compare favorably with the liberality shown in the American churches and they are going to do a great deal more.

The Christian mission has more influence in Chu Cheo than one-half of the American churches in their respective cities. The country is starting modern schools and they have no one to help them but the missionary. Three years ago we started a day-school for children in Chu Cheo and ten young men came and asked to be taught also. Some of them are of the highest literary rank in the district. They are leaders and do not know how to lead. They have thrown their homes open to the missionaries. We can bring Christ to them through this open door if we will.

CENTENNIAL BIBLE SCHOOLS.

Centennial Aim: All the church and as many more in the Bible school.

Impossible as this goal appears, it had been left far behind by the church at Bolengi, Africa, before the aim was announced. Shortly afterward the Tabernacle Church of North Tonawanda, N. Y., where W. C. Bower ministers reported that it had reached the aim. In this Apostolic church it is taken as a matter of course that one who comes into the church will want to be in the school of the church, and so immediately after baptism he is enrolled in the proper department. At the same time he makes a subscription to the current expenses of the church and receives his bunch of weekly envelopes.

In the course of last year's journeys I discovered that Bellefontaine, Ohio, and Santa Barbara, Cal., were up to the mark, and recently at the New York state convention it developed that the Rowland Street Church, Syracuse, and the Third Church, Brooklyn, have reached it. Alexandria, Ind., passed last winter with 509 in the school, while the church numbers only 251. Then came the Fourth Church, Akron, Ohio, and Cameron, W. Va.

Probably there are many others in the Brotherhood that have not reported. We should like to have information at once regarding all such. We know of a number that are nearly up to the standard in spite of their large church membership. It is much easier for the young churches whose members have not become confirmed in indifference to the church's teaching service.

In its simplest terms the aim is to make the Bible school roll twice as large as the church roll. The home department and cradle roll may be counted. Earnest and persistent effort should be made to enlist every church member, and to send him after someone else. It is astonishing how easily this apparently impossible task can be accomplished when we begin to work definitely for it with intelligence, enthusiasm and perseverance.

A great many of our schools should reach this aim before we come up to Pittsburg next year. Some of those that are near by will attend in a body as living exhibits of the great celebration.

W. B. Warren, Centennial Secretary.
Pittsburg, Pa.

A CHALLENGE TO THE CHURCHES.

At a recent convention in the state of Washington, one topic on the program was, "What we owe to missions." In the discussion, it developed that we as Americans or English speaking people owe all of our knowledge to Christ, and consequently our Christian civilization, to the fact that missionaries forded the seas and brought the gospel to our ancestors. Therefore, we owe it to all the nations of the earth, who are still in the condition in which the early missionaries of the cross found our own ancestors to give or send the same gospel to them, which is the very least we can do in fulfilling this obligation.

Our churches are awakening to their responsibility and our most prominent preachers today are those who are alive to world-wide missions, and whose churches have their own Living-Link. Some of our great churches of 1,200-2,000 members have even two representatives, but it has been left to one of our smallest, youngest congregations to pay the debt they owe to missions, and to let their gift be according to their gratitude and love for the Savior of the world.

One year and a half ago sixty members from the First Church in Seattle, organized a mission church at Queen Anne. They met and are still meeting in a well-ventilated tabernacle, rain and sun pouring through the spaces in the unshingled roof. This congregation has grown to 150 active members, now supporting their own pastor and keeping up all regular expenses, without the assistance of the Home Board. They never forget a single offering. It has been their ambition to make their church a Living-Link. Last week a few of the members awoke to their responsibility and, instead of running away from it, availed themselves of every opportunity for hearing more and influencing others to do the same.

As a result on Lord's Day, June 28, at the close of a missionary address, the pastor, J. L. Greenwell, asked how many were willing to sacrifice something to pay their debt to the heathen. They would like to have a new church, a pipe organ, and all those things now considered essential to converting people at home, but they love Christ more than these and as they loved, they gave, that this love might be known in the dark places of the earth, for which the Christ they loved had died. In just a few moments, without excitement, or emotional pleading, more than enough to support their own Living-Link was pledged. There are no rich members in that congregation, but they give as the Lord prospers them and surely the sunshine of His benediction shone down upon that little consecrated band that day through the chinks in the roof, and it was the warmer because of not being chilled by having to pass through steeples and domes and frescoed ceilings. After the service was closed a little boy came confidentially to the pastor, saying he wanted to give one day's support to the missionary. He was only a poor little orphan lad, earning daily his own living. It was the full measure of his love his "five loaves and two fishes," given as of old to the Master Himself. When that little tabernacle is outgrown and a more comfortable meeting place built, this same self-sacrificing consecration, learned in that little first abode, will go with them to the new.

Is not this a challenge to our whole brotherhood? If this little church of 150 joyously supports their own Living-Link, can a church of 300 be content to do no more? And what of our strong churches of 600 and 1,000? Never again can ever the small churches hide themselves under the poor excuse of inability. Freely ye have received, freely give, and let it be measured only by your love and gratitude to your Lord and Master, who has committed unto you His trust as He in parting said, "Go ye into all the world."

Mrs. R. J. Dye.

THE TRANSFORMATION OF AN ANARCHIST.

The minister of a wealthy church was telling about his men's club. The club holds frequent meetings devoted to the discussion of public questions, and when the speaker of the evening has concluded, opportunity is given for volunteer discussion.

"One evening that I remember well," said the minister, "the first speaker, when remarks from the floor were called for, was a young fellow whom I had never seen before—apparently a German. From the first sentence I saw he was bent on making a rabid anarchist speech.

"He knew that there were a good many wealthy men in my church, and he seemed to think he was bearding them in their den. He delivered one of the most violent assaults on wealth that I ever heard. He denounced the government, too, and in fact, the whole social order.

"It was my habit to sum up the discussion before the meeting adjourned, and speaking that night, I referred to the remarks of the stranger, complimented him on his earnestness and honesty, and in a very mild fashion indicated some points on which I could not agree with him.

"After adjournment, several of our men went and shook hands with the young man, told him they were glad to have him present and invited him to come back again.

"He did come back, and didn't make any more such speeches. He joined the men's club and became one of its greatest enthusiasts. He served on every committee of the club, I think.

"Better than that, he began coming regularly to church. We soon made him an usher, and he took marvelous delight in welcoming strangers. He had a fine hearty way of making friends.

"It was a long time after when he said to me one day:

"'That night I made that fool speech at the men's club, I expected you men to jump square on me and throw me out into the street. But when you all treated me so decent, I went home feeling meaner than a dog.'

"He's been gone from the city a year or two now, but he comes back frequently on business, and whenever he's in town, our young German friend shows up again and is as happy as a boy getting back home."

The representative of a great manufacturing industry remarked:

"We had an odd experience down at the factory with a foreigner who was a rank anarchist. He was always preaching against wealth and property, and declaring that the workingman ought to make a revolution, and so on. He was certainly again

(Continued on page 13)

The Sunday School Lesson

Obedience Better than Sacrifice*

Herbert L. Willett.

The campaign of Saul against the Amalekites is one of the hard places in the story of Samuel's life. It seems so little dictated by the laws of humanity, and so cruel in its conduct, that it is at first difficult to account for such an incident in the career of the prophet. Of course the Amalekites had as much right to the land as the Hebrews, and more, considering the fact that they had long been settled there. But there was an ancient grudge between the two peoples, and Samuel, as the champion of Israel and their God, Jehovah, was deeply hostile to the neighboring tribes, whose presence was a menace to the nation, and who worshiped other gods.

The Amalekites

It was not strange, therefore, that he should command the king to make a campaign to the south against these Amalekites and exterminate them. Samuel was a prophet of Jehovah, and the greatest man of his age. Yet these facts did not save him from the narrowness and cruelty of the time. He hated all the nations who interfered with Israel's prosperity. It was not difficult to believe that such people were sinners beyond the mercy of God, and worthy of slaughter. We are never asked to apologize for the evil deeds of even so good a man as Samuel. We have in the lesson his view of the king's duty, and his rebuke for the failure to perform it.

The Raid

Saul was not slow to obey the command of the prophet. Like the good soldier that he was, he probably enjoyed the excitement of the campaign, and the satisfaction of the national feeling of vengeance upon a hostile people. He marched to the far south, the region in which they lived, and then bidding the friendly tribe of the Kenites depart from the vicinity that they might not be caught in the raid, he fell upon the Amalekites and swept their land with destruction. So far as the ruin of the tribe was concerned, the command of the prophet was completely fulfilled.

Keeping the Spoil

The sin of Saul, in the eyes of Samuel, consisted in the fact that he saved from the spoil of the raided district some of the flocks, and brought back the Amalekite king to grace his triumphal entry into his home city. In other words, he attempted to make profit out of a campaign that had in the prophet's mind the significance of a divine chastisement. This was the perversion of its entire purpose. The question of right or wrong in order to exterminate an entire clan of people did not arise in his mind. His own deep hatred of the foe and his equally fierce devotion to the cause of Israel and Jehovah he felt to be the tokens of God's will. That he was mistaken in his interpretation of the character of God is not surprising. The prophets were the best men of their age, but they were not perfect men. Had they been such, there would have been no need that a Greater Prophet should arise in the years to come.

The King's Excuse

When Saul and Samuel met on the king's return from the campaign, the prophet was surprised to see the people driving home the herds and flocks which they had taken from their enemies. When questioned on this point, Saul insisted that they were intended for sacrifice, apparently forgetful that a sacrifice could have no value as a mere act of ritual, and apart from the sense of devotion which prompted it. How could the nation offer an acceptable sacrifice of that which they had taken from others? Yet such acts of devotion are not wholly unknown at the present time.

Samuel's Condemnation

The king soon discovered that his excuse was not adequate. It was plain that the herds had been taken not for sacrifice but to keep as spoil. To Samuel this was rank disobedience to his command. There were enough other opportunities to raid and plunder the neighboring tribes. The campaign was wholly a religious act, a retribution upon a hated foe. Therefore the king could offer no apology that was sufficient in the eyes of the prophet. He condemned Saul and warned him that God was soon to take the kingdom from him and bestow it upon another.

Samuel's Harshness

In our study of this scene it is easy to conclude that Samuel's judgment was harsh and that the king had done nothing to merit such severity of condemnation. But it must be remembered that we are reading from the document which gives Samuel's side of the story, and insists that the choice of a king was wrong from the first. More than this, we have only a few items given out of the whole series of deeds that made up the total of Saul's actions. The judgment of the prophet was not based on two or three deeds of indifference or disobedience, but upon the whole character and disposition of the man. He was fundamentally unable to understand the views and purposes of the prophet. Saul belonged to the dealthy farmer class and despised the entire group of prophets as useless, fantastic and unworthy of leadership. To him the man of the sword and bow was worth a regiment of preachers. He did not comprehend the value of men whom the greatest of kings of later days were to hail as the chariots of Israel and its horsemen. So Saul and Samuel never understood each other, and since Saul was too impulsive and headstrong to be guided by wiser judgment, his downfall was clear as soon as his disposition became apparent.

Saul's Rejection

On the other hand it must be admitted that Samuel was harsh and peremptory in his conduct toward Saul, just as he was in his attitude toward the Amalekites whom he sent the king to destroy. Something must no doubt be permitted to the man who for a generation had virtually ruled the nation. He was in no mood to try foolish experiments, or prolong arguments with one who could not see the plan of the nation's life as he saw it. So his condemnation was swift and severe. He would listen to no entreaties from Saul, and was hardly willing to appear with him in public again.

The Value of Obedience

Whatever may be thought of the conduct of Samuel in his treatment of Saul, there can be no question that his words to the king in this lesson are among the greatest utterances in the volume of Old Testament prophecy. It must not be understood that mere unreasoning obedience is ever demanded of any man. God's message to men is, "Come, now, let us reason together. There is no divine command for which there is not a motive in the nature of man or the demands of the kingdom of God. But when this has been understood there is no release from the obligation of God's commandments. This is what Samuel made clear to Saul in that memorable interview. The king had cloaked his desire for the spoil with the pretext that it was intended for sacrifice. Even so, the prophet wants him to understand that obedience is of greater value than any sacrifice can be. God does not want the fat of animals burned upon altars half as much as he wants men to hearken to the voice of his prophets. This is Samuel's great lesson to Israel. It is a truth

Daily Readings

Monday, Saul rejected, 1 Sam. 15:12-26; Tuesday, The first disobedience, 1 Sam. 13: 5-14; Wednesday, Jonathan's exploit, 1 Sam. 14:6-23; Thursday, Saul and Amelek, 1 Sam. 15:1-11; Friday, Obedience of the heart, Deut. 11:13-23; Saturday, True righteousness, Rom. 10:1-13; Sunday, The obedient spirit, Psalm 119:49-64.

The body is a precious possession given us by God, a blessed helpmate for the spirit. Every single power which the body enjoys is holy and divine; but it is holy and divine only in its proper place, as servant and not as master. It is not that we honor the body too much. We honor it far too little. Giving way without stint to its greedy desires is not honoring it. Then only do we begin to honor it, indeed, when we learn to thank God for the manifold blessings which we enjoy by its means, and pray daily that He will keep it and all that is within us under the guidance of His Holy Spirit, which is the spirit of power, and of love and of a sound mind.—F. J. A. Hort.

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*International Sunday School Lesson for July 26, 1908: "Saul Rejected by the Lord," I Sam. 15:13-28. Golden Text: "The Lord our God will we serve, and his voice will we obey." Josh. 24:24. Memory Verse, 22.

The Prayer Meeting--Life's Race

Topic, July 29. 1 Cor. 9:24-27.

Silas Jones.

In the Greek race the victory of one contestant was the defeat of all the others. Only one man could win the prize. In the race of which Paul writes the success of one man does not mean the failure of any other. On the contrary, exery prize winner in the race of life helps others to win. The failure of one runner hinders the others. The swifter the runners on our course, the greater will be our speed. Herein is one of the great joys of the moral and spiritual life. If we succeed, we have the assurance that we have not brought to another the sorrow of defeat. In the hour of weariness and faintness, we are aroused by the consciousness that if we give up the race we make doubtful the success of many others.

Expect to Win.

Victory comes only to those who expect it. The man who starts out to win may fail; the man who makes no attempt or puts forth feeble and uncertain efforts is a failure at the beginning. Of course there is a boastful self-assurance that prophesies defeat. The self-assurance that grows up in the untried life and will not take counsel from experience is not to be classed with the confidence that wins victories. The winning man believes that he was made to success. He believes that God does not mock his children by putting into their hearts desire for victory which can never be realized. Many partial failures do not quench this desire, nor should they put an end to hope. The defeats that come should have the effect of purifying the desires and of giving a wortheir conception of the purpose of life. There must be something of the heroic in him who will not yield to repeated failures. He must feel that he has not yet put forth his full strength and that when he does he will surely win. And the full measure of his strength includes that which the grace of God supplies to every earnest soul.

The Discipline of the Race.

The Greek runner was carefully trained for his great trial. He exercised self-control in all things. He aimed to have his body in its highest efficiency. His city demanded this of him and he demanded it of himself. An untrained man in the race would have excited ridicule. There was not the remotest chance for him to win. It seems to be taken for granted by many people that training for life is wholly unnecessary. Men who spend large sums of money for the training of their horses object to paying a fair salary to the teacher of their children. They spend much time every day at the stable in order to see that no horse is neglected, but they do not know what is happening at the school house. We ask that a carefully prepared man be called to minister to our bodies when we are sick, but we too often undertake to answer serious moral questions without having prepared our minds to deal with those questions. Because we are compelled to face perplexing situations we seem to feel that in some mysterious way wisdom will come at the right moment. Experience does not justify this trust in ignorance. The prepared man has a judgment that cannot be matched by an unprepared man who relies on sudden illumination. Theories of conduct do not suffice. The habit of doing right is our only safety. We need to discipline ourselves in the practice of goodness until it becomes hard to do wrong. No one of us is without good habits of some sort. We need to enlarge the number of these, and at the same time to keep our minds open for the entrance of new ideas of conduct adapted to new conditions and enlarging conceptions of life.

Christian Endeavor--The Home Mission

Topic, July 26. 2 Chron. 17:1-9.

MESSAGE ON THE TOPIC.

By H. A. Denton, in C. E. World.

Home missions is a relative term; to the French its scope means France; to the Germans, Germany; to the Italians, Italy; to the English, England; to the Scots, Scotland; to the Irish, Ireland; to the Americans, America.

Every homeland should be known by its home people. We seek for wonders in other countries without knowing those of our own. The church of each country owes a debt to its own people. That debt is not discharged until they are evangelized.

To speak of the home mission schoolhouse is to emphasize the need of teaching the people, first, the Word of God, and second, the condition of their native land. There remains yet very much land to be possessed in every nation. The homeland is to be evangelized under the same commission as every land, "Go ye into all the world."

Not alone for its own sake, but for the world's sake must every land be made a scene of greater home missionary activity.

Cincinnati, Ohio.

Nowhere is the problem of good and efficient schools, of practical education in industry and character, more serious than among the 8,840,789 negroes in the United States. Here is a great multitude at our very door. We do not need to make long journeys by land or sea to reach them. If we do not lift them up, they will hold us back, even if they do not drag us down. There are good schools to train teachers for them. These need our support, and the teachers which they train should be placed in the many scattered places where such teachers are needed. That also means duty on our part toward our home mission agencies. Are we truly doing all that we ought?—R. E. Speer.

A Recitation.

Let the following poem, by President Caroline Hazard, of Wellesley College, be committed to memory and recited in the meeting:

Great Western Land, whose mighty breast
Between two oceans finds its rest,
Begirt by storms on either side,
And washed by strong Pacific tide,
The knowledge of thy wondrous birth
Gave balance to the rounded earth;
In sea of darkness thou didst stand;
Now, first in light, my Western Land.

In thee, the olive and the vine
Unite with hemlock and with pine.
In purest white the Southern rose
Repeats the spotless Northern snows.
Around thy zone a belt of maize
Rejoices in the sun's hot rays;
And all that Nature could command
She heaped on thee, my Western Land.

Great Western Land, whose touch makes free,
Advance to perfect liberty
Till right shall make thy sov'reign might,
And every wrong be crushed from sight.
Behold thy day, thy time, is here;
Thy people great, with naught to fear.
God hold thee in His strong right hand,
My well-beloved Western Land.

FOR DAILY READING.

Monday, the value of early education, Prov. 22:1-6; Tuesday, the value of the teacher, Exod. 18:19-21; Wednesday, personal contact, Prov. 19:20, 25, 29; Thursday, faithful teachers, Col. 3:23-25; Friday, the school of the doctors, Luke 2:42-50; Saturday, schools of prophets, 2 Kings, 2: 3-5; **Sunday, July 26.—Topic—Home Missions: The home-mission schoolhouse and what it does. 2 Chron. 17:1-9.**

Being a Christian is not a matter merely of being good, but also of doing good; not a matter merely of saving self, but also of saving others.—Hedden.

To a great many people the principal meaning of sanctification is self-satisfaction.—Harry G. Hedden.

"It has been said that no man has yet discovered all the good there is to be found in his fellow man. It often seems as though we are many times most blind to the good in those whom we really hold the dearest. There is an unseen good in every one, though they may be unattractive to us."

With The Workers

John L. Brandt is in a meeting at Belton, Tex.

J. W. Babcock is the new pastor in Mankato, Kas.

Ronald McDonald has resigned as pastor in Kaufman, Tex.

H. R. Murphy will preach for the church in Effingham, Kas.

Duncan McFarland has gone from La Harpe to Humboldt, Kas.

Dr. E. L. Powell of Louisville, Ky., will spend the summer abroad.

The church in Tarkio, Mo., has called John Grimes to the pastorate.

George B. Evans has accepted the pastorate of the church in Chagrin Falls, O.

A. M. Fox is supplying the pulpit of the church in Chase, Kas., during the summer.

There is talk of union of the Baptists and Disciples in Bedford, O. Committees have been appointed for conference.

H. O. Pritchard of Bethany, Neb., will deliver the series of evening sermons during the state convention August 21-31.

Percy G. Gross has organized a new congregation at Hamlin, Tex. A lot has been purchased and a building fund started.

Dr. W. E. Garrison has been chosen president of the New Mexico College of Agriculture and Mechanical Arts at Las Cruses.

W. L. Harris and others have started a church at Little River, Kas. Clarence Wykoff will preach for the congregation.

J. O. Shelburne of Toledo, Ohio, visited his relative, Cephas Shelburne, pastor of the church in E. Dallas, Tex., and preached for him recently.

Evangelist Clarence Mitchell was married recently to Miss Bertha Sprague, daughter of Chester Sprague, pastor of our church in East Liberty, O.

An able sermon preached by William Oeschger, Vincennes, Ind., on Anti-Cigaret Day, was published in full in the daily papers. The sermon subject was "Burning Brains."

The churches in Fulton County, Ohio, expect to combine their offerings and be able to become a Living-Link in the Foreign Society. They hope to support W. B. Alexander in India.

The North Side Church, Kansas City, Kas., will build a new church house in the near future. It will cost about $30,000, and will be a modern and handsome structure. J. S. Myers is the pastor.

Simpson Ely, one of our oldest evangelists in Missouri, was killed by a fall from a street car recently. He was at one time president of our college in Canton, Mo., and built up a large church in Kirksville, Mo.

The receipts of the Foreign Society for the first seven days of July amounted to $11,873, a gain over the corresponding time last year of $3,989. There was also a gain of thirty-one contributing churches and 181 Sunday schools.

A telegram from Dr. Royal J. Dye, Eugene, Ore., to the Foreign Society, announces some thirty volunteers to the foreign work and $15,000 raised for a mission steamer for the Upper Congo. This is cheering news to all the friends of the work.

Mrs. E. T. Ford of Detroit, Mich., one of the prominent members of the Church of Christ in that city, died on Sunday, June 28. Mrs. Ford was a generous given to the missionary and educational interests of the Disciples and she will be greatly missed.

Earl Wilfley of Crawfordsville, Ind., was a visitor in Chicago last week on his way to Kansas City, Mo. He has resigned as pastor in Crawfordsville to accept a call to the First Church, St. Louis, Mo. The labors of his new field will be taken up October 1.

The executive committee of the Chicago Christian Business Men's Association meets every week to further the plans for the coming of the Illinois state convention the first week in September. Chicago Disciples are determined to make every possible preparation for a great convention.

We are glad to have the word that S. T. Willis of New York City is recovering nicely from an operation on his throat June 11. He will not attempt to preach regularly before fall. Meanwhile his pulpit will be supplied by the assistant pastor, D. H. Bradbury, and J. L. Darsie.

W. B. Alexander, of the East Side Church, Toledo, Ohio, will go out to India in September, as the missionary of the Foreign Society, instead of to China, as was announced. The imperative need in India at this time, on account of the death of E. M. Gordon, seems to make this step necessary.

W. T. Clarkson was drowned June 18 at Rome, Ga. Mr. Clarkson was a graduate of Transylvania (Kentucky) University, a student in Union Theological Seminary and pastor in Rome, Ga. He was but twenty-nine years old and gave great promise for his labor as a minister. The Rome church had doubled in membership three months after he became pastor.

L. C. Howe, pastor in New Castle, Ind., has part with other ministers in the city in a series of Sunday evening union meetings. He preached in the Presbyterian Church July 5, to a crowded house. Mr. Howe has been kept busy with an unusual number of weddings and special addresses to the number of fifteen. In every department his church is prospering.

Dr. and Mrs. C. P. Hard, former Methodist missionaries in India, are delivering a series of seven lectures on "World Wide Mission" in the church in West Pullman, Ill. Guy I. Hoover, the pastor, has the church in excellent condition and is bringing our work to the front in that community. He recently made addresses, by invitation, at the public school graduation exercises, at the citzens' celebration July 4, the memorial service of the Odd Fellows' and Rebekahs' lodge and on the occasion of the anniversary of the same lodges.

R. D. McCoy, one of our missionaries in Tokyo, Japan, writes us under date of June 16:—"The third annual commencement of our Bible College in Takinogawa, Tokyo, was held on June 11. Four young men received diplomas, and are going out to work in the vineyard of the Lord. Two will locate in or near Tokyo, and one each in the Sendai and Akita districts. They are well prepared and we expect to hear good reports of their work. The prospect for students next year is good; already several have signified their intention of entering."

The annual meeting of the First Church at Duluth, Minn., was held June 30. The reports showed that all departments of the church are in good working condition and substantial growth has been made in the past year. About $1700 has been expended on improvements, most of which has been provided for. The Sunday school has been the best in the history of the church. The fine new county court house is under con-

(Continued on next page)

MADE RIGHT.
It Won the Banker.

"At the age of seventeen I was thrown on my own resources," writes the cashier of a Western Bank, "and being low in finances I lived at a cheap boarding house where they served black coffee three times a day.

"At first my very nature rebelled but I soon became accustomed to it and after a while thought I could not get along without it.

"I worked hard during each school term (I was attending college) and taught country school between times.

"At the end of three years I had finished my course—my nerves too, and I went back to the farm to rest up. This did me some good but I kept on drinking coffee not realizing that it caused my trouble, and later accepted a position in a bank.

"About this time I was married and my acquaintances called me 'Slim.' On the advice of a friend my wife began to serve Postum and she made it right from the start (boiled it 15 minutes after boiling actually starts). I liked it and have used it exclusively for three years. I am no longer dubbed slim, my weight has increased 60 pounds and I have nerves to stand any strain without a flinch. And I have increased my salary and my shares of bank stock. I can work 15 hours a day, sleep soundly and get up feeling like a healthy boy." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

struction just two blocks below the church. W. S. Austin and C. E. Holt were elected elders, and Thomas Tidball was re-elected superintendent of the Bible school. Baxter Waters is the capable pastor.

L. E. Sellers has resigned his pastorate at Terre Haute, Ind., where he has rendered admirable service as pastor for several years past, and has secured the assistance of LeRoy M. St. John, with whom he will soon begin an evangelistic campaign. Mr. Sellers is a preacher of power and persuasiveness. He has been very successful, both in pastoral and evangelistic work. Mr. St. John has co-operated with such eminent evangelists as Northcut, Harlow, Pinkerton, Crossfield and Small. Sellers and St. John recently held a very successful meeting at Owensboro, Ky. Their work among the churches will unquestionably be of a high order and such as will permanently build up the churches for which they labor.

THE NEW YORK CONVENTION.

Considering the fact that the place of holding the convention was changed from Watertown to North Tonawanda as late as May, the way in which the three churches of Tonawanda rose to the occasion was commendable. Because of its central location on the interurban trolley line, Tabernacle Church was used for the regular sessions, though Central and First churches, Tonawanda, each shared in equal responsibilities of entertainment. The ladies of each church took turns in serving meals.

The attendance at the various sessions was very good and the interest sustained throughout. Two papers read before the convention were worthy of a wider reading: Arthur Broden, the talented minister of the Auburn Church, on "Every Minister His On Evangelist," and A. B. Chamberlain of Throopville, our venerable bishop of the Empire state, on "The History of the Disciples in New York." The former, while giving due credit to the work of the evangelists, pointed out the need of retaining the evangelistic spirit in the regular services, and depreciating the tendency to cover up personal defects by large ingatherings on the wholesale plan. Bro. Chamberlain's address should be printed and preserved among the monographs on the rise and development of our people.

The reports from the various mission points in the state showed marked gains, especially Elmira and Rowland Street, Syracuse. Every mission reported progress and the immediate future bright with possibilities. A spirit of optimism regarding work in the Empire state prevails and other new fields of promise will soon be entered.

The wider interests of our brotherhood were presented by Bros. McLean, Mohorter and Warren, thrilling us by the recital of accomplishments in other fields.

The sessions of the C. W. B. M., Bible School, Endeavor Societies, and Men's League, were well atended and interesting. Mrs. Harrison delivered the centennial address at the women's session, while Mr. Paul D. Hanks honored the men's meeting with an excellent address on "The Face of a Man."

There were two incidents in line with the various movements of union, one a proposition from the trustees of Kenki College, Kenki Park, N. Y., to assume joint ownership with the Free Baptists of that institution, and another, an address of Dr. Case Porter of the Delaware Baptist Church, Buffalo, on the "Union of Baptists and Disciples." For breadth of view, charity, and hopefulness about the outcome of the movement, this address took most of us far beyond the place we had expected the speaker to direct us. He wisely pointed out that sanity, charity and care must needs be exercised less undue haste may precipitate a crisis which will work more harm than good to the movement toward union.

The officers chosen for the ensuing year are: President, Dr. Eli H. Long, Buffalo; First Vice President, A. B. Kellogg, Buffalo; Second Vice President, Dr. Duncan Sinclair, North Tonawanda; Recording Secretary, B. S. Ferrell, Buffalo; Corresponding Secretary, D. C. Tremaine, Williamsville; Treasurer, D. Kruebel, Williamsville; Superintendent of Bible Schools, Joseph A. Serena, Syracuse; Superintendent Y. P. S. C. E., W. C. Bower, North Tonawanda.

The next convention comes to Syracuse, June 1909. Jos. A. Serena.

Syracuse.

ITEMS FOR SOUTHERN CALIFORNIA AND ARIZONA.

J. P. Conder, of Oregon, has taken hold of the situation at Tucson with a firm grasp. He reports good audiences and the people greatly encouraged. Having established two other churches in great cities on the coast, he writes that this opportunity is the best he has ever met in his work in the West.

W. T. Adams, our pastor at Corona, saw the fruit of his labors in the dedication of the new building at that place. C. C. Chapman was present June 21st and raised $1,100, which enabled the house to be dedicated free from debt.

Levi McCash, the efficient man at Ontario, recently greatly enlarged our plant there and called upon F. M. Dowling to dedicate the building June 21.

Charles Reign Scoville and his company of evangelists are at this writing beginning a meeting with our Pasadena Church. This is said to be the finest building of our Brotherhood in the West. Its cost is represented by $80,000. This building will be dedicated at the close of the series of meetings now begun.

John Cronenberger has accepted a call to the church at Santa Ana, and is already busy in the new field. His pulpit recently resigned at Santa Barbara will be supplied during the summer by C. A. Young.

An effort is being made to enlist a number of churches in an evangelistic campaign this coming season under the leadership of Geo. L. Snively. Beginning in Colorado in the fall, and coming through Arizona, he will be ready for meetings in Southern California about the last of November. Write to the secretary for terms and dates.

Mrs. Princess Long, from the United States, recently paid a hurried visit to her Southern California home. Arrangements are about perfected for her return to the coast for permanent residence. We anticipate her presence for our Long Beach Convention.

John T. Stivers, Evangelist, who labored most successfully this past year in Southern California, has secured a home in Los Angeles at 2,728 Kenwood St. This betokens his presence and his work among our churches for a time. He will find plenty to do.

DeForest Austin, until recently of Nebraska, the editor of their State paper, has located in Southern California. His home is at Inglewood, Los Angeles.

W. H. Hanna, of the Philippines, where for six years he has labored under our Foreign Board, arrived in Los Angeles last week. He is home on a furlough. Our churches will not let him rest long; we are hungry for the message he will bring us of the victories of the Cross following the Flag.

J. R. Jolly has resigned his work at Huntington Beach to become Assistant Pastor of the Sterling Place Church, New

(Continued on next page)

DIFFERENT NOW

Athlete Finds Better Training Food.

It was formerly the belief that to become strong, athletes must eat plenty of meat.

This is all out of date now, and many trainers feed athletes on the well-known food, Grape-Nuts, made of wheat and barley, and cut the meat down to a small portion, once a day.

"Three years ago," writes a Michigan man, "having become interested in athletics, I found I would have to stop eating pastry, and some other kinds of food.

"I got some Grape-Nuts and was soon eating the food at every meal, for I found that when I went on the track, I felt more lively and active.

"Later, I began also to drink Postum in place of coffee and the way I gained muscle and strength on this diet was certainly great. On the day of a field meet in June I weighed 124 lbs. On the opening of the football season in September, I weighed 140. I attributed my fine condition and good work to the discontinuation of improper food and coffee, and the using of Grape-Nuts and Postum, my principal diet during training season being Grape-Nuts.

"Before I used Grape-Nuts I never felt right in the morning—always kind of 'out of sorts with my stomach. But now when I rise I feel good, and after a breakfast largely of Grape-Nuts with cream, and a cup of Postum, I feel like a new man." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

York City. He expects to enter Union Theological Seminary.

P. L. Young of Arkansas has been called to succeed him.

Remember the date of the Long Beach Convention, August 5-16. C. S. Medbury, chief speaker. Royal J. Oye and wife of Bolengi, Africa, will be present. For information and programs write to:

GRANT K. LEWIS, Secretary.

DR. DYE'S CAMPAIGN.

Dr. Dye's visit among our churches is awakening an interest in the world's evangelization without a parallel in the history of four people. He is a voice of a John the Baptist. Men and churches and, indeed, whole communities are being aroused that were never before touched with the thrilling story of the gospel's beneficent power over pagan lives. The mighty deeds being done at Bolengi, Africa, is the history of the Acts of Apostles repeated again.

The conquests of Uganda and of Burmah and of the Fijis are paralleled in the marvelous history being made by our missionaries on the Upper Congo.

Dr. and Mrs. Dye are now on the Pacific Coast. They are visiting churches and conventions in Idaho, Washington, Oregon and California. Wherever they go the reports are the same. New converts are being made to the mission cause, indifferent churches and preachers are being born to a new and larger life, and the most interested are made to feel a fresh and larger interest. New Living-Link churches are being made, a large number of volunteers have been enlisted, and a spirit of liberality quickened that has never before been witnessed in all that region. For example, we have just received, at the office of the Foreign Society, a telegram from Eugene, Ore., announcing gifts aggregating $15,000 for a mission steamer on the Upper Congo. This is a vital need. We had not dared to hope for such gifts for this purpose at this time. But our poor faith has been rebuked by the vision and liberality of our brethern in Oregon. We are thrilled with joy over the news.

The simple and artless story of Dr. Dye wins all hearts. Free from cant, free from even a suggestion of egotism, free from pietism, the straightforward recital of the simple facts of what has been done in the field to which he has consecrated his life, sounds like the victories of the gospel in the first century. His great speeches remind one of the early labors of Robt. Moffat in Africa.

Wherever Dr. Dye goes they want him to return, and the calls for his visits are far beyond his time and strength to meet.

When he reurns to Bolengi, he will carry with him the prayers and best wisnes and material support of thousands of new friends.

F. M. Rains,
S. J. Corey,
Secretaries.

Duty-doing in the present is the best solvent of doubt as to the future.—Henry F. Cope.

RAILROAD RATES TO THE NEW ORLEANS CONVENTION.

I am just in receipt of the official announcement from the Southeastern Passenger Association of the railroad rates to our convention to be held in New Orleans October 9-15; this rate applies to all the territory south of the Potomac and Ohio rivers and east of the Mississippi.

Round trip from Washington, D. C., will be $37.50; from Richmond, Va., $33.60; from Ashville, N. C., $22.00; from Columbia, S. C., $25.80; from Atlanta, Ga., $15.70; from Jacksonville, Fla., $22.15; from Birmingham, Ala., $10.05; from Jackson, Miss., $5.75; from Memphis, Tenn., $12.10; from Chattanooga, $13.60; from Knoxville, $17.45; from Nashville, $16.35; from Cincinnati, Ohio, $21.25; from Louisville, Ky., $19.25; from Evansville, Ind., $18.75; from St. Louis, Mo. $18.25.

Tickets will be on sale on the 7th, 8th, 9th, and on all trains arriving in New Orleans before noon of October the 10th; good to return leaving this city not later than midnight of October 24th, but by depositing the ticket and fifty cents with the Joint Agent of the Railroads the ticket may be extended for thirty days.

All other passenger associations have been awaiting the official announcement of the Southeastern Association, and now they will take up the matter and we have hope that they will also give us a satisfactory rate.

Several of the largest railroad systems in the Southwestern Passenger Association have given notice to the Southwestern Excursion Bureau that they are going to give a rate of one fare for the round trip plus fifty cents for validating purposes. The round trip rate from Houston, Texas will be $11.35; from San Antonio $17.35; from Dallas, Texas, $15.80.

The Trans-Continental Passenger Association has granted a rate of $67.50 for the round trip from the Pacific Coast States; good to return, leaving New Orleans as late as the 30th of October; tickets to be on sale the 4th and 5th of October.

If we can judge by the special favors which we have been receiving from God in working up this convention, surely, we shall have a glorious climax to our efforts in the New Orleans Convention.

W. M. TAYLOR.

NATIONAL CHRISTIAN ENDEAVOR CONFERENCE AND RALLY.

Bethany Park, Ind., Friday, August 7th.

Claude E. Hill, Mobile, Ala., National Superintendent, Chairman.

Music in charge of W. E. M. Hackleman.

Morning.

General Subject, Christian Endeavor and the Local Church. Devotional Services led by W. H. Book, Columbus, O. 9:30, Introductory remarks, Claude E. Hill, National Supt. Mobile. 9:45, Address—"The present status of the Christian Endeavor Movement." A. B. Philputt, Indianapolis, Ind. 10:15.—1. "Christian Endeavor as a Training School for Young Christians," Elmer Ward Cole, Huntington, Ind. 2. "Christian Endeavor as an Evangelizing Force in the Local Church." O. E. Tomes, State Superintendent for Indiana. 3. "Christian Endeavor as a means of promoting Christian Union," R. H. Waggoner,

EUREKA COLLEGE

Fifty-thrid annual session opens the middle of September. Splendid outlook. Material growth the best in history. Buildings conventient and well improved, Lighted with electricity, warmed by central heating plant. Beautiful campus, shaded with forest trees. Modern laboratories for biological and physical work. Splendid library of carefully selected books and the best current periodicals. Lida's Wood, our girls' home, one of the very best. Eureka emphasizes the important. Stands for the highest ideals in education. Furnishes a rich fellowship. Has an enthusiastic student body. Departments of study: Collegiate, Preparatory, Sacred Literature, Public Speaking, Music, Art and Commercial. For a catalogue and further information, address Robert E. Hieronymus, President.

BUTLER COLLEGE, INDIANAPOLIS, INDIANA.

Is a standard co-educational college. It maintains departments of Greek, Latin, German, French, English, Philosophy and Education, Sociology and Economics, History, Political Science, Mathematics, Astronomy, Biology, Geology and Botany, Chemistry. Also a school of Ministerial Education. Exceptional opportunities for young men to work their way through college. Best of advantages for ministerial students. Library facilities excellent. The faculty of well trained men. Expenses moderate. Courses for training of teachers. Located in most pleasant residence suburb of Indianapolis. **Fall terms opens Semptember 22nd.** Send for Catalog.

Cincinnati, O. 11:20, Address by John E. Pounds, Hiram, O.

Afternoon.

General Subject,—"Christian Endeavor and Christian Missions," J. L. Deming. Superintendent for Ohio, presiding. 2:30, "Children's Work in Foreign Lands" by Miss Mattie Pounds. 3:00, "Christian Endeavor and American Missions," H. A. Denton. 3:30, "Christian Endeavor Named Loan Fund." George W. Muckley. 4:00, "Christian Endeavor and the Foreign Field," Stephen J. Corey. 4:30, "Christian Endeavor and the Centennial," W. R. Warren.

Evening.

7:30, Great service of song led by W. E. M. Hackleman. 8:00, Address, Earl Wilfley, Crawfordsville, Ind. 8:40, Address, "First Place by 1909," by Claude E. Hill, National Superintendent, Mobile, Ala.

POMONA COLLEGE COMMENCEMENT.

Wednesday, June 24th, was commencement Day at Pomona College—OUR COLLEGE.

This is the school which most generously opened wide its gates to the Fellowship of the Disciples some two years since. This experiment is proving a most happy experience to both parties, as acquaintance with the men, life and atmosphere of this splendid Christian College develops, the Disciples are gradually awakening to the fact that they have a vital connection with the best college on the Coast, a real voice and vote in the management of an educational equipment represented by a plant worth $250,000 and an endowment of $350,000, a faculty of forty professors and instructors, and an attendance of 300 students in collegiate courses.

At the commencement exercises we were happy to note the attendance of as many preachers from among the Disciples as those of the Congregational body. This year the graduating class numbered forty-eight young men and women; twenty-two of them received the degree of Bachelor of Science, eight the degree of Bachelor of Arts, and eighteen the degree of Bachelor of Letters. The sight of these young people receiving, at the hands of President George A. Gates, their sheepskins—tokens of their worth—was most impressive and elicited the expression of great admiration from the large audience present.

The high quality of work done by the institution was evidenced in the thoughtful addresses delivered by the graduates.

That this college is fulfilling its mission to develop Christian character, and living up to the high ideal expressed in its motto "Our Tribute to Christian Civilization" is evidenced by the subjects chosen, as well as the spirit in which they were considered by the graduates. They are worthy of mention here; "Citizenship and the Christian College;" "The Debt of the Church to Early Latin Hymns;" "Our Political Duty to our State;" "The Trend of Evolution;" "Modern Architecture."

On the Board of Directors the Disciples have five members, C. C. Chapman, F. M. Dowling, John Fleming, W. L. Porterfield and A. C. Smither.

The greatest educational need among all Christian Churches of Southern California is to realize this day their opportunity We need to know Pomona College for our own good. A knowledge of the educational opportunities and advantages here afforded will be followed by an interest that will wed "Our People" completely to this educational enterprise. It is another case of "Information, Inspiration, Realization."

GRANT K. LEWIS, Secretary.

INLAND EMPIRE NOTES.

Good reports continue to come in from Inland Empire Day. Many of the societies report that it was a great day in the history of their missionary forces.

From reports sent in, we find that just at the time of the meeting a storm broke on a great many of the societies in Missouri, Iowa, Kansas and Nebraska. The indications are, that there was a general rain storm over those states on the night of the 2 8th. Some societies reported a decreased offering on account of it, some reported a deferred offering, and in some instances, no offering at all. Let all societies, that were in anyway put out by bad weather, plan to overcome the difficulties, by appointing a committee to raise an additional sum, or by observing the day at some other time, say the last Sunday in July, which is a place for another Home Missionary topic.

A good many societies pledged to observe the day, and ordered supplies, but they have for some reason or other, delayed to report results. The department is anxious to have reports from all societies, so gather up the fragments, report the offering, and send in the results just as soon as possible.

Let those societies that have not as yet indicated their intention to help, take an offering for this work. We have this month and next, and a part of September, in which to gather up our offerings, and

Individual Communion Service

Made of several materials and in many designs. Send for full particulars and catalogue No. 2 Give the number of communicants, and name of church.
"The Lord's Supper takes on a new dignity and beauty by the use of the Individual Cup." J. K. Wilson. D. D.

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A WELL EQUIPPED CO-EDUCATIONAL SCHOOL

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DEPARTMENTS

College of Liberal Arts: Four-year courses based upon a four-year high school course, leading to A. B., Ph. B., S. B. degrees.
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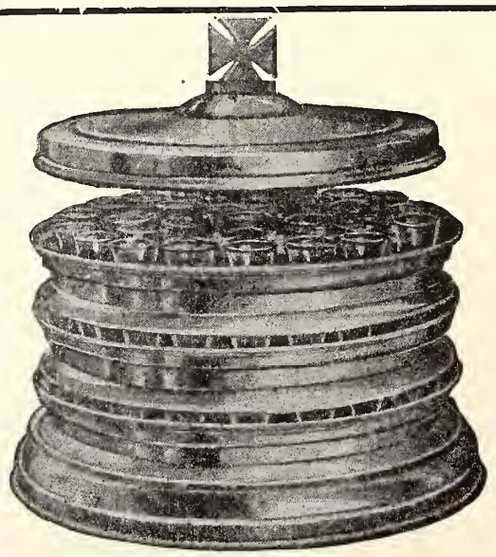
College of Medicine: Four years' work is required for degree of M. D.
College of Education: Four-year course, leading to degree. Also two-year certificate course. Courses for Primary and Kindergarten teachers and teachers of drawing and music in the public schools.
Conservatory of Music: Courses in voice, piano and other music subjects.
The University High School: Classical, scientific, commercial courses.
Summer Term Opens June 20th. Fall Term Opens Sept. 14th.

Send for announcement of department in which you are interested. Address **DRAKE UNIVERSITY Des Moines, Iowa**



As the Individual Communion Service appears on the communion table, except that the cover is slightly raised to show how the glasses appear in the tray.
Made of Aluminun, Silver Plate, Sterling Silver Solid Silver.

Have You A Communion Service

with Individual Cups

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Christian Century Co.
358 Dearborn Street
Chicago, Ill.

get them in in time to get credit in the annual report for this fiscal year.

Let the societies that have made a pledge to the work not having agreed to observe the day be sure that their offering is in early. It is not best to wait until the very last of September to send it in. It will give the work an impetus to have it in now, and it will be better in every way, to have an early payment as the year is now far gone. So let the societies that have made a pledge bestir themselves and send in their money.

All societies that have contributed $10 and over, will receive a Centennial Certificate. These certificates are to be signed by the president of the board, the corresponding secretary, the field secretary, and the Centennial secretary. The corresponding secretary has been out of the office for some time, and we have to await his return for his signature, but the certificates will be sent out some time during July. When your certificate comes, show it to the church, as well as to the Endeavor Society, and have it framed and hung up in the Endeavor room.

Now is the time to follow up the interest in Inland Empire Day, and secure the largest results possible. We must work if we reach that $10,000 aim. The societies, so far, have not averaged $10 per society, therefore, we are going to need more than a thousand societies to reach the $10,000 aim. Let us have the loyal support of every Endeavor Society.

If you have a place in the next two months, for the program prepared for Inland Empire Day, June 28, it would be a good idea to render the program if you have not already observed the day. If you have not the supplies, let us know, and we will send you supplies at once. We must make this unanimous.

H A. Denton,
Superintendent Young People's Department, American Christian Missionary Society.
Y. M. C. A. Building.

EVANGELISTIC.

Hoopeston, Ill.—There were two additions July 5, both by letter. Lewis R. Hotaling, pastor.

Salt Lake City, Utah.—In regular services July 5, two persons were received by letter and two made the confession. Dr. Albert Buxton, pastor.

O. F. JORDAN LECTURES AT WEST PULLMAN.

O. F. Jordan delivered his illustrated lecture on "The Lights and Shadows of a Great City" in our church here recently. The lecture was well attended and very much appreciated. Bro. Jordan has been at great pains and labor in securing the splendid and well-chosen views presented. The great objects of interest in Chicago—educational, architectural, commercial, and industrial—were exhibited in a most interesting manner. The lecture gives a most enlightening exhibit of the religious institutions of the city, our own and those of other religious bodies. While not attempting to discuss exhaustively, the lecturer does touch suggestively upon the great problems of our city life. This lecture will be received with interest and profit in Chicago and the section of which it is the center.

GUY ISRAEL HOOVER.

THE ANARCHIST.

(Continued from page 6)

the government.' Yet he was a good workman and we didn't want to discharge him.

"So we fixed up another way of taming him. We made an arrangement by which he could buy a cozy home on installments. We crowded it on him all we dared to, and he took the bargain. The plan worked like a charm. He hasn't talked anarchy since. There isn't a milder man in the whole establishment today than our ex-anarchist property-holder."—The Interior.

WESTWARD HO!

On Sunday, May 31, I closed my work in Olympia and regretfully bade farewell to the brave and genial souls of the congregation with whom I had labored so successfully for more than six years, proud with them in the spiritual and material advancement of the work there, due to their thorough and hearty co-operation in all that counted for the advancement of the cause.

On Sunday, June 6, I commenced my labors in the Wallowa valley in northeastern Oregon with the town of Wallowa as my headquarters. I am not entirely a "stranger in a strange land" for at Wal-

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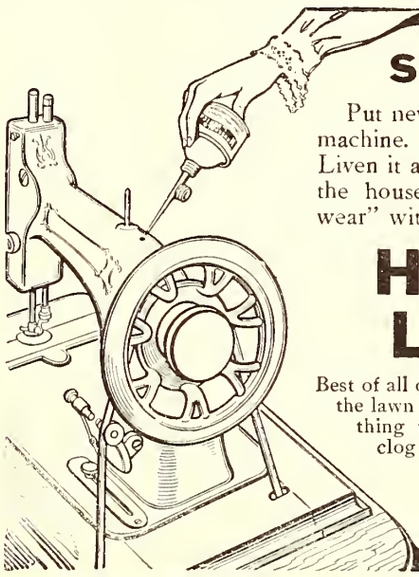

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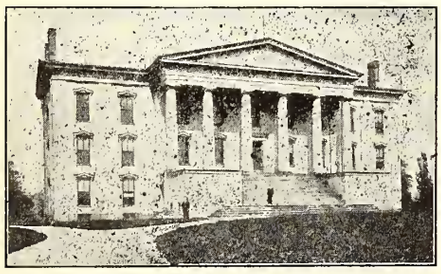

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lowa, Dr. Laurence George, an earnest coworker in Olympia, has opened dental parlors.

Readers of a Chicago paper are naturally of the class to whom the above caption appeals, for scarce a generation has elapsed since it was the rallying cry for those who have built an empire around the Great Lakes with this city as the metropolis.

Yet, to the people of the section under our notice now, Chicago seems the effete, if not extreme east. Only a few hundred miles of lofty mountains, pathless forests and fertile valleys separate Wallowa county from the broad Pacific.

Wallowa, the northeastern county in the state of Oregon, comprises within its borders all those elements of industrial and agricultural wealth which has made this the foremost country in material progress and achievement. Here at hand are all the materials for agricultural, pastoral, manufacturing and mining pursuits that have formed the basis of our growth as a nation.

Its climatic conditions vary with varying altitudes and the grains and grasses of the temperate zone thrive in its various sections. The scenery varies from the sublime to the beautiful as its opportunities vary from the extensive farming of the highly improved irrigated portions to the free range life of its stock raising sections. All these opportunities await the settler. Beautiful homes on highly improved farms may be bought at reasonable prices and the more venturesome, or less favored financially, may find still cheaper lands upon which the rapid advancement and the coming transportation facilities marks a material shortening of the pioneering period.

The government of Oregon has always been conservative and taxes and expenses are kept at the minimum of effective service. It is strictly up-to-date in political economy and the power is vested in the people as in no other state. As a result of this power Wallowa county is "dry," having carried local option by a large majority. As they have protected the homes, so have they built up the schools and churches.

The educational endowment is liberal. Each county must supplement the state apportionment to make the portion of each child a liberal one and liberal district apportionment is the rule. Teachers are well paid and the schools of the county cover everything up to a college or university course, and in religion the leading denominations are well represented and liberally supported.

With the completion of the railroad this fall Wallowa county, long remote from transportation, will go forward with leaps and bounds and those to whom the cry of "Westward, Ho" appeals would do well to make an early investigation.

As to further detail, I shall be pleased to answer any inquiries of our people, to furnish them with more detailed information of a general character, such as published by the local papers and furnished by the county or special information in answer to particular points in which they may be interested.

W. S. Crockett.

Enterprise, Oregon.

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features of the next International Christian Endeavor Convention to be held in St. Paul, Minn., July 7-12, 1909, as outlined at the annual meeting of the United Society and its Board of Trustees held in Boston, Wednesday, June 10.

It is to be a demonstration, on a scale never before attempted, of the progress of moral reforms, and the power of Christian truth in transforming the lives and conditions of men.

Another unique and interesting feature of the convention designed to challenge the attention of the non-churchgoing masses will be a monster street parade in the Twin Cities, in which all the available electric cars, automobiles, and bicycles will be pressed into service. Foreign countries, states, and provinces represented in the convention will have characteristic decorations and designs.

The central theme of the convention will be "The Coming of the Kingdom."

President Francis E. Clark, of the United Society of Christian Endeavor, said in his annual report:

'The year has been marked by the development of the Patriots' League through the efforts of Mr. Coleman, and the addition to our force of Rev. R. P. Anderson, who has taken hold vigorously of the Builders' Union, the funds for which have been materially increased.

"Turning to the wide field of Christian Endeavor in other lands, there is much to encourage and nothing to dishearten. In every continent and in almost every section of every continent Christian Endeavor is making headway.

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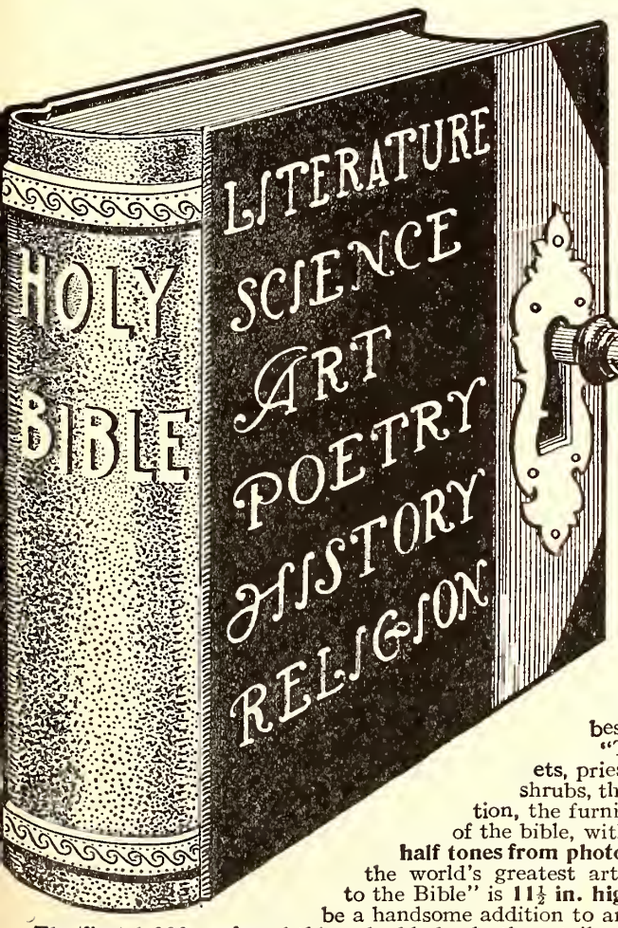

A THOUSAND times you have read that the Bible is an education in itself; this statement has been a favorite of great men for ages. No careful student ever fails in the conviction of its truth. Literature, Science, History, Poetry, Art and Religion, all are found in it at their most supreme heights, yet only to be appreciated when properly interpreted.

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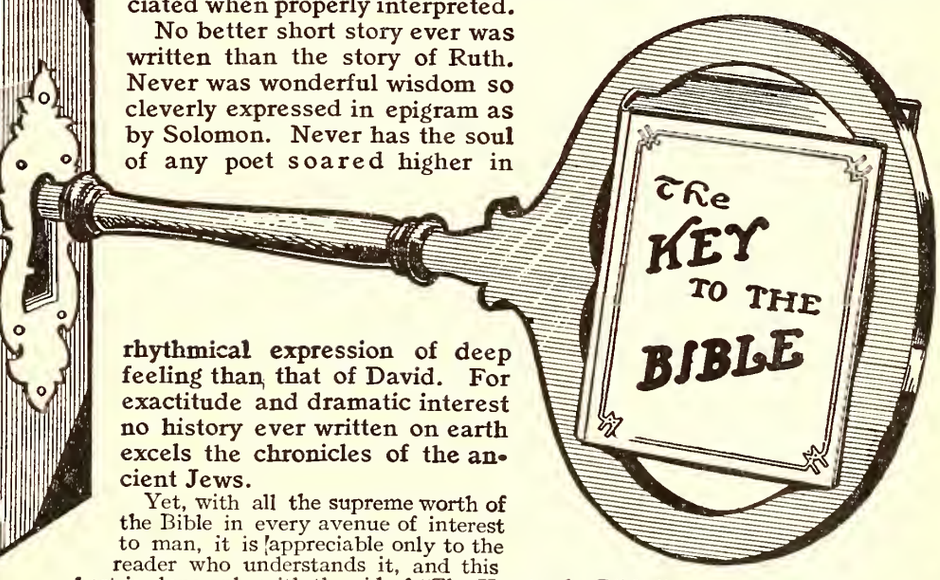

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VOL. XXV. JULY 23, 1908 NO. 30

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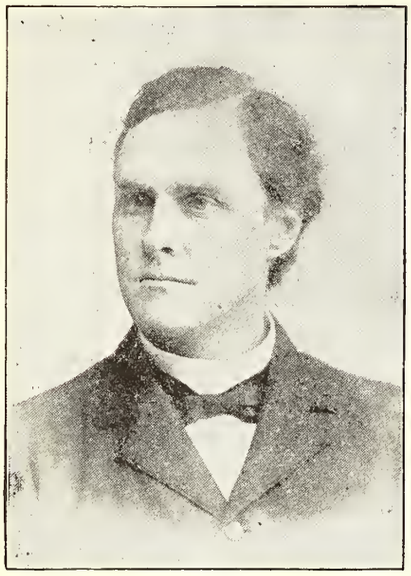

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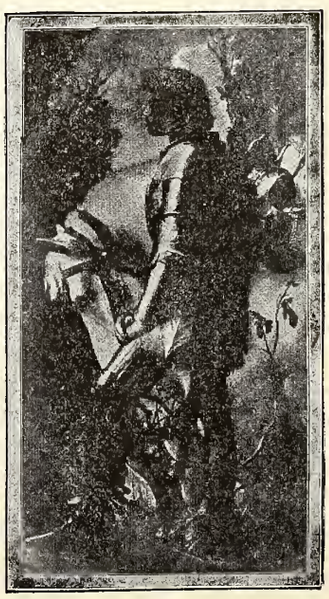

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The Christian Century

Vol. XXV. CHICAGO, ILL JULY 23, 1908. No. 30.

EDITORIAL

Christian Union.

What Baptists are Saying.

Errett Gates.

Concerning the union of the First Christian and the Memorial Baptist churches in Chicago, the *Western Recorder*, a Baptist newspaper has the following to say:

"The only common ground between Baptists and Disciples is that both regard immersion as essential to baptism. They are antipodes on depravity, the Holy Spirit, regeneration, repentance, faith, experience of grace, intent in baptism, and apostasy.

"This union furnishes a striking argument in favor of the wholesome need of faithful and intelligent doctrinal preaching. Had the Baptist or Disciple congregations understood the distinctive principles for which they stood this union would never have been consummated. "We venture suggestion that Baptists will make no mistake if they regard the Memorial Church as lost to the denomination."

The editor of the *Western Recorder* must be acquainted with a particular kind of Disciples and Baptists if he has found them "antipodes" apart on such fundamental doctrines as are mentioned. There are all kinds of Baptists and all kinds of Disciples. The Baptists are at "antipodes" among themselves on some of these doctrines, and so are the Disciples. The editor might better have said that *some* Disciples and *some* Baptists are at antipodes. The writer has met Baptists and Disciples who were in perfect agreement upon the essential doctrines of Christianity. Would there be any objections to their coming together in organic union? The Baptists of the Memorial Baptist Church and the Disciples of the First Christian Church found themselves in entire agreement. I take it that under such a condition the editor would advise organic union. But not so; he goes on to say that the Memorial church should be considered as lost to the denomination.

But if these two churches were not ready for union when will churches ever be ready for it? When the editors consent to it? or when both the denominations unanimously agree to it? Then union between Baptists and Disciples would never begin, for all the editors on both sides will never consent to it, and there will never come a time when every one in both denominations will be ready for it. If the progressive wing of the Disciples could agree to such a union, the anti-organ Disciples would withhold consent until the splendid pipe organ in Memorial church were taken out. If the regular Baptists would agree to it, then the Hardshell Baptists would object until all the Disciples were re-baptized.

It is fortunate for the beginnings of the reunion of the two bodies that they are congregational in form of government. Local churches can thus consult their own local needs and interests, and make them primary in their consideration, as they should. Why should Baptist churches in New York or London dictate to a Baptist church in Chicago what it shall do, as far as its local work and policy are concerned? If one Baptist church departs from the faith and practice of other Baptist churches then it ceases to be a Baptist church. But here is a Baptist church in Chicago that has in no particular departed from Baptist faith and practice and still claims Baptist fellowship. It has united with other Christians who agree in faith and practice with it, to do Christ's work the more effectively. How has it violated any obligation belonging to the Baptist fellowship as a whole?

The first business of a Baptist or a Christian church in Chicago is to bring men in Chicago, who are neighbors and fellow citizens, into right relations with each other, and with God, and not to keep Baptists or Disciples in good standing and full fellowship with Baptists and Disciples in New York. In other words a church's first duty is to its own community and then to the unsaved in other lands.

The "denominational interest" to which appeal has been made to stop any further union of Baptist and Christian churches, holds the same relation to universal Christian interests that "corporate interests" hold to popular interests. Every local church has a bigger interest to serve than that of the denomination with which it is in fellowship. Sometimes the universal interest conflicts with the denominational though no thorough denominationalist ever confesses it. To him the sect is the Kingdom of God, and the growth of the sect is the coming of the Kingdom, and the only coming of it he knows anything about. Whoever heard of a street railway corporation regarding the loss of its franchise as anything else but a "loss to the corporation"? Tell the corporation that it is a gain to the people, and it will respond, "To H—— with the people."

Of course the universal church, the Kingdom of God, is not very definitely organized—it can not make its demands visibly felt. It is "righteousness, joy, and peace, in the Holy Spirit." It is brotherhood, and the coming of brotherhood among Christians is just as clearly a coming of the Kingdom as a coming of brotherhood among other men. Brotherhood is unity and peace. Any breaking down of walls of separation among Christians, any bringing together of the estranged is a coming of the Kingdom, and an answer of Christ's prayer for unity. Because we can not answer it largely and signally, we should not be deterred from answering as we can.

The "All India Baptist Conference" of Missionaries held in March, 1908, passed the following resolutions:

"1. That this conference heartily approves of holding a congress representing Baptists and Disciples and all allied bodies in India, Burma and Ceylon, in 1912."

"2. That it is the opinion of this conference that steps should be taken to form a union of Baptists, Disciples and allied bodies in India, Burma and Ceylon." Thus it seems again that the missionary churches upon foreign soil are the quickest to recognize the folly and evil of our sectarian divisions. Christian union is destined to come first upon the foreign field, and to force the home churches for very shame to put away their petty differences and sectarian pride.

"First Fruits."

Our subscribers will rejoice with us over the first fruits of the new arrangement which The Century has made in moving into the new building devoted to religious journals. The United Religious Press building is occupied by the journals of four different denominations, thus realizing in a practical way something of the true spirit of Christian union. As a large number of local church papers are published here we are in the very center of Christian journalism in the West and able to take advantage of many courtesies. The Christian Century Company is by no means free from financial problems, in fact, we are still looking to some friends to help us meet a financial crisis next month, but meantime we are able to greatly improve the typography and make-up of the paper, thus bringing it more into harmony with the best modern journalism; also we are beginning this week a new serial story which will be greatly appreciated.

Business Manager.

Japan Makes Innovations in Forest Movement.

Japan is the only government in the world which takes upon itself the working of its lumber business, according to Consul General Henry B. Miller, of Yokohama, in a report in which he quotes the director of the Japanese Forest Bureau.

The Mikado's government has set apart a quarter of a million dollars to build sawmills and lumber roads, manufacture lumber in remote districts, and put it on the market. Except railroad ties for Manchuria roads, the Japanese government exports no timber. It is all needed at home.

Correspondence on the Religious Life

George A. Campbell.

The Correspondent:—"Why is it that the children who are taught religion the most scrupulously often break with it in their adult years? Preachers' children are proverbially careless as to church life. The faith which is the very life of the parents is frequently totally ignored by their children. The home teaching seems in these cases to count for nothing. The child totally neglected so far as parental oversight is concerned frequently finds his way to a vital religion. Wherein lies wisdom in the culture of the child?"

Every individual is distinct. The soul of the child does not belong to the parent but to God. Every man of us must find God in his own way. The religion of the parent cannot be handed down to his child. If it could it would not be religion. You can deed property but not faith. The imaginative and practical boy must not be forced to the mathematical formulas of his father. He must have room or he will rebel. The prosaic would save himself many heartaches if he could be appreciative of the fire and faith of the mystic.

A soul is the most awful and delicate thing in this universe. It is the divine life in man. Life—that is the word. Life so strange and yet so familiar, so commonplace and yet so illusive; so vulgar and yet so transcendent; so dull, yet so passionately wild; so visible, and yet so darkly invisible; so sure and yet so fragile and uncertain; so largely physical and yet so wholly spiritual; so fixed to earth; yet so eternal and independent in the mighty sweeps of its imagination. Oh! Life! divine Life! We must mark its infinite variety in the children who come trailing clouds of glory after them. Let the parent meditate upon this life of God in his child and know that he can do it no wrong without serious consequences. The parent's business is not to put his own creed in the soul of his child; but to guard its God-life so that it may have full and free development. The child is to be taught; but not sectarianly taught. There must be a large margin of freedom. The soul is the most important thing in the universe. It belongs to God. It is the heir of all the past. Heredity, the law of which seems so capricious may have given the soul of a Tauler to the son of a Pharisee. Some spiritual grandmother may have been the real ancestor through whom God endowed the boy. The father will err in thinking the boy ought to be a reproduction of himself. If the child is to be a real spiritual soul he must come to have a faith of his own. Every individual experience will be his teacher. Every suffering and every joy; every defeat and every victory, every sin and every prayer, and every enemy and every friend will have their bearing to fix for him his soul in God's universe. Happy for him when his parents can give him not forced but delicate and sympathetic direction. The average religious parents are too listless and lazy to understand the souls of their children. They talk to them as if they had the understanding of men. It is a serious blunder to so indifferently deal with the immortal minds of the young. It is sinful to cramp the religious imagination of a child, more sinful than to bind the feet as the Chinese do. Religion is good, romantic, ghostly, never dull, tender, motherly, imaginative, and exacting as nature. It has given us the best of stories, music and pictures. Christianity supports laughter. "Oh the Joy of Living" is the shout had has come from the Cross. It is so and the child ought to be taught that it is so. Thus shall the parent save the child and the child the parent. The home ought to ever be an atmosphere of light, the light of o happy religion. The child will not likely break with that which serves its best life.

"Father and Son."

This book is published anonymously in England and imported by Scribners. It is the story of a tragic break over religion between father and son. The parents were both "Plymouth" Brethren. The father was an authority in geology. Huxley called him a "hodman of Science." He was good on detail; but missed the larger language of his field. In religion he was a hard loyalist. There was no smile in his religion. All was law and nothing was love. In religion he walked by the sight of the literalist and not by the faith of the mystic. His religion to him was the only true one. His small sect contained all truth. God in his mercy might save other good people, but he had not covenanted to do so. The son was raised among the "saints." He had no companions—was not allowed to read any fiction. He was assidously taught the letter of the Bible. But its poetry was not interpreted to him. He was baptised early, before he knew what the life of man was. He did some pastoral work for his father. The "saints" were odd, some of them grotesque. The softer lights did not fall upon their rigid lines. The boy talked beyond his experience. He talked like a "Saint" when he was but a boy—a dangerous procedure. His mother died when he was but eight, and on her deathbed dedicated him to the informal ministry of the "Brethren". A step-mother who was an Episcopalian, but afterwards by much insistence on the part of the father, was immersed and became one of the saved, understood him better and brings some humanity into his raising. But the most of his young life seems to have been devoid of childhood because of the hard religious system so strictly held to by his parents.

The father loved the boy and passionately labored to raise him in the narrow faith of the Brethren. But he failed. When the son came to himself he had gone far from the father, and the father's heart was sore, tragically sore. The biographer who is the son says: What a charming companion, what a delightful parent, what a courageous and engaging friend, my father would have been, and would pre-eminently have been to me, if it had not been for this stringent piety which ruined it all..... Let me speak plainly. After my long experience, after my patience and forbearance, I have surely a right to protest against the untruth—that evangelical religion, or any religion in a violent form, is a wholesome or valuable or desirable adjunct to human life. It divides heart from heart. It sets up a vain, chimerical ideal in the barren pursuit of which all the tender, indulgent affections, all the genial play of life, all the exquisite pleasures and soft resignations of the body, all that enlarges and calms the soul, are exchanged for what is harsh and void and negative. It encourages a stern and ignorant spirit of condemnation; it throws altogether out of gear the healthy movement of the conscience; it invents virtues which are sterile and cruel; it invents sins which are no sins at all, but which darken the heaven of innocent joy with futile clouds of remorse."

Can we be earnest in our religion without being fanatically violent?

Surely it is true that to overload the child with the encumbrances of a foreign or a parental creed is to endanger his loyality and devotion in later years.

The *Spectator* concludes its review of "Father and Son" with the following suggestive paragraph:

The Complaint of Tomorrow.

The occasional clash of the generations at moments of transition, is as inevitable as the natural affections between parents and children. Those of us who are not yet old may probably live to read a similar book on opposite lines. Already the social observer may see indications of a turn in the tide. Certain children are now brought up upon an exactly opposite system to the one held up for condemnation in this book. Will they ever complain to their parents? It is more than likely. "I was," we can imagine some future autobiographer lamenting, "the dearly loved child of an excellent father and mother. My health and my happiness were never out of their thoughts. I was shielded from every hardship, and there was always someone to turn my thoughts from every distress. No burden was put on my conscience. Even the difference between right and wrong was slurred over lest a hard and fast rule should narrow my sympathies or cramp my imagination. Meanwhile my spiritual nature was starved. The book and the toy shop were ransacked to make me happy. All that love or money could do was done for me. Yet I was sad. The spectre was that secularity overshadowed my life.

" 'My nurse was forbidden to speak to me of religion. If I asked about the soul my mother changed the subject. When I pondered upon the whence and the whither, I was fibbed off with fairy tales. I saw other children going to church and I longed to go, but was not allowed. 'Church,' I was told, 'would not interest me.' Was I frightened at night, my mother altered my supper-hour and talked to me of indigestion. Not even the comfort of the conventional guardian angel was left me. When my dearest friend died no one spoke to me of heaven, and I remember once hearing my father and mother discussing the desirability of sending me to the seaside 'to help me to forget.' Thus I grew up alone. More and more

divided from those who could not share my highest and most intimate thoughts, in the end the breach was inevitable, and alas, the gulf between us widened. The tragedy was real, all else was superficial, etc. etc."

Austin Station. Chicago.

The Spirit of Religious Journalism.

(Continued from last week.)

Will F. Shaw.

It is the will of Christ that his disciples receive his Spirit—that Spirit essential to the solution of the world's problems, to the apprehension of all truth. In truly religious journalism the Master's Spirit will be sought as the solvent in questions social, moral, religious, philosophic, psychologic, theologic, ad categorandum. Opinions may vary in direct ratio with the multiplication of media of communication, but that one Spirit must control the output of press, as well as of pulpit, is becoming a common sense of the follower of Christ.

Moreover, the Spirit which directs the disciple of our Lord to his unreconciled brother before offering his gift is today knocking loud and long at the editorial sanctum with the divine request that brothers of the press, as meekly as brethren of the pew, make mutual overtures toward perfect understanding and reconciliation before telling it to the entire brotherhood, or rushing like knights of old, with lances poised—but unlike heroic knights, with lances poisoned into the lists of fratridical conflict. The disintegration of Christian reputation or character is not the acme of any journalism. Religious journalism no more should engage in deadly antithesis than apostles of Christ. Their house divided is a bottomless tub through which the waters of doctrinal and differential conceit waste upon the soil.

Herein lies the need of a representative press—one that shall reflect the spirit of an entire Brotherhood and the Master. The Gospels reflect not only the Spirit of the Son of God—they reflect the Spirit of the inner man, of brotherhood—and therein is the double authority of the Christ, letter and Spirit. A press voicing the common spirit of a common people, controlled by the Spirit of Christ would be invincible.

In fundamentals, in life principles, in accepted truths, in Scriptural statements of fact, in Christ's commands, our papers must speak essentially the same thing, or degenerate into a phonographic Babel for which the confused or amused crowd pays its nickel and takes individually its choice.

In consideration of our correspondent's disparagement in the comparative planes of religious journalism, in response to the suggested "scramble for existence," may we not ask if the experiment of vicarious journalism has not been sufficiently tried? The press is no more venal than the pulpit. It needs men who may give themselves, as to the world, wholly to its ministry and as in the preaching of the Word, they who print should live thereby. Temptation to unsafe investment by the inexperienced, unsophisticated, uninformed or overinformed in religious journalism, rare as it may have been, too seriously impairs confidence in our publications to long delay the project of a representative press baeked by the means of a constituency whose honor, whose financial ability and integrity should be as integral as its teachings, and whose responsibility would be co-extensive with the fraternal output and benefit accruing.

The voice of Jesus as it came to Peter repeatedly appeals, "Feed my sheep." Whatever the sesquipedalian, terminologicals, whatever dissertations on opinionated liberty, whatever the illimitable category of recent and indispensable bibliography, whatever the stage of evolutionary and critical hypotheses rejuvenated to date, sane journalism neglects not its Master's triple mandate for food. Or, while the one safely lies in the subscription fold, the ninety and nine as safely break the fence and find pasturage elsewhere: for most people, like sheep, know pasture when they see it. Feed: "Line upon line, precept upon precept; here a little and there", not a mighty little! Chapter by chapter—not a few desultory verses—but all of John's beautiful Gospel. Our papers convey the only Gospel of John to some homes; "if the light within them be darkness, how great is that darkness!"

Teacher training courses for those who ean not classify—the busy nighttoilers; trainmen, milk-venders, night watchmen, postal clerks—industrial slaves to whom Sunday's rest and special classes never come. Give us a toiler's Bible commentary, Bible outlines, Book analyses, condensed sermonettes for the non-church-goer, devotional literature; the devotional spirit, until one comes from the reading of his religious paper as from converse with God; feeling like prayer, like work, like praise, like searching his Bible, and not for a club to brain his belligerent brethren; feeling that in all the darkness and cloud of life here has been a rift through which has shone the star of hope; feeling that clusters of grapes from a land of promise, and not lemons, have been handed him with flowers from Eden and a breath from Paradise. He gets enough of suicide and moroseness and sordidness from the dailies. Doubts, foibles, inconstancies and prognostications may be had for the copper morning or night; he seeks in his religious reverie, a definite message for his daily life.

The cry for "constructive irenicon" is as old and virile as the Pauline declarations: "Knowledge puffs up!" "Love *builds* up." And the Holy Spirit still stands guard over forms of sound word and doctrine in sacred text and reverent oratory.

The worth of a paper, like that of a person is not measured entirely by size nor vocabulary. What facts, what truths are most worth?" may be more vaguely represented in sixty pages than in sixteen. To supply religious needs and point to religious duty and opportunity—"to bear witness to the truth"—that *is* of most worth.

Chicago, Ill.

(To be Continued.)

Two-Fold Plea and a Double Demand for Men.

There is a sufficient reason for the falling off in attendance at the Theological Seminaries. There is not a denominational plea before the world for which a twentieth century young man would die. The ministry of the Gospel is a holy military service. It offers opportunity for sacrifice. It appeals to the heroic. If one has not enough of imagination to see the chances for heroic service in the home land, the romance of foreign missions is an open book. If the recruiting agents of the Kingdom are not crowded with applicants, it is prima facie evidence that they are not recruiting stations of the Kingdom at all.

In the year of one hundred years we must look well to our supply of preachers, and particularly to the numbers that are volunteering. It is not merely that we have three thousand vacant churches, and two thousand open fields calling for men, but we ourselves are facing a judgment day. We are on trial before the coming generation. As we face our Centennial, the young men of the next century's first quarter are deciding whether we are really speaking the words of God and doing the works of God in the world or not. If they find us true to the plea of a hundred years ago they will rally to the banner we uphold. If not they will pass us by inexorably. The judgment of the young man is without mercy.

There is less excuse for any failure on our part, because we have inherited from our fathers a two-fold plea that ought to reach the heart and fire the spirit of America's young men. There is the plea for the union of God's people, which ought to be as irresistible a call as Abraham Lincoln's alarm for the union of the states. Then the plea for world-wide evangelism is ours. The old guarantee of the Christ stands, "And I if I be lifted up will draw all men unto me." By our fruits in these two regards the new generation is judging us. In the day of our glorious Centennial opportunity may we not be found wanting.

W. R. Warren, Secretary.

Further Extension of the Laymen's Movement.

Three new Secretaries of the Laymen's Missionary Movement have reeently been secured, of whom two are for the further development of denominational Laymen's Movements, and one is for the United Movement.

The Southern Baptist Movement has secured as its Secretary, Professor Henderson of Bristol, Va. The Southern Presbyterian Movement has secured a second Seeretary, in the person of Mr. Pratt of Richmond, Va. The general Laymen's Missionary Movement of the United States and Canada, has secured Mr. Lyman L. Pierce to be one of its general Secretaries. Mr. Pieree is a graduate of the University of Minnesota, was Secretary of the Y. M. C. A. at Trenton, and later at Washington, and for the past two years has been in Australia and New Zealand where his work has been notably efficient and successful.

Secretary Taft's address at Carnegie Hall, New York, on MISSIONS and CIVILIZATION, has been issued by the Fleming H. Revell Co., and may be secured at two cents a copy or $10.00 per 1,000, carriage paid.

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER I.

The Land of the Free.

"HERE'S a green 'un for you, Mr. Breaker Boss," said Garry McFee, pausing before that worthy gentleman and exhibiting a small boy whom he held by the hand.

"What! this milk-faced baby? They are running so many little kids into the breaker these days that one might take it for a nursery."

"Well, you know you are partly to blame for that, seein' you issued an order for fifty more breaker boys," said Garry.

"Hold your mouth, young man, and get to work. I don't propose to be told by you what I am to blame for."

"What's your name?" said the breaker boss, turning to the small boy.

"Jean Kirklin, sir."

"How old are you?"

"Eight going on nine."

"Well, you are a kid. Here, put this on," and the boss handed Jean an old coat which was several sizes too large for him. "You will need this to keep you warm," he said, but in his own mind he thought, "He will not look so small with this coat on and I will send him high up on the breaker, for that little chap won't bear close inspection yet awhile, but we will soon put some color on his face," and he gave an inward chuckle.

"Please, sir, may I sit with my brother?" said Jean to the boss.

"O bother your brother! You'll work better if you sit with somebody that won't baby you."

Jean followed the boss out of the office into the great, noisy breaker. It was the first time he had ever been inside and he looked curiously up into the high tower, to the top of which the lump coal is carried by elevators, where it is crushed to the desired size by heavy machinery, and then runs zigzag down through long chutes to the spouts by which it is loaded on the car. As his short legs climbed up the breaker after the boss, he saw long rows of boys sitting on each side of the chutes, busy picking the pieces of slate from the coal as it traveled down. Up and up they climbed until Jean's limbs were weary and it seemed as if they would never stop. At last, almost at the top, the breaker boss stopped in front of a burly German boy with a hard face and a wicked eye and said, "Here Pete, is a youngster I want you to break in. You just see that he keeps busy."

Jean had all he could do to keep back the tears as he looked longingly down the interminable rows of breaker seats for a glimpse of his brother Nelson, but in vain. Then he bravely dashed his hands over his eyes and sat down on the rough board bench by the side of Pete Schneider to begin his first day as a breaker boy, while the breaker boss walked back and forth in front of the chutes and watched the boys as intently as they did the coal. Pete immediately began a steady flow of foul talk such as Jean had never heard in all his young life before. The vilest oaths and most indecent language fell from his lips, frequently accompanied with a slap on Jean's shoulders or a punch in his ribs that almost took his breath away.

The hours wore on, Jean's shoulders ached and his head was dizzy from looking steadily at the constantly moving coal and listening to the unceasing roar of the breaker. His fingers felt as if they would freeze, but he could wear nothing on his hands, for the slate could only be grasped quickly enough with the bare fingers.

"Don't they ever stop to let the boys rest?" he ventured to ask Pete.

"Oh, you softy; talk about rest! why it's two hours yet till noon and you only get to rest a half hour then. Bully place this is to rest. Better bring your cradle along tomorrow and I'll rock you awhile."

Pete kept on with his jibes and Jean bent lower over the coal so that he would not see the tears that could not be kept back.

"You wait till noon, you baby, and you will be tireder than you are now after we get you initiated. Us breaker boys always initiate youngsters; they hain't no good till after they are initiated."

Jean's heart quaked; what could they mean to do to him? The noon whistle blew and the boys poured out of the breaker. Nelson had the lunch for both in his dinner pail, and had expected to meet Jean at the foot of the breaker, but could not find him. So, assisted by two or three of the more friendly, he searched diligently in every direction, but it was almost time to go back to work when a small figure slipped from behind the breaker.

"Where in the world have you been, Jean?" asked Nelson. "We have been looking everywhere for you."

"Oh Nelson, I hid. The big boy in the breaker seat with me said they was going to initiate me."

"Oh Jean, that was just his talk. The boys won't hurt you, and you might just as well get used to them one time as another. Come, eat a bite."

Jean took the bread Nelson handed him, but he found it hard to swallow.

"Nelson, won't you ask the boss if I can't sit with you?"

"It wouldn't do any good, Jean; he wouldn't let you. If he finds out a boy wants anything, he takes mighty good care that he don't get it."

As the afternoon wore on, even Pete grew less talkative. The unceasing work in the breaker will quell the spirit of the strongest boys.

Jean's back felt as if he could never straighten it again, and his poor little fingers were bleeding. Oh, how they hurt! Would he ever get home where "mither" could tie them up?

At last the little body gave out and Jean went to sleep with his head hanging over the bench; but a rude rap with a long stick which the breaker boss always carried, awakened him.

"You milk-faced baby, wake up there! What do you think you are here for? We hire boys to work, not sleep. Now get lively and don't let me see any more napping."

Jean found out afterward that this was no unusual thing; that the long hours of constant bending over the black coal as it ran down the chute, would now and then prove too much for a boy and he would go to sleep, only to be rudely roused by a blow from the breaker boss.

Jean's first day in the breaker came to an end. When he got home, "mither" washed the little sore hands and tied them up with soothing ointment, then she held her boy in her arms and talked to him until he felt that he could go to the breaker every day and sit by Pete Schneider, and never run away and hide again.

"I can do this for mither. Did she not call me her little man?" thought Jean to himself as he crept into bed.

His second day in the breaker was much like the first, only the slender fingers were tender and swollen and the pain in his poor little back was almost unbearable. Pete's tongue ran a little faster and was more foul and bitter than the day before. Jean almost wished that the breaker would roar a little louder so he could not hear him. Never for a moment could he straighten up or slacken his search for the passing slate; the slightest tendency to either would bring a cruel rap from the ever vigilant breaker boss.

Three weary days passed and Jean was going into the breaker to begin his fourth, when the boss told him to go to the office.

Jean stood as if paralyzed, his face white and scared and his big eyes looking straight into the face of the boss.

"Fool! What's the matter with you? Get a move on you and don't stand there like a gop!" and with a push that sent Jean headlong he turned to another. Jean picked himself up and started toward the office.

"What can they be going to do with me?" was his thought. "What have I done to make them send me there? I have tried so hard to do it all right, and I never went to sleep once yesterday. I know I couldn't work quite so fast because my fingers are so sore and mither tied them up. What will they do to me?" and so he passed into the office and slid sideways into a chair in a corner of the room, a pitiful little figure. There were four or five other boys in the room and a man sitting at a desk writing. After what seemed to Jean a very long time he wheeled around in his chair and looked with a stern face at the boys, then picking up a slip of paper asked if Jose Kolner was in the room. A shrinking form slowly rose and went forward. He had no more than reached the desk when he began to cough. The paroxysm was so long and severe that the boy took hold of the desk to support his frail body.

"Well, did you get that up for my benefit?" asked the man with a sneer.

The boy, trying to restrain another attack of coughing, mumbled "No, sir."

"What gave you such a cough, and how long have you had it?"

"I've been coughin' for over a year, and Doctor Jones says I catched it in the breaker 'cause it's so cold and dusty there," replied Jose.

"Blast Doctor Jones! He is the biggest fool in this state, and if he did not coddle you breaker boys quite so much you would be worth twice as much. Stop that coughing and get out of here. We don't want any such weaklings in the breaker. Is Sandy Kalkara in the room?"

A boy about twelve years old stood up.

"Come here!" commanded the man at the desk, and Sandy hobbled over toward him. The boy's body was drawn and twisted, his shoulders stooped and his coal-blacked hands looked like gnarled and stiffened claws.

"Well, you are a handsome specimen! Wasn't you told not to come to the breaker any more?"

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"Yes, sir," replied the boy.

"Well, what in thunder are you here for?"

"My father made me come."

"Hold out your hands."

Sandy held out his claw-like hands and one would have thought the pitiful sight would have drawn sympathy from a heart of adamant, but it only seemed to anger the man in the chair, for he struck them away from him and wrathfully exclaimed, "Your father is a fool! What he thinks you are good for is more than I can tell! Why them hands could not hold a piece of slate if it walked right into them. How long have you been this way?"

"Over a year, sir."

The little boy was so scared that his answers were brief and in a very low voice.

"Speak up! I don't want any sniveling here. How long have you been in the breaker?"

"Nearly three years, sir."

"Was you this way when you came here?"

"Oh, no, sir! I had rheumatis' a year ago."

"Well, now you take yourself away from this breaker and don't ever let me see your face here again. And tell your father that if he ever sends you back he will get his discharge, too."

Poor Sandy hung his head and hobbled out of the room.

"Is the Kirklin boy here?"

The question was so sharp and abrupt that Jean sprang from his seat and stood trembling before the official.

"What's the matter with you?"

"Nothing, sir," said Jean.

"Then what have you got your fingers tied up for?"

"Oh, Mister, they got so sore in the breaker that I couldn't stand it," and Jean put his offending hands behind him.

"Now, young man, I've heard about enough complaints about the breaker for one day, and I want you to understand that this breaker is not a hospital nor a place for tied-up fingers, nor for babies that can't stand anything. How long have you been in the breaker?"

"Three days," replied Jean, and he winked hard to keep back the tears.

"Let me see them hands."

Jean held out the poor tied-up fingers and they were roughly taken hold of and the cloths rudely torn off, which set the fingers to bleeding again.

"Now you go back to your seat in the breaker, and don't let me hear of any more tied-up hands. You are there to pick the slate from the coal with bare hands. Do you understand that?"

"Yes, sir," and Jean turned away with the bloody fingers wiping the tears from his eyes.

How Jean got through the day with his poor, suffering hands he never knew, but it came to an end at last and as he and Nelson were going home, they saw Sandy sitting beside an old tumble-down building at the foot of the culm heap.

"Why, Sandy, what are you doing there?" asked Nelson as they went up to him.

"I'm afraid to go home, for my father will beat me," replied Sandy.

"Oh, surely your father won't beat your poor crippled back. Come and go home," and Nelson took Sandy's hand and tried to lift him up.

"No, I won't go home. I wish I was dead. Oh, I wish I would die tonight!" and Sandy buried his head in his arms and his frame was shaken with sobs.

"What will your mother do if you don't come home?" asked Jean.

"I—hain't—got—no mo—ther," was the sobbing reply.

"Oh, poor Sandy! Come along home with us."

No answer came from the stricken boy, and Jean and Nelson stood by and looked at him helplessly for a few minutes, then turned and went on home.

One morning a few days after this, the body of poor, crippled Sandy Kalkara was found at the bottom of a shaft. Did he, in his wanderings, accidentally fall into the open mouth, or did he purposely end his poor, useless life that had been spoiled by the merciless breaker?

As Jean trudged on to his work, he saw the men carrying what was left of Sandy to his mean little home, and he wondered if he, too, would "ketch the rheumatis' and get twisted up like Sandy," but the roar of the breaker and the unceasing toil soon dispelled any thought of Sandy or the outside world.

CHAPTER II.

Caught in the Toils.

The crowd at the postoffice in Glen Muir was listening with eager attention to the recruiting agent as he told in glowing terms of the big wages, free schools and beautiful houses furnished by the Gordon Mining Company in Pennsylvania to its employes.

"I tell you, men, you don't know what it means to live. We do things over in America. Why, if a man has a mind to he can just about pick up a fortune at his very door. Over here you are every one laborers, ground down to a regular servitude. And what is your pay? A mere pittance. A bare living."

"Another thing," here the agent grew confidential, "the miner Perhaps the Gordon Mining Company would not have thanked the agent for throwing out this inducement, but the seed fell on fertile ground and as Hugh Kirklin and Joe McFee walked home that evening the fruit of discontent began to ripen.

just holds the company in his hands. If he wants higher wages and shorter hours all he has to do is to 'strike,' and the company is usually ready enough to come to terms."

Hugh's step quickened as he drew near his home and he saw the little vine-clad cottage nestled among the Scottish downs, the fields dotted with sheep and cattle stretching into a purple haze beyond, and best of all, Maidie, his bonnie wife, standing in the door, her girlish beauty aglow with health and happiness, and then as the voices of his boys came out to him as they shouted in their play, the golden dream that had been awakened by the recruiting agent vanished. Joe McFee, divining Hugh's thoughts, reinforced his arguments and stopped at the cottage to tell to Maidie in thrilling terms the wonderful report, laying special emphasis on the splendid school system in the United States. Joe knew she was set on educating her boys, and that this would appeal to her strongly.

Maidie Kirklin was the only child of Mr. Drummore, who had been dominie of the Free Kirk in Glen Muir for twenty years. As her father's constant companion and idol she had had many advantages and her education was much above that of the peasantry about her, and now her whole purpose in life was to educate her boys and fit them for the men she wished them to become.

This was seven years before the events in the preceding chapter. They had come to America. The "beautiful home" furnished by the company was only a miner's hut in the Black Acre. Hugh had never been able to realize the big wages, for an accident in the mines had laid him up for weeks and had left him lame, so that he could not compete with stronger men. They had of necessity gone in debt to the company during Hugh's sickness, and were compelled to trade at the company's store, where the prices for provisions and blasting powder were exorbitant, and it was with despair in her heart that Maidie had at last sent her little Jean off to the breaker. Tears blinded her eyes as she tied his scarf about his neck, then took the little hands in her own as though she would keep them from the cruel hurt of the coal.

Nelson, her oldest boy, who was now eleven, had been in the breaker for two years, and Laddie, her wee bairnie, must soon go, for the foreman had said to Hugh only the day before: "Send your kids into the breaker, Kirklin; we need 'em." For Hugh to refuse was to lose his job. There was no other way, Jean must go. She watched his little form toil up the hill and around the culm heaps toward the breaker; she saw the glad sunshine and the fields and woods joyous with singing birds; she heard the school bell ring in the distance and then her gaze fell on a group of men coming up the street carrying the poor, crooked body of Sandy Kalkara. Maidie had ever been strong-hearted and brave, but the bitterness of death seized her as she looked from Sandy to the tall breaker that had crushed out his life and thought that soon it would crush and blast the lives of her own boys as it had his. A sob that had in it the cry of anguish fell from her lips, then her failing faith reasserted itself and she raised her eyes to the sky beyond and whispered, "Oh, my God! Help, for none other can."

CHAPTER III.

Penny and the Inspector.

When the sun reaches the horizon and the hands of the clock on the town hall point to half past six, the earth around Minington pours forth streams of humanity. Thousands of men and boys come from her black depths, and like a dark procession wind wearily around the culm heaps and along the streets to their homes in the Black Acre. These are the men of toil; their backs have been bent all day at labor in the mines. There is not much joyousness and raillery among the men, and only now and then a momentary outburst of mirth among the boys, whose faces have the same weary, oldish look as those of the men that have worked for years in the mines.

A little apart from the others and hurrying along is Jean Kirklin. Week after week, month after month, he has sat on his bench all day, bending over constantly to look at the coal that passed below. His tender hands have become toughened by contact with the sharp pieces of slate and coal which cut and bruise them. He has breathed the air thick with coal dust until his face is of that peculiar grayish white common to children of the mines, but his own brown hair is abundant and wavy, and his dark eyes are peculiarly striking, with a pathetic look in them that lingers long in your memory when he raises them to your face.

For four years Jean has tumbled out of bed early in the morning, eaten a hasty breakfast, taken his dinner pail and gone to the mines.

In summer the hot sun has poured down on the roof just above, almost stifling him, and in the winter his hands have been stung and stiffened with the bitter cold. The breaker roars relentlessly, the stream of coal passes unceasingly, and Jean has become but a part of the terrible machine.

But as he hurries along he sees only a picture of home—he has seen it a thousand times as he sits watching the steady, black stream of coal—mother, tired and worn from her day's work; father, stooped and gray with the labor of the mines, and little Laddie on the bed. Always when Jean gets this far in his picture he pauses

and swallows down "something" that comes up in his throat; "feels like my heart," he was once heard to say.

Laddie had been a breaker boy, too. He had gone to the breaker one morning three years ago with Jean, and had worked bravely day after day for nearly two years; but his slight frame would not stand the strain and he began to cough. One morning he could not get up, and when Dr. Jones was called, he shook his head and said, "Laddie must rest. Keep him out of that breaker."

Tonight Jean's face is animated and his eyes are lit up with a peculiar interest. At noon the breaker boss had sent him on an errand across the fields to another colliery. On the way back he found a bunch of violets which he dug carefully out of the ground and wrapped in some dry grass. This was the cause of his haste and evident pleasure; he was taking them to Lottie and imagining over and over how they would please her.

Lottie Rominski is a cripple. She went into the factory to work when only seven years old, and now at ten she can neither walk nor straighten her back. When the miners go home she is always at the window. Her little cot stands near so that she can pull herself up by the ledge, and her bright face and happy smile greet them as they pass.

When Jean turned the corner at Grace Church, he heard his name called and looking across the street, saw Evelyn, the little daughter of Rev. Robert Hathaway, pastor of Grace Church, running down to the gate and beckoning to him to cross the street. Older and more intelligent people than Jean had been charmed by the bright-faced and sunny-haired Evelyn. Her pink gingham dress and white apron danced in the breeze as she ran to meet him.

"Oh, Jean, will you take these to Lottie as you pass by? They are some cooky hearts I made after mamma got through baking today and here is an apple and a raisin cooky for Laddie. Be sure and remember which is which; and, oh Jean, come down after supper; Penny is coming and we will have our writing lesson."

Jean blushed under the coal dust and stammered out that he would take the cookies to Lottie and Laddie. Somehow he never liked to have Evelyn see him when he was black and dirty with the dust of the breaker, the contrast between her fresh loveliness and his grime was so great.

Jean stopped at Lottie's open window and her cheery "Hello, Jean!" brought a smile to his face. He gave her the cooky hearts and the little plant that he had carried so carefully. Lottie was overjoyed when she saw the blue violets, and told Jean they were the first she had seen this spring, and that she would plant them in a tin can and put them on the window where he could see them when he passed.

Jean had started on toward home when he saw Penny sitting on the gate post.

William Penn Crosset was a colored boy a little younger than Jean. He had always gone by the name of "Penny," and was a great favorite with the miners, especially the boys. His father was a barber and had a snug little income which kept his family quite independent.

"Hi there, Jean! What yer know?" and a handspring landed him on the other side of the walk in front of Jean.

"Oh, golly, Jean, yer ought to been to the fact'ry today and seen me git even wid ole stick-in-de-mud."

"Why, Penny!" said Jean, "who is stick-in-de-mud, now?"

"Can't be but one stick-in-de-mud an' dat's the ole boss. I mean the young boss what thinks he's so smart," said Penny. "I'se jes' goin' to walk along wid you, Jean, and told yer 'bout de fun.

"Well, yer know Tilly Obinski was sick today an' ax me to take her place at de loom. I takes her place, but dey pay me more'n seventeen cents a day, I tells yer. Well, dat fact'ry 'spector he comes round an' when de ole forewoman heared it she said, 'You kids skin away an' hide 'fore de 'spector gits down here.' Dey was a big pile of boxes close to de wall, jes' a little crack for us children to hide behind. De boxes went up high, an' me an' Katie an' a lot of other kids crep' in. I says to dem, 'Now when dat 'spector man an' de boss gits down here dar's goin' to be a mir'cle.'

"I hearn dem comin' an' talkin'. The boss says, 'No, we don't 'ploy children less'n fourteen years old.' Jes' then I jiggled the boxes an' over they went right on de ole boss.

"Oh, golly, Jean, yer ought to see how many colors his face got in a minute; it was black as mine an' as red as de comb on ole man Peterson's rooster. Katie an' de whole pack of kids was skeered to death. As soon as ole stick-in-de-mud could speak he said, 'Wat in de name of thunder are you kids doin' here? Go home to your mothers, where you 'long.'

"I said, 'Mister, de fo'woman tole us all to hide 'fore de 'spector man come 'round.' He made a grab at me, but I was on my way home."

Penny laughed and turned a double handspring.

Jean laughed heartily at Penny's story, and asked him if this factory inspector was not a new thing in the Minington factory, and Penny replied that he had never seen any before. Both of the boys knew what an inspector was. The mines had been inspected for many years, but not the factories.

When Jean arrived home one glance at his mother's face told him that Laddie was not as well, and his usual "Hello, Jean," was in a very weak voice. When he had washed the coal black from his face and hands and put on the clean jumper that hung behind the kitchen door, Jean sat down beside his brother. He rarely had any new experiences to relate, for all days were alike in the breaker, but tonight as he told Laddie about Penny and the factory inspector, Laddie's merry laugh brought his mother into the room. "Why, Jean," she said, "I have not heard the lad laugh like that for many a day."

"He ought to hear Penny tell it, mither, he would laugh harder than ever," said Jean.

The sweetest piece of news that Laddie ever had to tell was that Mrs. Hathaway had called. The brightest spots in his lonely life were the visits. Mrs. Hathaway was an angel of mercy to the many "shut-ins" in this mining and factory town. Her Bible stories, simply told, had pointed out a life of hope that would otherwise never have been theirs in this world. Today she had told Laddie how Jesus had found a little, lost sheep and carried it in his arms back to the fold, then, while gently smoothing the white forehead, repeated the twenty-third psalm, and sang softly "Land o' the Leal," till the tired eyes drooped and she slipped away.

Mrs. Hathaway had discovered the true worth of Maidie. She recognized her fine traits of character and true womanliness so different from most of the other women of this mining district, who were largely Irish and Slavs. Yet she saw her living neighbor to these in the truest sense, never holding herself above any one, but ever, in spite of her surroundings, practicing in her own life and striving to instil into her boys the refined and manly traits which so many mothers often fail to inculcate, or, indeed, to show that they possess.

(To be continued.)

Song of the Out of Doors.

Come with me, O you world-weary, to the haunts of thrush and veery,
To the cedar's dim cathedral and the palace of the pine;
Let the soul within you capture some of the wild-wood rapture,
Something of the epic passion of that harmony divine!
Down the pathway let us follow through the hemlocks to the hollow,
To the woven, vine-wound thickets in the twilight vague and old,
While the streamlet winding after is a trail of silver laughter,
And the boughs above hint softly of the melodies they hold.

Through the forest, never caring what the way our feet are faring,
We shall hear the wild bird's revel in the labyrinth of tune,
And on mossy carpets tarry in His temples, cool and airy,
Hung with silence and the splendid, amber tapestry of noon.
Leave the hard heart of the city with its poverty of pity,
Leave the folly and the fashion wearing out the faith of men,
Breathe the breath of life blown over upland meadows white with clover,
And with childhood's clearer vision see the face of God again!

—The Cosmopolitan.

The Woman Who Laughs.

People like her. Yes, they do, there's no getting away from it. The girl who laughs a ringing whole-souled laugh—no affected simper and no silly giggle—is a general favorite.

A plump, rosy-looking woman rode on one of the suburban trains the other day, with two men. She laughed continually, again and again. And the men with her laughed too. They were all in the best of spirits, though it was easy to see that the girl set the pace. Her merry comment and blithesome chatter and wholesome laugh kept the other two in a high good humor with themselves, with her, and with all the world.

They were not vulgar, nor boisterous. Don't understand that, please. Their conversation was refined, and their merriment perfectly within the limit of good breeding.

It was simply that the girl gave a merry turn to everything. Her companions were just naturally affected by her irresistible cheeriness. It was like sunshine. They laughed as spontaneously and happily as if they never had a business trouble or care in the world.

A woman of that disposition does a man good. She does anybody good, for that matter. To be sure, no one wants a perpetual and meaningless laughter as a companion. But there is no doubt that girl knows when to laugh, and when to show another, graver, tenderer side of her nature.

If it is a time for quietness and thought, even for tears, she could probably meet the occasion. It is the ordinary, commonplace routine of the day, whereover most of us make a wry face and a moan, that this girl transforms by the magic of her laughter.

Over most things that do not call for tears, we may as well laugh. But we forget. And we all, men and women, like the cheery, sunny, whole-souled woman who helps us to remember.—Bulletin.

From the time that the mother binds the child's head till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help.

The Sunday-school Lesson.

A New King Sought*

HERBERT L. WILLETT.

It became apparent to Samuel, before many years of Saul's reign had passed, that he was not a suitable man to be king. Such a judgment could only be passed upon him, however, by one who had the highest ideals of leadership. In many ways Saul was an admirable man. Physically he was an ideal commander. He was brave, patriotic and devoted to the welfare of his people. History is full of figures of far less worthy kings than Saul. Yet to Samuel's mind he could not endure the test of affairs. And it is Samuel's view, or rather that of the prophetic order, which prevails in our narratives.

The Three Strands.

As has been previously pointed out in these studies, we have three different strands of narrative in our accounts of this period. One set of traditions, handed on from one generation to another, was devoted to the memory of Saul, and wherever it appears we get a favorable estimate of his career. But for the most part it is the admirers of Samuel and David from whose narratives our records are made up. These combine to give to David the sanction of Samuel's approval and influence, and of such accounts the one before us is an example. It is not without difficulties, which lie upon the surface too obvious not to attract attention. Yet its purpose is clear, to show that the Davidic throne had the sanction of the great prophet; and the perception of that purpose is our chief concern.

Difficulties.

Among the difficulties of the story are: the fact that Samuel, who holds the chief place in the narrative of this age, should have feared the wrath of Saul, or should have been concerned for his own safety, even though he thought himself in danger. Again, would it be consistent with the high and serious work of Samuel to evade suspicion by the pretense of a sacrifice, and if he were to give out this report, would he take with him the beast for the offering from his own home? But more difficult still is the explanation of the anointing of David. Was it a common thing to anoint youths in that age? If not, how is it that neither David's father, his brothers nor himself seemed at all conscious that anything of importance had been done? The other narratives show David's father later on treating him as any other boy might have been treated, which would have been unaccountable if he had known that he was to be king. Nor is the language of David's brothers to him possible of explanation on the supposition that they knew he was to be a ruler over them. Nor does David ever reveal the slightest conception of the honor that awaits him. These facts would be impossible to explain on the hypothesis of a continuous narrative by a single author. As it is, they occasion no difficulty whatever, for we recognize in them the various strands of tradition woven about a great character of the past.

Samuel's Sanction of David.

It was natural that the descendants and friends of David's dynasty should wish to connect with his ascent to the throne the approval of the prophet Samuel. In that fact is found the motive for this story, and those who repeated it were never called upon to reconcile it with the numberless other traditions which freely passed from one mouth to another regarding Israel's greatest king. Our greatest aid in understanding the Old Testament with its variations of narrative is the remembrance that it came from many different hands and groups, and that every tradition, whatever its source or basis in fact, was deemed valuable as the vehicle of religious truth by the prophets who employed it in their popular instruction.

The Sacrificial Feast.

The greatness of Samuel's fame is shown in the awe of the elders of Bethlehem at his approach. He had come from his home at Ramah, a few miles north of the later site of Jerusalem. His attitude, whether peaceful or hostile, was a matter of first moment to the men of the old town. He allayed their fears by saying that he had come to hold a feast, which corresponded in their time with a short revival. There was a sacrifice, at which some parts of the victims were burned upon the altar, and the rest used for the festival meal. Then there followed the preaching of the prophet, in order that the people might get a clearer idea of God's will regarding their lives. To such a sacrificial feast Samuel now summoned them.

The Children.

The scene that took place when the family of Jesse was inspected must not be regarded as unique in such a gathering. Samuel would not have placed Jesse's family, and especially David, in such peril as would have been involved if he had marked them out for his special regard. He treated all alike. He passed along the ranks of families and demanded if the children were all here. It was a family religion which he proclaimed. How long would an average preacher today have to wait to begin the service if he delayed matters till all the children arrived? And how many parents would think their children able to endure the hardship of the hour of public service in addition to the Sunday-school? It is to be feared that our customs are not as good in this regard as those which Samuel enjoined upon ancient Israel.

Which One?

The inspection of the sons of Jesse was the natural concern of the prophet. Reports concerning the youths had confirmed him in the belief that one of them would be a fitting choice for king. And Samuel regarded his enlightened conviction on all matters pertaining to the welfare of the kingdom as the will of God. One after the other they passed before him till seven had been scrutinized with the high honor in mind. Yet he was not satisfied. The youngest of all had to come from the sheep pasture before the seer was convinced that the right man was found. There had been one mistake already in the choice of king, and he had made it. It would not do to have another misadventure of that sort happen.

The Hidden Purpose.

If we follow the account as given, and accept the fact that Samuel anointed David, what did the transaction mean to those who looked on? Or was it a private scene, kept from the knowledge of the jealous Saul? Even so, what did David understand by it? Did he take it as an introduction into the school of the prophets, of which there was perhaps an organization at Bethlehem? Was it in such a school that he gained his knowledge of the past and something of his skill in music? We do not know, nor are we concerned to explain away the difficulties of the narrative. Our wish is much more in harmony with a true method of Bible study—to see what the writer really says, and what was his point of view. This is the only way to come to a true and reverent understanding of the Scriptures. And we may well be interested in the simple and beautiful manner in which David, the great king and psalmist is first introduced to us, as a youth summoned to complete a family circle at the altar of God.

Daily Readings.

Monday, David anointed, 1 Sam. 16:1-13; Tuesday, David and Saul, 1 Sam. 16:14-23; Wednesday, The Lord's choice, 1 Chron. 28:1-9; Thursday, The Lord's thoughts, Isa. 55:1-9; Friday, The outward appearance, 2 Cor. 10:1-7; Saturday, The Lord's knowledge, Ps. 139:1-12; Sunday, The shepherd's song, Ps. 23.

* International Sunday-school lesson for Aug. 2, 1908. David Anointed at Bethlehem. 1 Sam. 16:1-13. Golden Text: "Man looketh on the outward appearance, but the Lord looketh upon the heart." 1 Sam. 16:7. Memory verses, 11, 12.

The Prayer-Meeting.

God's Grace in Earthen Vessels.

Topic, August 5. 1 Cor. 15:10; 2 Cor. 4:7.

SILAS JONES.

One of the most common errors is that of expecting perfection in those to whom the grace of God comes. Men may strenuously deny them; this assumptive underlies their reasoning when a careful analysis will reveal the presence of the assumption. The material element is eliminated and the result demanded is that which would appear if spirit alone were involved. Men are expected, upon invitation, to forsake lifelong habits and ever after to act as if those habits had never existed. Neural processes can not be changed in a moment, and even when bad habits are broken up the man cannot be what he might have been. The tendency is for us all to fall back into the habits of speech and conduct that we aequired in youth. Unless a miracle is wrought by the power of God, we must expect to be limited in our capacity to appropriate the riches of the spiritual realm by the wrong ways of thinking and acting which we aequired in early life and these habits of youth are in part an inheritance. We were born into a certain spiritual atmosphere and with tendencies conditioned by our ancestry. It is unreasonable to ask that God's grace shall obliterate the past. We do not expect the color of our skin to be changed. We expect the white man to remain white and the negro to remain

black. The sooner we cease to look for results in the moral life for which there is no basis in fact, the sooner will possible improvement be seen.

The possibilities of the human spirit are vaster than we have ever conceived them. That we are compelled to give up unfounded assumptions is no warrant for leaving undeveloped what is given to us. The divine grace enables us to bring to its highest efficiency every power of the soul. Our growth in spirit is in accordance with law. The coming of God's grace into a life does not create confusion; it brings order and harmony. Disorder comes from sin, sin is disorder. It is a break with the moral order of the universe. When God is allowed to enter the heart, the man begins to widen his environment and to have an increasing number of spiritual interests. To judge him justly and to have a reasonable view of God's grace in his life, we must qnow what he had at the start, what is the material that is to be fashinode; when all the elements entering a life are fully considered, stupid criticism and advice that has no sense in it will be repressed. The dignity of human character will be discerned and gratitude will arise to God for his goodness and his loving kindness to the children of men.

Paul was haunted by the memory of the grievous injury he had inflicted upon the early church. This early sin seems to have been felt by him as a serious limitation. The important matter for us now is that he did not allow it to be a a more serious limitation that it of necessity was. He might have brooded over it until his will was paralyzed. He did no such thing. As soon as he saw that he was wrong in his judgment of the church, he began at once to build up what he had tried to destroy. Sorrow over sin is praiseworthy only as it leads to the forsaking of sin and the seeking of goodness. Paul could not shut out his former life from his mind once; when he thought of it, sorrow filled his heart. But his habit was to think of the work he had in hand. There was always something just ahead which fascinated him and drew him on. Men do not need to strive after a sense of sin. If they have high ideals and strive to reach them, the sense of sin will come uninvited.

Christian Endeavor Lesson.

For the Church.

Christian Endeavor Topic for August 2.

In the church, each of us has his own service to perform. First of all, we must each one live the Christian life. If we do not do that, no other service that we seek to render can be worth much. And that each of us can do for Jesus' sake.

Then we can serve the church in many ways besides.

1. We can attend its services promptly and take part heartily in its worship, joining in all prayers and singing heartily as unto the Lord.

2. We can invite others to the services of the church, calling for them, if need be, and taking them to our own pew.

3. We can seek to win others to Christ by talking with them about him, by giving them books to read, by introducing them to the pastor.

4. We can be faithful in the Sunday-school, teaching when the opportunity comes, and bringing others to share in its privileges.

5. We can refuse to criticize the church, or the pastor, or our fellow Christians, or to repeat any gossip. "This church has one good characteristic," said a man of the church of which he was a member. "It is loyal. If it didn't like the pastor and two of its members were in an open field at midnight, they wouldn't whisper it to each other."

6. We can help to keep the church building neat and attractive. We can see that it is tastefully decorated with the flowers which the Savior loved, and we can keep it clean and beautiful.

7. We can give according as God hath prospered us, systematically and proportionately.

8. We can pray for the church, for its officers and its work, for missionaries at home and abroad, and for the unity of all who love Christ.

9. We can defend the church when it is attacked and refuse to take part in all slighting talk about it.

10. And, lastly, we can be hopeful. There is every ground for hope. Those who talk of the future of the church, of its losing ground over the world, do not know the facts. We can speak courageously, and in accord with the truth. What God has established will not be overthrown. The church is to be made better and stronger. We are to do it, and we are to be hopeful about it.—S.S. Times.

For Daily Reading.

Monday, Grace given to each, Eph. 4:1-7; Tuesday, Serving in worship, Acts 2:39-42; Wednesday, By endurance, Acts 8: 1-3; Thursday, By obeying, 1 Sam. 15:10-22; Friday, By shining, Matt. 5:13-16; Saturday, By praise, Ps. 100; Sunday, Topic—Songs of the Heart. VIII. How can we serve the church? Ps. 84. (Consecration meeting.)

Tired.

The day is long, and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through and of work to be done;
Tired of ourselves and of being alone,
Yet all the while, did we only see,
We walk in the Lord's own company,
We fight, but 'tis he who nerves our arm;
He turns the arrows that else might harm,
And out of the storm he brings a calm;
And the work that we count so hard to do,
He makes it easy, for he works too;
And the days that seem long to live are his,
A bit of his bright eternities;
And close to our need his helping is.

—Susan Coolidge.

The Canary that was Cross.

Phyllis had a wonderful canary. It was a yellow canary, but that was not what made it wonderful. It was like some children in that the most wonderful thing about it was its temper. It was a wonder for getting cross, and if its water was not all right, and if its seed was not just so, it moved its foolish head quickly and behaved ridiculously. "Tantrums" is, I think, the only word that rightly described its behavior.

One day Phyllis closed the door of its cage and forgot to fasten it. It was rather unfortunate that just then pussy was paying a morning call elsewhere, for as soon as Phyllis had left the room the canary butted against the door of the cage and forced it open. Next it flew around a little in descending circles, and at last it perched on the sideboard. At the back of the sideboard was a mirror; and to his amazement the canary saw what he thought was another canary staring him straight in the face. This amazed him, and he looked away for a minute. When he looked back again, there, of course, he saw his image gazing at him again.

He blinked hard, and then he spoke. "Foolish and obstreperous birdling," he said, "do not stare like that! You are so ugly and so yellow that you make me quite bilious. Avaunt, vile bird! Also shoo! Get away!"

The canary looked hard and shifted one leg, and to his utter disgust the bird in the glass, instead of moving away, simply imitated him. "That," he screamed out loud, "is impudence! You are no bird! You are not even a painted sparrow! You are just rudeness with some stolen feathers glued on all round! Pah and poor! And fly away!"

He stopped speaking; and in the hope the other bird would answer him, he began to think hard of nasty things he could say when he himself spoke next. But the bird in the glass said nothing, and so the canary got very angry indeed. "Speak," he commanded, swelling himself out, "or upon my word I shall become quite cross. Don't move your head just the same way as I do. If you don't go away I'll come to you and peck you into little pieces. Stop imitating me."

But the bird in the glass did not stop, and the real bird got so furiously angry that he did not even notice that Phyllis had come into the room and was watching. She stared hard to see him run back a little and then rush forward and peck at his own image as hard as he could. "There," he said, in a language Phyllis did not understand, "take that, and that! And there is another for always trying to peck back the same way as I do! Oh, I am so angry!" And his round eyes flamed, and he danced and pecked, and was altogether a sorry sight.

At last he gave one hard lunge crash against the glass, and his beak began to bleed. This increased his fury, and he pecked harder than ever, and just before Phyllis put out her hand to take him up he fell down, quite exhausted, looking sideways at his image in the mirror, and muttering and seeming crosser than ever.

Phyllis took him up tenderly, and, oh, how he throbbed in her hands, and how his heart did beat! She kissed him, dirty mouth and all, and then washed him all over in lukewarm water and talked to him gently. And the last thing she said to him was this:

"Why, Dicky, didn't you know that when children and birds are angry and behave spitefully to other people they always make a mistake; and what is more, if they only knew, all spitefulness really hurts them more than it hurts the people with whom they are angry. There, you foolish old birdie! Go back into your cage, and let us try and be good together."—Christian World.

The race of mankind would perish did they cease to aid each other.

With The Workers

J. S. Newland preaches for the church at Wever, Iowa.

John Hankin is preaching for the church at Moorehead, Iowa.

Evangelist Edward Clutter is in a meeting at Latham, Kan.

The California convention will meet at Long Beach, Aug. 5-16.

H. H. Kern is the new pastor of the congregation at Ripley, Ill.

Evangelist C. R. L. Vawter has accepted a pastorate in Assumption, Ill.

H. O. Breeden will hold a meeting for the church in Eureka, Ill., in November.

S. Elwood Fisher has been called for a term of three years as pastor in Paxton, Ill.

C. E. Freeman and his church at Cherokee, Iowa, are raising funds for a new church house.

G. W. Morton, pastor in Erie, Ill., has resigned to deliver prohibition lectures in Kentucky.

Rufus Finnell has accepted a call to the pastorate of the Island church, Wheeling, W. Va.

Clarence E. Miller and the church in London, Ky., have secured Richard Martin for a September meeting.

A new church house is now the big enterprise of the church in Galesburg, Ill., where J. A. Barnett is pastor.

J. Scott Hyde, pastor in Homer, Ill., has been a sufferer from typhoid fever, from which he is now recovering nicely.

The church in Armington, Ill., J. C. Lappin, pastor, enjoyed its annual rally services July 14. T. T. Holton was speaker.

Mrs. F. E. Hagin and A. W. Taylor made addresses in Stanford, Ill., recently when the church there observed a missionary week.

The meeting in Pasadena, Cal., under Charles Reign Scoville is stirring the city. In the first eight days there were one hundred and forty additions.

Miss Mattie Pounds will spend a few weeks in the Maritime Provinces attending the annual convention and visiting our churches in behalf of the children's missionary work.

The church in Plano, Texas, is now in a meeting with Richard Martin as evangelist. E. H. Holmes is the efficient minister there. Excellent audiences promise much for the services.

Evangelist H. Gordon Bennett will direct a tent meeting in Bushnell, Ill., next month. He will have the help of Singing Evangelist Dawdy and wife. The preparation promises a fine meeting.

The Bethany circle young ladies of the church in Harrisonville, Mo., will present an individual communion service to the church. George B. Stewart recently became pastor of this church.

Shelburn and Knight are beginning their great meeting at Fort Dodge, Iowa, with promise of splendid victory. The meeting will be followed with a canvass for funds to erect their new church.

James Egbert, pastor at Anaconda and Deer Lodge, Mont., recently completed his three years' course at Oberlin Seminary, Oberlin, Ohio. He received, June 27, the degree of Bachelor of Divinity.

The brethren in Nunda, Ill., have purchased a good lot upon which they purpose to build a parsonage. The church is at present without a pastor and desires to correspond with a good preacher. Address F. L. Wolck.

Henry B. Robison, pastor of the First church, El Paso, Texas, has changed his address to 915 North Stanton street. His congregation has a goodly company of tithers, who are a great power in the work of the church.

Peter Ainslie, pastor of Christian Temple, and B. A. Abbott, pastor of the Harlem Ave. Church, Baltimore, Md., left July 16, for a three months' trip abroad. Dr. D. W. Ohern, of Bryn Mawr College, will supply the pulpit for Mr. Ainslie.

The following is an interesting paragraph in the Weekly Messenger of the First church, El Paso, Texas:

"$100.00 Reward.—To any one who gives one-tenth of his entire income to the Lord and is not prospering on the remaining nine-tenths at least as well as he formerly did on his entire income.—Arthur A. Everts, chairman of the tithing committee, Dallas, Texas."

O. L. Smith, pastor of the First church, El Reno, Okla., has passed the third milestone of his pastorate in that city. In that time there have been 339 additions to the congregation. On every hand is evidence of the good condition of the church and the outlook is promising.

W. C. Bower is the cultured pastor of the Tabernacle church, North Tonawanda, N. Y., where he has preached for a little more than six years. His people recently granted him a leave of absence for three months for continuing his studies in Columbia University, beginning the latter part of September.

F. F. Walters, pastor of the Central church, Springfield, Mo., has just completed a course of five popular Bible lectures for the Associated Chautauqua of that city. More than two hundred persons attended the lectures daily. The popularity of these lectures has brought Mr. Walters many calls for a similar service, which he has not been able to answer.

We begin this week the publication of our new serial story. This will be of so much interest that we count it a most valuable addition to the good things on the pages of the CHRISTIAN CENTURY. See elsewhere our exceptional offer of trial subscriptions for ten weeks for ten cents. This brings our readers a fine opportunity of letting their friends become acquainted with the paper. Send us a list of trial subscriptions from your church.

Growing out of recent difficulty in the First Church, Keokuk, Iowa, which has been amicably settled, a second congregation has been organized in that city. This will be known as the Christian church, corner Bank and Fifteenth streets. There are fifty charter members. Phil A. Parsons has been called as pastor. A good building has been purchased from the Presbyterians, in which they were conducting a thriving Sunday-school.

THE ILLINOIS CONVENTION.

The time for the Illinois State Convention is rapidly approaching. The churches of Chicago regard the occasion as one of special blessing and opportunity for them. They do not often have the pleasure of welcoming the Disciples from other parts of the state. The churches in this city are not strong in comparison with those of several large places in the state. And their distance from one another makes close coöperation difficult. It is for this very reason that the occasion is one of value to them all.

One of the difficulties with which the committees intrusted from the first with the arrangement for the convention have had to contend is the date of the gathering. It comes just at the time when many people in the city are away on their vacations. But in spite of this fact, there has been a general and generous response to the call for workers in preparation for and entertainment of the convention, and all the churches are looking forward to an event of rare interest in the history of our work in Chicago.

(Continued on next page.)

DROPPED COFFEE.

Doctor Gains Twenty Pounds on Postum.

A physician of Washington, D. C., says of his coffee experience:

"For years I suffered with periodical headaches which grew more frequent until they became almost constant. So severe were they that sometimes I was almost frantic. I was sallow, constipated, irritable, sleepless; my memory was poor, I trembled and my thoughts were often confused.

"My wife, in her wisdom, believed coffee was responsible for these ills and urged me to drop it. I tried many times to do so but was its slave.

"Finally wife bought a package of Postum and persuaded me to try it, but she made it same as ordinary coffee and I was disgusted with the taste. (I make this emphatic because I fear many others have had the same experience.) She was distressed at her failure and we carefully read the directions, made it right, boiled it full fifteen minutes after boiling commenced, and with good cream and sugar. I liked it—it invigorated and seemed to nourish me.

"That was about a year ago. Now I have no headaches, am not sallow, sleeplessness and irritability are gone, my brain clear and my hand steady. I have gained twenty pounds and feel I am a new man.

"I do not hesitate to give Postum due credit. Of course dropping coffee was the main thing, but I had dropped it before, using chocolate, cocoa and other things to no purpose.

"Postum not only seemed to act as an invigorant, but as an article of nourishment, giving me the needed phosphates and albugiving me the needed phosphates and albumens. This is no imaginary tale. It can be substantiated by my wife and her sister, who both changed to Postum and are hearty women of about 70.

"I write this for the information and encouragement of others, and with a feeling of gratitude to the inventor of Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

We shall at least have no great competing attraction, as at the time of the National Convention in the year of the world's fair. Then the convention was lost sight of in the magnitude of the greater gathering. Chicago has always enough going on to attract the merely casual visitor away from the important things to which his attention might well be given. But the members of the churches from over the state who come to the convention will know the purpose for which they come, and will make the convention their first concern.

It is the earnest hope of all who have the convention on their hearts in this city that the number of those who come may be as large as possible. The welcome extended by the Disciples of Chicago is generous and warm. Make your plans to come and help make the best convention in the history of the Illinois state work.

Remember the date, August 31 to September 4. Remember the place, the Auditorium of the Young Men's Christian Association, 153 La Salle St. Remember the place of registration, the parlors of the Palmer House, State and Monroe Sts.

COTNER UNIVERSITY GROWING.

It is apparent to all who visit Bethany (Lincoln) Nebraska, that Cotner University is one of our most promising schools. She has already accomplished a great work for our ministry and Christian education generally. The year that closed in June registered a great advance in her work. She had an attendance of nearly four hundred. The spirit of Christian loyalty and missionary enthusiasm has grown with increasing numbers. Sixty devoted and earnest young people were preparing either for the ministry or special missionary work. Practically all who entered during the year became Christians if they were not such when they entered. The earnest Christian spirit and constructive Bible teaching in the school brings this result from year to year. Honor has been conferred upon our school by the accrediting of our academy by the State Department of Education and by the recognition of our Department of Education by the same authority, granting grade and life certificates to the graduates of this department.

The work in Sacred Literature, because of its thoroughness, is attracting in rapidly increasing numbers those who are preparing for the ministry and missionary work.

Thoroughness marks the work to a degree that gives graduates advanced standing in post graduate courses in eastern institutions. Some of this year's class go east this fall. Our people are growing in their devotion to the works of the school and are ready to respond to the centennial call of Cotner for "$100,000 endowment and five hundred students by 1909."

J. W. Hilton.

AN OPEN DOOR.

Just one month ago we opened up a new station among a Mountain tribe, whose chief characteristic is gross ignorance. Two native evangelists were sent to begin the work. Last week one of them returned, giving the first report of their labors. At first both evangelists located in the same town. In a short time a school was opened with an enrolment of thirty-seven. The news spread. The leaders from another town visited the workers and urged them to open another school. The request was granted, and now we have the second school with an enrolment of twenty-five. In the latter town a building suitable for dwelling and school purposes has been provided by the inhabitants without price. They are anxious to have the gospel preached unto them. Now we are being urged to open other schools in this same region. We have the men, but not the means. While the Church of Christ is demonstrating her ability to carry on an aggressive Sunday School campaign at home, will she not lift up her eyes and look on this great field where hundreds of young people may be brought to a knowledge of Christ? Help us to give to these young men and women the bread of life.

Vigan, P. I. John Lord.

EVANGELISTIC.

Grand Junction, Col.—One confession and one addition by statement July 5. J. H. McCartney, pastor.

Salt Lake City, Utah.—Three additions today, July 12. Two baptisms at prayer meeting. Albert Buxton pastor.

Wichita, Kan.—There were six additions to the Central last Sunday. During the past six months there have been fifty-eight additions at the regular services. Since Nov. 1 there have been but three weeks without additions, a total of eighty-five. We have given $828 to missions during the past six months. Brother Guy B. Williamson of Chattanooga Tenn., comes to us as assistant pastor Aug. 1, just a month prior to the commencement of our Scoville meeting.

E. W. Allen, Pastor.

"The wise man's day is worth a fool's life."

BETTER THAN GOLD.

Food That Rebuilds Body and Brain.

"I owe a debt of gratitude to Grape-Nuts," writes a W. Va. young lady, "and I am glad of this opportunity to pay a little interest on it, although the debt itself I can never hope to remove.

"A few years ago I broke down from overwork and improper food. I was then in a preparatory school and my fondest wish was to enter college the following year.

"But about the middle of the term my health failed, and my brain refused to grapple with the subjects presented to it. Finally, my eyesight giving way, I was taken from the school, and sent to my grandmother's in the country with orders not to open a book while I was there.

"The dear old lady tried every way to console and nurse me back to health, but it looked like failure until the day she brought back from town a box, which, had its contents been pure gold, would have been of less value to me than the little golden-brown granules which it actually contained.

"I did not care about being experimented on at first, but that was before I had tasted Grape-Nuts with Grandma's rich Jersey cream.

"Oh, it was too good to stop eating. And I never have stopped, for I still have Grape-Nuts for breakfast.

"In the course of a few weeks I was back at school again, my health so entirely restored that I was almost a new girl.

"I am now in my junior year at college, president of my class and expect to take an A. M. degree next year. My good health has continued and my eyes, having been strengthened by the general build-up of my whole body, enable me to study all I wish." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville" in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine true, and full of human interest.

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DR. R. H. CROSSFIELD.

Elected President of Transylvania University.

On June 30th, at a special meeting of the Board of Curators of Transylvania University, the recommendation of the committee previously appointed to select a president was adopted and Dr. Richard Henry Crossfield, of Owensboro, Kentucky, was unanimously chosen head of the institution.

Dr. Crossfield is an alumnus of Kentucky University, from which he received the degree of Bachelor of Arts in 1889. After a while spent in teaching, he entered the Graduate School of Chicago University, from which he received the degree of Master of Arts in 1891. Coming back to Kentucky for work in the College of the Bible, the next year he was granted the Classical Diploma of that institution. Since then, as the result of graduate study, he has earned the degree of Doctor of Philosophy.

For four years he was minister of the Christian Church in Glasgow, Kentucky. In 1896 he took charge of the church at Owensboro, which under his ministry has grown to be one of the strongest in the Brotherhood.

His selection has met with most hearty approval among the students and alumni, and the University is being congratulated in having secured as its head a man so thoroughly fitted for the varied duties of a university president. Dr. Crossfield is known throughout the State, and in many other States, as an untiring worker, as a man unusually gifted in force of character and executive ability. He is a man of scholarly training, lofty purpose, and high ideals, who possesses at the same time the saving grace of practical common sense.

Dr. Crossfield will not be able to leave his work in Owensboro before the first of November and will not be formally installed until that time. He is already carefully studying the needs and workings of the institution and putting himself in touch with students and alumni. He has taken hold of the work with his characteristic vigor, enthusiasm, and optimism. Friends of the University feel that there is strongest grounds for hope that the institution under his regime and under its new name is entering upon an epoch of great progress and wider usefulness and that its future is brighter than ever before.

TELEGRAM.

Pasadena, Calif., July 20, 1908. *We dedicated eighty-five thousand dollar church here yesterday. Frank M. Dowling, consecrated pastor, leading church up to this day of victory. Raised two thousand three hundred more than asked for. Total indebtedness provided. Twenty-eight converts also yesterday, and* 201 *here in thirteen days. Undoubtedly our greatest victory on the coast.*

Scoville, Ullon and Van Camp.

A YEAR'S WORK IN FORT WAYNE.

The work at the Third Church, Fort Wayne, Ind., was begun by the earnest efforts of Bro. E. W. Allen. A lot 50x150 feet was purchased and a rough board tabernacle was built. Later an excavation 48x50 feet was made and cement walls built. Had Brother Allen remained he would have been able to have carried his good work on to completion. But after his departure the work was without any one regularly for nearly two years, when the State evangelist, Brother T. J. Legg, was called to hold a meeting. The good work of Brother Legg resulted in an organization of 68 members on the first of April, 1907. Upon his advise the church called Brother H. E. Stafford of the Third Church, New Castle, Pa. Brother Stafford took charge July 14, 1907. He found 59 active members, a Bible school of 40 regular attendants, an active Ladies' society, a hole on the back end of the lot, a rough board building on the front, and a mortgage of $1,000 on the property. His first plan was to pay off the mortgage by starting to build. It worked well. The mortgage was burned, the build-

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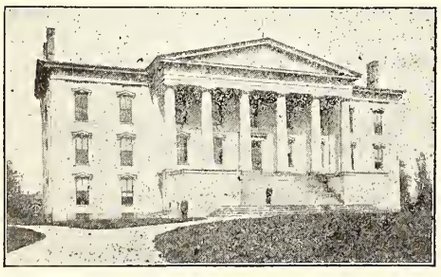

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ing erected and dedicated by Jan. 19, 1908. J. T. Sweeney dedicated. He asked for $1,000 and received $1,600. During the year a splendid financial system has been introduced; every missionary offering observed; a C. W. B. M. has been organized; the church membership has been increased to 80 *active;* the B. S. to 140 *regulars*—having for organized study, in which many young ladies and men have been interested, a Bible training class; a class in the study of missions, by Mrs. Stafford; about $2,800 raised in cash, and $1,000 in pledges. A meeting was held by Brother Stafford at Metz, Ind., and the church at Monroeville received his services every Lord's day afternoon, resulting in many additions. The church recalled him for another year—not a dissenting vote.

EDWARD SHELOBERGER, Clerk.

DR. DYE IN SEATTLE.

The city of Seattle entertained Dr. and Mrs. Royal J. Dye for one week, beginning June 21 and closing with a farewell reception on Monday evening, June 29. Mrs. Louise Kelley, the national representative of the C. W. B. M. was a guest of honor at the reception.

Our churches have been stirred to their depths and not only has the First Church raised $950 for Dr. Dye's support, but the Queen Anne Church, J. L. Greenwell, pastor, raised $750 at the morning service Sunday, and has become a Living-Link.

Elaborate plans were made and carried out to the letter for the entertainment of our African representatives.

Too much commendation cannot be uttered in behalf of these consecrated missionaries. Their lives, their message, their humility and their ceaseless enthusiasm quicken and awaken all with whom they come in contact.

Every day brought new features to the front.

Sunday morning, June 21 Mrs. Dye spoke at the First Church, and won the appreciation of all her hearers. Tuesday and Wednesday Dr. Dye met the business Christian men of the city during the lunch hour at the Y. M. C. A. building. Plans were discussed for the enlargement of the Bolengi work, and those hours will ever be remembered. Strong men wept under the impassioned appeal of the speaker.

Wednesday evening witnessed the greatest social event the churches of Seattle ever witnessed. A banquet was tendered Dr. and Mrs. Dye, at which representatives from all the churches of the city were present. One hundred and twenty-five covers were laid. The spirit of fellowship and co-operation rose to high tide. Following the banquet at 8 p. m., in the auditorium of the Y. M. C. A. Building, Dr. Dye delivered his stereopticon lecture on "The Cry from the Heart of Africa," to an enthusiastic audience.

Thursday morning the W. F. G. girls of the First Church entertained the missionaries at a picnic. These young girls, about twenty-five in number, have pledged $25 a year to Dr. Dye's support.

Dr. and Mrs. Dye and Herman P. Williams, missionary to the Philippines, who returned on the steamer Aki Maru, June 25, were the center of attraction at the Sunday school picnic at Woodland Park, Friday.

The week culminated in a spiritual awakening in all the churches on Sunday. Dr. Dye spoke at the First Church, Mrs. Dye at the Queen Anne Church, and Mrs. Kelley at the University Church in the morning.

At 3 p. m. there was a mass meeting of the churches under the auspices of the C. W. B. M. women at the First Church. Mrs. J. C. McGinness, president of the Western Washington C. W. B. M., presided. Mrs. Kelley gave the formal address. Brother and Sister Dye spoke also.

In the evening Dr. Dye gave a farewell address at the First Church and Mrs. Kelley spoke at the Fremont Church.

The results are far reaching. All the churches have taken on new life. They are moving forward under a larger vision. The Northwest will be permanently benefitted by the visit of these powerful God-guided servants.

Mission study classes will be organized this winter and all along the line definite steps for consistent progress will be taken. We, one and all, pray the richest blessings

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of our Father to be with Dr. and Mrs. Dye and Mrs. Kelley in the great work they are doing, and hope to do sueh a work for Him in our turn as will help our brotherhood to be larger and happier in the years to come.

Joseph L. Garvin,
Minister Seattle First Church.

July 3, 1908.

A YEAR OF CHRISTIAN ENDEAVOR.

"Some recent gifts to the new International Headquarters Building as particularly cheering as showing the world-wide fellowship of our cause. Among these may be mentioned the gift of nearly $1,000 from Australian Endeavorers, and of nearly $300 from the Boer Endeavorers of South Africa.

"From India comes news of intense interest in and vigorous efforts for the suceess of the next World's Christian Endeavor Convention in Agra, for which a goodly number of Americans have already booked their passage, though the eonvention is yet a year and a half in the future."

General Seeretary Shaw reported that during the year there have been some losses, but after dedueting these there has been a net gain of more than 1,266 soeieties and about 50,000 members, the net enrollment being 70,404 soeieties.

All the officers and trustees of the United Soeiety were re-eleeted, and the following new trustees were eleeted: Rev. Thomas Ashburn, Cumberland Presbyterian, Knoxville, Tenn.; Rev. A. A. Shaw, Canadian Baptist, Winnipeg, Manitoba; Rev. E. H. Tippet, Canadian Congregationalist, Montreal, Quebec; Rev. Willis L. Gelston, Presbyterian, Philadelphia; Rev. Claude E. Hill, Christian, Mobile, Ala.; Rev. W. T. McElveen, Ph. D., Congregationalist, Evanston, Ill.; Rev. Burris A. Jenkins, D. D., Christian, Kansas City, Mo.; Rev. P. J. Riee, D. D., Christian Minneapolis, Minn.

"What would the world be to us if the children were no more"?
—Longfellow.

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This striking story by Ella N. Wood tells with pathos, tenderness and power of the rise of a "breaker-boy" from the coal-breakers of Pennsylvania. The publication of this new serial, which cannot but make a strong impression and arouse popular interest, begins in THE CHRISTIAN CENTURY this week. Do not fail to look for it and read it.

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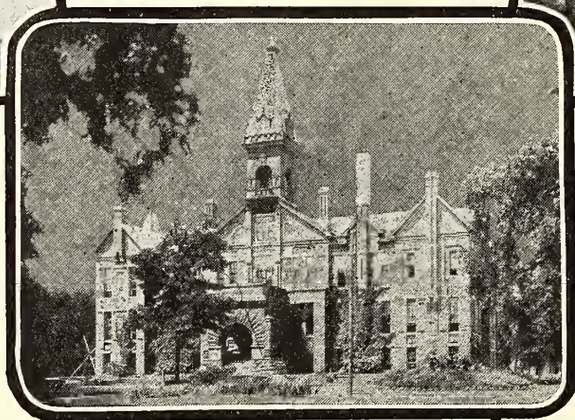

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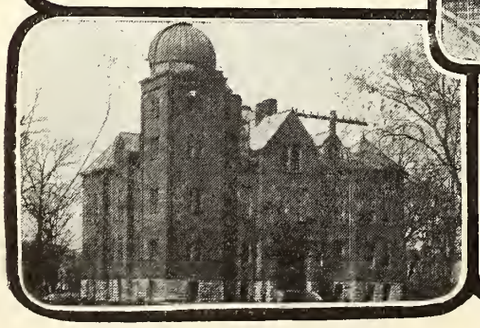

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VOL. XXV. JULY 30, 1908 NO. 31

THE CHRISTIAN CENTURY

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Heaven overarches earth and sea,
  Earth-sadness and sea-bitterness.
Heaven overarches you and me;
A little while and we shall be—
Please God—where there is no more sea,
  No barren wilderness.

Heaven overarches you and me,
  And all earth's gardens and her graves.
Look up with me, until we see
The day break and the shadows flee;
What though tonight wrecks you and me
  If so tomorrow saves?

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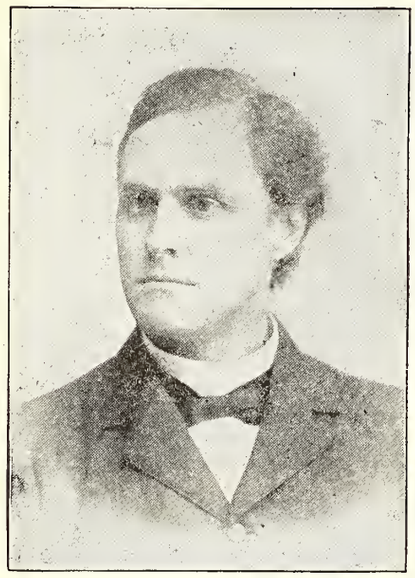

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CHICAGO

The Christian Century

Vol. XXV. CHICAGO, ILL., JULY 30, 1908. No. 31.

EDITORIAL

Church Organization.

In view of the vast amount of time and attention which the church in various ages and lands has bestowed upon organization, it is a cause of surprise that Jesus and the apostles concerned themselves so little with the subject. The Master had no scheme of church formation. Indeed he referred to the church but once in all his teachings (Matt. 16:18), and even then he appeared to be thinking less of the visible organism than of the complex of redeemed souls and redemptive forces which he usually designated as the Kingdom of God. On the only other occasion when he employed the word, he meant by it the Jewish Synagogue (Matt. 18:17).

The apostles on the other hand, made constant use of the term. Their concern was with the actual community of believers. In their day and through their labors the Kingdom had given visible manifestation of its presence in the rapid growth of the church. The Master's teaching concerned itself with the principles and ideals of the new life he was revealing to the world. The apostles devoted themselves to the interpretation and diffusion of that life throughout the Roman Empire. It was their task to convince the Jew that the program of Jesus realized all his Messianic hopes, and to persuade the Gentile that his dreams of a golden age could only find embodiment in the new Christian social order.

Then the two men, Jew and Gentile, who had been hostile hitherto, had to be taught the fine art of living together in love, not under the Mosaic law, as the former would have insisted, nor according to the unsocial institutes of paganism, as the latter might have suggested, but under the new law of the spirit of life as presented in the teachings of Jesus and given embodiment in his life.

The believers thus won to the new point of view gathered under apostolic leadership into groups of Christians called churches. Yet for these groups Jesus had planned no formal organization, nor did the apostles devise one. Their concern was not with the form and mechanism of these companies of disciples, called out of the world into the new relation, but rather with their personal and collective adjustment to the will of the Lord. As the need of organization was felt, the churches appear to have adopted the form of association made familiar to them by local custom and habit.

In Jewish communities the synagogue was the recognized unit of organized life. Its plan was simple. The congregation drawn together for purposes of instruction and worship, chose as leaders or supervisors a small group of men, usually ten, called presbyters or elders. To these men, approved by age and wisdom, was committed the direction of affairs. Local needs suggested various additional ministeries, but the essentials of the synagogue organization were simple and uniform. This became the model for Christian congregations, and "elders" and "deacons," both familiar words in the Jewish vocabulary, became the common term by which the leaders were designated.

In other regions beyond the active and molding influence of Judaism the Christian communities took the forms suggested by the common practices of Greek or Latin social and industrial life and the leaders were called "bishops" or "pastors" as social custom, usually secular in character, suggested. The church had no thesis to maintain on this subject of organization, and accepted freely the forms which had been built up by custom and were best suited to its ministries as the bearer of Jesus' life to the world.

As time went on and the churches multiplied, the tendency to diversity of form and organization increased. It was, however, held in check by the centralizing forces of the bishops of Rome, who gradually gathered to themselves the control of the entire institution in virtue of the immense advantage given them by the political centrality and authority of the imperial city.

With the rise and growth of protestantism came a reaction from this central power, and this reaction carried far. Liberty in doctrine was accompanied by the eager acceptance of freedom in organization. The result was that the same tendency which sent the framers of doctrine to the New Testament for the materials of their evangels also sent the framers of organizations to the same source to ascertain the divine plan of constructing and relating congregations. It is a significant fact that each of the different and widely contrasted systems of church organization and government insists that its model is found in the New Testament, either in explicit description and practice, or by implication, suggestion or tendency. This is true of systems as widely differing from each other as the strongly centralized church of Rome and the loosely related bodies which adopt the congregational form of relationship.

Nor is it doubtful that all these methods of organization have proved valuable at various times in the history of the church. Even the most determined and persistent opponent of Romanism will concede that for the conditions of the middle ages the ideals of church organization as they were conceived and partially realized by such popes as the first Leos and Gregories were all that saved Europe from chaos. That they have proved ineffective in other years and are fighting a life and death battle with present conditions is the result of the failure of human nature when entrusted with great power, and also the fact that political and social ideas and institutions have changed totally since that time.

The relation of these facts to the problem of organization among the Disciples of Christ will be considered next week.

The Abiding Love.

Is there a future life? Yes. Because love never dies. Gifts such as prophecies and tongues, possessions such as principalities and powers pass away, but love abides. It stills the cry of pain, soothes the brow of care, brushes away the stain of sin, paints the world with colors of hope, and leads the way to the mansions of the blessed. I notice the animal forgets its offspring when it is large enough to care for itself or when it is dead; but absence or death only increases man's love. Deep down in the heart of the father and mother is the image of the little one—that boy or girl who years ago passed into the unseen. With loving hands we hang upon the wall the pictures of those who have entered upon higher and eternal service. Gone! Yes, gone! but we love them more intensely. In our hearts there is a deep-seated longing to see something of them all through eternity. And of Christ, we love him more and more, and we shall never be satisfied until we see him face to face. Shall love's longing ever be satisfied?

"He hath not learned life's lessons well
Who hath not learned in hours of faith,
The truth to sight and sense unknown,
That life is ever lord of death
And love can never lose its own."

—Selected.

The Hopeful View.

There is a great difference in the way different people endure their sorrow. Some look only down—down into the grave, down into their own breaking hearts, down at the emptiness, the ruin, and the darkness about them. These find no comfort. Others, with grief no less keen, with loss no less sore, look up into the face of God and see love there; look into heaven where their loved ones are; look at the blessed stars of hope which shine above them, and are comforted. Whittier, in "Snow-Bound" sets the two aspects of sorrow side by side:

"Alas for the man who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!

"Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That life is ever Lord of death,
And love can never lose its own?"

—J. R. Miller, D.D.

The Spirit of Current Religious Journalism

Will F. Shaw.

(Continued from last week.)

This is a day of moral reform. The general note of religious journalism is clear on local option agitation and banishment of saloons. Perhaps our religious neighbors are leading in this work. The *Northwestern Advocate* is preëminently proper in its present presentation of columns to the vital issues in this year's fight against the saloon. I would not for one moment detract from the teacher-training campaign, but would give at least equal space and emphasis to the community-training campaign. The spirit of Lincoln and Philips and Lovejoy and Haddock and Frances Willard is abroad in our land in too great evidence to be simply mentioned; while the spirit of nullification will not be ignored. The attitude of our religious papers should be such that every convention of our brotherhood would be provoked to the consideration of Christian citizenship, and the expression of every convention should be such that our papers must breathe the spirit of an aroused conscience demanding liberty and protection for infants, orphans and starved, outraged motherhood at the hands of the most damning traffic ever condoned by an erring government. Let us answer the pen of southern writers with columns of support and cheer; let us grip the hand of the sunny South with the Spirit of our God in the public acclamation of every assembly and the proclamation of every press. Here as never before, "Where the Scriptures speak let us speak." This is a time for Scriptural education. From Genesis to Revelation print God's Word on strong drink, its woes, its warnings, that with profit it may be read as never before. Only a few rum-soaked cities like Chicago will present a sense-drugged audience large enough to warrant hall-rent to hear pretentious claims to Scriptural authority for rum and its riot in this day of grace. Let current thinkers grasp the trend of the hour and Isaiah 28 will be fulfilled: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people; and for a spirit of justice to him that sitteth in judgment, and for strength to them that turn back the battle to the gate, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all the tables are full of vomit and filthiness—judgment also will I lay to the line and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be annulled and your agreement with hell shall not stand...."

The spirit of untiy here and there *ventured* should *fill* the religious press. Presbyterian unification in Japan and America, Methodist oneness in Canada, Baptist and Disciple affiliation in Canada and Illinois leave scant room for the press of these brotherhoods to glory in a divisive history or a sectarian existence. With hope our souls glow at the thrilling Christ spirited address and approach of Dr. Dodds—with apprehension and misgiving our eyes search the columns of the Chicago *Baptist Standard* for the passing of that message and the splendid message of our own beloved Burnham to their people. Is the press open to the answer of our Savior's prayer that they all may be one, or to religious courtship must there come Maud Muller's lament: "It might have been"? Or that other equally portentous presence, so aptly voiced by Dr. Dubois: "The spirit of denominational self-consciousness was in evidence"—set over against the prayer of our Savior, "That they all may be one." The inter-relation of the membership of Christ's Body is too intricate—too inseparably intricate—to permit the parading of individual or separative self-consciousness. His gallant heart beats right who expressed his yearning for a journalism representative of every religious interest of humanity. Let the light of that spirit shed its beams to the point where the sea-sick, strife-beaten waters of the rougher inland sectarian Michigans find their converging currents becoming placid in the common harbor of God's Word and His Love. No room for the boasting of Lake Michigan in the Gulf of St. Lawrence; no room for the vaunting of denominationalism in the bosom and spirit of our common Christ. But let religious journalism find God's channel—as does St. Lawrence, to its destination—God's way, no room for supererogation; no room for self-complacency; no room for self-exultation, no room for joy in any people save where their hearts and lives have touched the common thought and purposes of the Son of God. "Until we all come in the unity of the faith and the knowledge of the Son of God to the perfect man—to the measure of the stature of the fullness of Christ," rather than boast, let us pray.

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER IV.
The Coal Shadow.

Prosperity had not marked the path of the Kirklins since coming to Minington. The indebtedness to the company that Hugh had incurred during his sickness, had taken several years to repay, and the great strike that swept through Anthracite and lasted for months, almost brought starvation to the doors of hundreds of miners.

This time had passed and Jean and his father were again at the mines. The scanty food during the strike had been hard on Laddie, and he had failed daily, and his white face and great wistful eyes on the little cot caused old Doctor Jones' blood to boil every time he saw them, so that he sometimes gave vent to his feelings and astonished Maidie by saying, "They have no right to force these little fellows into the breaker before they are half grown. It would kill an ox to bend over the coal run twelve hours a day, half the time cold enough to chill the very blood, and the other half stifled with the heat. They might about as well run them through the breaking rolls at first and have it over with." Then, with an abruptness that characterized Doctor Jones, he turned to Maidie and said, "Jean will be where this one is in a little while if you don't take him away from the breaker."

Maidie looked at the doctor in mute despair. Jean, her Jean, the only support of their old age, to go like Laddie! for the heart-breaking truth had been pressing home to her in the last few weeks, that she must part from Laddie.

Two years before, they had brought Nelson home to her on a stretcher. He died that night, and was laid with the many other children in the cemetery on the hill, murdered by the mines. He had been a door boy, sitting in the dark silence of the mine day after day, only rising from the rude bench he had made to open the door when he heard a car coming. One day Garry McFee, who was a driver, had asked him to help Joe fire a blast. The insufficiently propped roof gave way, and a slab of slate fell on Nelson. Joe tried to remove it, but finding that he could not, ran for help. When Nelson was taken out, it took only a glance to see that he would never go to the mines again.

Jean was summoned and walked home beside the stretcher with the first bitter and resentful feeling in his heart that he had ever known. It took no definite shape, but stirred him to his very soul. When he grew older he knew what this feeling was that came over him then and stayed by him day by day, as he worked in the breaker.

By Nelson's death one means of family revenue was cut off, it was only a little, amounting to about $1.70 a week, but it meant much to the miner's family.

After Hugh's accident, Maidie had felt that she must help pay the debt, so she had gone to work in the textile factory and labored early and late, getting up at four o'clock in the morning, cooking the breakfast and preparing the lunches, then off to the factory, where she worked till the whistles blew in the evening, when she hurried home to get the evening meal, and then to work at the necessary household duties.

They found trading at the company's store was terribly expensive. The prices paid for staples were much higher than the same goods could be had for at other stores. Besides, Hugh had to pay the exorbitant price of $3 a keg for all the powder he used. He had been kept on a thin vein of coal, and that necessitated more blasting and thus a greater quantity of powder. It also caused more dockage because there were more impurities in the coal. Frequently he received no money from the company, but he drew what is known as a "bob-tail" check. This is a slip of paper stating that not much is coming to the miner.

To make their condition still worse, the accident had lamed him, and he would never again be able to work rapidly, which still further reduced his earnings. Yet he bravely labored on day after day for those he loved, determined to do all he could to give them the necessities of life, even if its pleasures were all denied them.

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CHAPTER V.

Jean's First Awakening.

Mr. Forsythe, the newly appointed factory inspector of Pennsylvania, of whom Penny had spoken in his conversation with Jean, was an old college friend of Mr. Hathaway. He had taken tea with the Hathaways that evening, and after supper they had sat on the porch talking over old times, and telling their experiences since commencement day at old Princeton, when they had clasped hands and said good-bye, each to go his own road in life. While they were sitting there, Doctor Jones came up the walk and joined them. He and Mr. Hathaway had one common interest at heart, that of the injustice done to the children of the laboring classes in that great commercial state which has engraved on her seal "Virtue, Liberty, and Independence."

They had been trying for several years to secure the enactment of better laws governing child labor. Mr. Hathaway introduced his friend to the doctor as the new factory inspector that had recently been appointed in Pennsylvania, and their talk soon drifted into the subject of the textile mills and their rapid growth in the mining districts.

"What attraction has your little daughter out there, Hathaway?" asked Mr. Forsythe, looking at Evelyn, who was on the lawn surrounded by four or five poorly-clad children.

"Oh, Evelyn is proving to be quite a philanthropist. Scarcely an evening passes that she does not have some of the mill children and breaker boys up here trying to teach them to read and write. She is very much distressed over the fact that there are so many children in our town that work every day and have no educational advantages," replied Mr. Hathaway.

"Why do you not have a night school that these children can attend for an hour or two in the evening?"

"We tried the night school plan for a while, but it was an entire failure. The working children are as a rule so tired with the toil of the day that they simply go to sleep over their books. The long hours of work leave the children apathetic, and when night comes the only thing they can do is to tumble into their beds and there sleep the sleep of utter exhaustion till the whistle calls them to another day's work."

"I suppose you have already noticed the demand for child labor, Mr. Forsythe. You will meet it in every manufacturing and mining town, not only in our own state but others. There is a perfect exodus of northern mills into the South. The prime reason for this is that they can secure cheap labor, and a large percentage of their employes are the children of the poor whites, who go into the mills without an atom of education and grow up in utter ignorance," said Doctor Jones.

"Do you think it is as bad as that, Doctor?" asked Mr. Forsythe.

"Yes, I do, and as much worse as can be imagined. Why, right here in Minington there are hundreds of children working every day that can neither read nor write, and a large percentage of them are under age children. The law says that a boy must be twelve years old before he can work in the breaker, but at least one-third of the breaker boys are younger than that. Some of them are no more than eight years old; it is the same with the little girls who work in the mills."

"I didn't see any children in the mill today that appeared to be under age. The operator assured me that they employed no one under thirteen, but said they were annoyed a great deal by the little street waifs running in and out and disturbing the children who were employed at the looms. In fact, he actually found a number of little children behind some boxes as we were going through the mills," said Mr. Forsythe.

Doctor Jones snorted, and, jumping up, began to pace back and forth on the porch. "Can it be possible that you have been deceived into believing that those children that you saw behind the boxes were street children and not under age children that are actually employed in the mills day after day, sent to hide behind the boxes because the inspector was coming through?"

Mr. Forsythe coolly remarked that he had no reason to believe they were employed in the mills.

"I tell you, gentlemen," cried Doctor Jones, "thousands upon thousands of the children of our country are bound to a slavery that is a crime greater than the one that the emancipation of the negro righted. It is a stain on our nation as deep as blood and growing deeper every year.

"Look at that boy there," indicating Jean by a motion of his hand; "what will he be in ten years from now if he continues this ceaseless labor at the mines? He will be either in his grave or an ignorant, dwarfed creature, fit for nothing but to wield a pick or fire a blast for a certain amount of money, and then go to the polls and cast the ballot that has been put into his hand by some labor leader, or, when a strike is called, do his bidding even if that bidding is murder.

"Why? Just because he does not know any better. He has never had a chance to learn. He does not know the first principles of manhood. Educate him and what might he become?

"I am not talking against the miner or his union. Organized labor is all right in its place; but it would prove a far greater help in years to come if the children of these people could be educated. Then they could face the world with its labor and all its other problems as intelligent men. The grinding of the very heart's blood out of our children and compelling them to live the lives of brutes rather than human beings is the curse that makes all the curses of monopoly and the tyranny of capital possible."

"Forsythe, we have no apologies to make for our strong feelings on this subject," said Mr. Hathaway. "If you had been in as many homes in Minington, and had visited as many poor, crippled and deformed children as Doctor Jones has, you would not be surprised that he feels strongly about this thing. The problem of the age is how these children of toil can be educated. As the doctor has said, it is the stain of the century that we do not concern ourselves more about it, but stand peacefully by and let a million of little workers dwarf their bodies and souls so that some syndicate can crush a competitor, some mill owner's family dress in the elegant fabrics that the little toil-worn fingers have helped weave, or some manufacturer declare larger dividends to build more mills, to employ more children, to declare larger dividends to build more mills, and so the endless chain goes on, every link stained with the blood of innocent children whose 'angels do always behold the face of my Father which is in heaven.'"

"I think the factory inspection system will largely remedy whatever evils of this kind really exist in our state. I shall at least do my part," said Mr. Forsythe as he arose to take leave.

Jean's attention was attracted to the conversation. He did not fully understand their meaning, yet in a vague and indistinct way they brought before his mind a comparison of the yelling, unruly crowd of men that he had often seen during the strike, with the quiet, well-bred ladies and gentlemen on the porch. As he looked at them sitting there, the blood mounted to his face, the old bitter feeling swelled in his heart, and for the first time he caught a glimpse of the difference between himself and Evelyn—between the mob during the strike and these men before him. He looked down at the poor, crooked letters on his slate that Evelyn had helped him make, how awkward and clumsy they were. Why, he could not yet write his own name and could only read the simplest words in the first reader. Then it flashed upon him that this was the difference; that this was the key for which he was unconsciously groping.

Even Penny, the little colored boy, had a better chance, for he had attended the day school, and had many advantages that Jean and the other children of the miners could never hope to enjoy.

As Mr. Forsythe arose to take leave the gentlemen walked over to where the children were.

"Evelyn, you have your usual class, I see," said her father.

"Yes, papa, and just see how well Jean writes. He made all of these letters tonight," and Evelyn showed them Jean's slate. The blood rushed again to Jean's face. He had become conscious that better things should be expected of a boy of his age.

Mr. Forsythe laid his hand on Jean's shoulder and said, "My boy, would you like to learn to read and write?"

"Yes, sir," replied Jean.

"Why don't you go to school, then?"

"I can't. I have to work in the breaker."

"How much do you get for your work in the breaker?" asked Mr. Forsythe.

"I usually get about $1.70 a week. Sometimes as much as $2."

"What do you do with your money?"

"Oh, sir, I hardly ever get any money. I get an order on the company's store."

"What would you do, Jean, if you had a chance to go to school every day?" said Doctor Jones.

"I would try so hard, sir, to learn the things that would make me a man like Mr. Hathaway," said Jean.

"Well, Hathaway, you have one admirer at least," said Mr. Forsythe, and the gentlemen laughed.

Penny's eyes were rolling and a broad grin was on his face.

"Young man, do you work in the breaker?" asked Mr. Forsythe.

"No, sah; I work in de fact'ry 'casionally."

As soon as Penny spoke Mr. Forsythe recognized him as one of the children he had seen behind the boxes while going through the factory.

"Did you work in the factory today?"

"Yes, sah; I seed you when de boxes tumbled down. My! Wasn't de boss mad?" said Penny, almost convulsed with laughter.

"Had all those children behind the boxes been at work?"

"Yes, sah; dey works dar every day."

Doctor Jones' eyes twinkled.

"I will have to look into that," said Mr. Forsythe as he walked away.

(*To be continued.*)

Kaufman County, Texas, two years ago voted out the saloons. After trying the dry policy for two years, another vote was taken May 30, and resulted in a greatly increased majority over the first election for a saloonless county.

Conditions of Religious Work in New York City

Robert Stuart McArthur.

New Problems in the Metropolis.

The remarkable increase in population during the last few years has introduced new difficulties into Christian work. New York now comprises an area of 327 square miles. She sits as a queen on her extensive throne. New York is the metropolis of the western hemisphere. Her population has considerably passed the 4,000,000 limit. She is thus, in population, the second city in the world, and in area, the largest city in the world. New York is to the new world what London is to the old world; and the day is coming when New York will be to the whole world what London is today. It is quite certain that in the near future New York will be the financial center of the world; she is largely that today. The increase in population within the last few years has been as undesirable as it has been great. An enormous percentage of the total immigration to America has remained in the city of New York.

Another difficulty in doing religious work is in the fact that the admirable subway systems of New York have greatly changed centers of population within a few years. Almost all the chief supporters of some church and mission schools have removed from their former neighborhoods and have gone to newer parts of the city, especially to the Bronx. The number of passengers carried daily on surface, subway, and elevated railways almost passes the belief of even our best informed citizens. New York is the home of all kindreds, tongues, and nations; forty languages or dialects are spoken in this city. Some quarters are as foreign as Russia, Hungary and Italy; in them, among the older people, not a word of English is heard. Five times as many languages as were spoken on the day of Pentecost are spoken every day in New York. This fact has its hopeful as well as its discouraging features. As Pentecost was the antidote to Babel, so the spirit of true Americanism and of genuine Christianity is today in New York; this spirit manifests itself in unifying linguistic differences, and in removing racial prejudices.

The World's Greatest Foreign Mission Field.

New York is really an enormous mission field. Within twenty-five miles of the city hall, more than one-fifteenth of the entire population of the United States is found. We have a population of nominal Protestants who are churchless of not less than 1,000,000. Our population increases at the rate of about 100,000 each year, and a great percentage of this increase is foreign, or of foreign descent. Only about 20 per cent of Greater New York is of purely American descent. It is not too much to say that the greatest foreign mission field in this world, in the same area, is in New York. In striving to evangelize New York, we are doing much toward the evangelization of the whole world. Without going outside of New York, we can largely obey Christ's command, "Go ye into all the world." The population of foreign descent is greater than the entire population of Chicago.

In the Borough of Manhattan, each person out of every five is a Hebrew. Thirty-six daily newspapers are published in New York in other languages than English. Home and foreign mission work is here one work. Here heathen temples are erected and heathen services are performed. We must Christianize these heathen and semi-heathen peoples, or they will do much toward heathenizing us. We are finding that social settlements only partially solve our perplexing problems. The gospel of Jesus Christ is the divine catholicon for all the world's woes. The tent movements of the last few years have done great good, and they are the prophecy of greater and diviner things for Christ and the church in the near future.

The Religious Trend.

The religious trend is in the direction of more aggressive work than at any time for the past twenty years. The tent evangelistic campaigns in summer, begun four years ago, are largely new features of aggressive religious work. This work is being prosecuted with great vigor during the summer of 1908. It is one of the most hopeful features in the religious life of the city. Many more churches are now open than was formerly the case. Campbell Morgan, Len G. Broughton, Dr. Torrey, Dr. Chapman, Evangelist Wicker, and a few others have always large summer congregations. Summer schools for neglected children are also a new and successful feature in our work. There has thus been marked activity on many lines within the last five years.

In these respects all forms of religious work are vastly more hopeful today than they were ten or even five years ago. Then it was comparatively difficult to find many churches open in summer; and there were few tents for religious work in the city. Now many more churches are open, and tents are numerous. There will be two tents under Baptist auspices during the present summer; and there is good reason to hope that out of the work of one of these tents a church will eventually be organized. For several summers Calvary Church has conducted a tent, and it is hoped that a church will grow out of this effort, although this tent is not now directly under the care of this church.

A Comparison.

In some respects religious conditions are worse than they were a generation or even a decade ago; in other respects they are better. Then open theaters on Sunday were rare; today, closed theaters are the exception. Lecture halls are also open on Sunday, and illustrated and other popular lectures are given by men of wide reputation. These lectures draw upon church congregations as the theaters do not. Many churchmen will go to a concert or a lecture on Sunday, who would not go to a play in a theater. There is far less scrupulosity in this regard on the part of churchmen than there was even five years ago. This is one of the marked tendencies of our time. With all the organizations for the preservation of the Sabbath, the old-fashioned Sunday has practically disappeared. These tendencies draw largely from our church congregations. The result is that there are only about as many churches in the city as one has fingers on one hand which have large evening congregations. Great numbers of churchmen and churchwomen never attend the evening services of their own or of any other church. They go to church only once each Sunday.

Unfortunately, Sunday forenoon is smothered by the blanket-sheet newspaper; a part of the afternoon is rolled under the wheels of the bicycle and the automobile; and the evening hours are given to social entertainments. These remarks are not made of worldlings alone; they are made of many church members; and some of these are supposed to be excellent Christian people. They not only absent themselves from the second service, but they invite young men and women to Sunday night teas, and prevent them from attending God's house. They are training their own children to be habitual neglecters of the second service, and often of the first service also. These Sabbath-breaking churchmen and churchwomen are doing more to rob us of the sacredness of the holy day, than are the immigrants with their introduction of European customs.

It must be admitted that large prayer-meetings are things of the past. This result is due in part to the great distances between men's homes and their places of business. The subway has carried the people far from their churches and their offices. It is almost impossible for men to go to their homes, get their evening meal, and then go considerable distances to attend a prayer-meeting. The subways have somewhat changed the centers of population, and so have greatly reduced, in some instances, the size of the Sunday schools. The children, however, are not lost to all Sunday schools, as in many cases schools are organized in the newer parts of the city.

Down-town and Other Problems.

New York, as already suggested, is a great field for foreign missions. The down-town problem is ever present. Churches have moved away from neighborhoods where the population is larger than ever before, and where the people more than ever before needed and need the gospel. The removal of churches is a sad chapter in the history of the last two decades. The solution of this problem is the creation of at least partial endowments for down-town churches. If these churches had an income their work might go on, even after the former supporters had gone to New Jersey, to Brooklyn, to heaven, or to Harlem. A few pastors have been endeavoring, in recent years, to emphasize the importance of creating endowments. Several churches could easily be named in which we are now carrying on mission work with money which should be used in establishing new churches in the Bronx. In these down-town churches, once there worshiped many of our wealthiest members; but neither they nor their pastors had the foresight to create endowments. We are now carrying on the work at a great sacrifice in money, and at the expense of neglecting new fields in more hopeful parts of the city.

A Fair Balance.

It will thus be seen that, in some respects, the work is harder than ever before in New York. It will be seen that difficulties abound today which were unknown a few decades ago; but on the other hand it must be affirmed that the churches are reaching out more widely, and doing a much broader work than was attempted, or even contemplated, a few decades ago. Churchmen are doing an enormous amount of true Christian work outside of distinctively church organizations. This is true of parish houses, settlements, clubs, and kindred organizations by the half score. The totality of work for God with men is greater than ever before, although its form and method have considerably changed. Indirectly, if not directly, the church is a mightier force than ever before in the history of New York. Its power is felt in organized charities, and in a score of societies for the alleviation of suffering, and for the betterment of men, women, and children. Organized atheism is vastly less patent than it was twenty years ago. Materialism in its vigorous opposition to Christianity has wellnigh disappeared. The future is radiant with hope. God is in his heavens, Christ is on the throne, and his pierced hand is on the helm, and this weary old world is swinging forward into brighter light, sweeter peace, heavenlier life, and diviner love.

To Peary.

O Peary! with the scorching summer here,
And everybody paying double price
For little weeny, teeny bits of ice,
It dost no longer seem so very queer
That thou should'st have the bravery to steer
Thy ship up north where it is cool and nice.
I bet you smile whilst thinking thou hast twice
The fun we're having at this time of year!

And by-the-by, since thou dost understand
The Pole is an imaginary spot,
Why not imagine thou hast found it
And of time and money save an awful lot?
Would others track thee to that frozen land
To prove thou didst not find it?
I guess not!

—Nixon Waterman.

Pin Money Ideas.

When Mrs. Jones was left a widow, at the age of fifty, her total assets were $150 cash, a small, plainly furnished cottage, and an immense store of courage and good nature. Her liabilities included a crippled grandchild, the child of her only son, who was orphaned before he was three years old. Mrs. Jones counted the child among her assets, contrary to the views of most of her neighbors. Of course there was the problem of ways and means to be considered. Her small sum of money could not last long, and something must be done. She must work, but it would have to be at something that would permit her to be near the child.

Dressmaking she knew very little about, plain sewing she could do, but that is poorly paid for as a rule. She was offered a place as matron in a rest-room of a down-town store, but she could not consider that, as it would keep her away from the boy, and the hours would be long. So Mrs. Jones thought, and planned, and the result of her planning appeared in the shape of dainty little announcements (the printing of which made quite a hole in the little balance at the bank) which went through the mails to the leading stenographers, bookkeepers, and other business women in town. The card read as follows:

"Mrs. Mary Jones, 236 Blank St., will rebind your skirts and darn shirt-waists, lace, and fine wearing-apparel at reasonable prices."

Several days passed and business began; like the "little peach of emerald hue," it grew and grew, and presently Mrs. Jones had to get an assistant, then two. Now she has all the work she wants, and it is the kind of work that is well paid for. Her work is well done, and one customer invariably brings another. She is earning a good living in her own home, where she can care for the child, and she is putting in the bank every month a little sum for the rainy day and old age which may come.—Selected.

When Quebec Was in New France.

Our neighbors in Canada have been celebrating with elaborate festivities the tercentenary of the founding of Quebec by Samuel Champlain. Plans were long since formed for this great fete and the preparations have been going forward with zest. Sir Wilfred Laurier, the dominion's charming premier, has been the moving spirit, perhaps, and has done much toward quieting the hot discussions which arose between the French and English Canadians. At first the French were inclined to resent the large participation of the English in celebrating the founding of Quebec as a French colony; but it seems too much to expect the English Canadians to stand aside after Wolfe's signal victory and the long years of British rule.

The fall of Quebec was one of the great tragedies of French history, shattering as it did all hope of French rule in America; but it is surely most fitting, as it is splendid, that England and France, no longer enemies, should join in celebrating the founding of Quebec by Champlain, and in honoring both Montcalm and Wolfe, to whom history gives nearly equal fame and to whom fate gave the same death.

The work of decorating the city began on July 15 and rehearsals for the great pageants were held nightly on the Plains of Abraham. On the same day the Prince of Wales and his suite sailed for Quebec from Portsmouth in Great Britain's newest cruiser battleship, the "Indomitable." The arrival of six British warships, three war vessels from France, and those of other nations, including our own battleship, "New Hampshire," was the signal for the commencement of festivities, and the celebration was formally opened on July 23 by the Prince of Wales. Wilfred Laurier made the address. Civil, religious, naval and military notables came to witness or take part in the ceremonies, processions and reviews; and the congress of foreign representatives included men from every court and nation.

One of the most interesting features of the celebration was the dedication of the Plains of Abraham as a national park. This was suggested by Earl Gray, the governor-general of Canada, and there is certainly no finer way to honor the great generals whose skill and bravery made the battlefield famous than by obtaining it for the permanent possession and enjoyment of the nation.

The military and naval parades, the solemn mass on the Plains of Abraham, the thanksgiving service in the Episcopal Cathedral, and the reënactment of Wolfe's landing and ascent and other splendid pageants were interesting and inspiring. Ten thousand spectators, on one day, saw the landing of Jacques Cartier and the planting of the cross of Christ on the banks of the St. Lawrence, and heard the gospel preached to the savages.

"In another scene they witnessed the coming of angels of mercy—those gentle women of old France who gave their lives to the cause of Christianity and civilization. Following these peaceful scenes the spectators caught a glimpse of the horrors of war in the brave defence of the fort by Dollard and his sixteen associates against a crafty lot of Iroquois. Another interesting sight was the arrival of the four traders and their taking possession of the country in the name of France. Still another was the historic episode when the undaunted Frontenac gave his memorable answer to the British General Phyps, 'At the mouth of my guns.' The final scene was one not easily to be forgotten. Side by side marched regiments of English and French in the quaint uniforms of 300 years ago in one grand parade. There were over 3,000 in the pageants."

To take part in these celebrations or even to see them was surely worth many a history lesson in realizing and revivifying the past.

It is a good year for Americans as well as Canadians to "brush up" their knowledge of the early days on our continent and revive that splendid history. There are too many boys and girls who think that America's history began at Jamestown and Plymouth Rock, for in our schools today there is far too little made of the great discoveries, the daring bravery, the indomitable courage of Champlain, La Salle, Marquette and their followers. It is a good year to re-read the fascinating histories of Parkman and to introduce to the boys and girls those thrilling stories of "Montcalm and Wolfe," of "La Salle and the Discovery of the Great Northwest," and of "The Jesuits in North America." Such novels, too, as "Le Chien d'Or," and "The Seats of the Mighty" make real for us many a scene in history and make those actors live again whose heroism and achievements made possible the larger life on our continent.

Infuriating.

Scottish folk are proverbially canny and prudent in money matters, and the following shows that the younger generation is no exception to the rule:

A teacher in a lowland school was taking mental arithmetic with a class of boys. She asked one urchin:

"How much would your mother give you to buy four pounds of tea at one and six a pound?"

"We ne'er get sae much at once as that, mum."

"Never mind that. Four pounds at one and six?"

"But we canna afford the one and six, mum. We always hae the one and twa."

"Answer the question. What would she give you to pay for four pounds of tea at——"

"Nawthin', mum."

"What do you mean by 'nothing'?"

"She'd na' gie' me only bawbees. She'd tell me tae ask the mon tae pit it doon."

"Oh, dear! Oh, dear! But supposing she did?"

With a pitying smile came the reply: "A can see ye're ne'er met ma mither mum."—Philadelphia Public Ledger.

A New York Salon.

Mrs. Russell Sage is distributing her great fortune, not only with wisdom, but with nice feeling, originality and a sense of the gracious and beautiful which one likes to associate with a woman's beneficences. She has provided for a thorough and admirable restoration of the governor's room in the City Hall of New York; a room which has many historical associations and a great dignity of dimension and proportion, and at times has had dignity of furnishing. In a sense this room is the city salon, as the fine hall of the City College is its civil hall, for use on ceremonial occasions. The city hall has been preserved from the hands of the spoiler, sometimes called the restorer, through a long series of hotly contested struggles and it remains one of the most interesting and admirable examples of the best architecture of its period. By bringing back the ancient dignity and taste to the governor's room, Mrs. Sage has not only rendered a gracious service to the city, but she has put a valuable symbol before its citizens. Her latest gift to the metropolis has taken the form of provision for half a mile of rhododendrons in the park, and is not only of charming significance but of distinct originality.—The Outlook.

THE SUNDAY SCHOOL LESSON*

Herbert L. Willett.

David's Exploits.

Hebrew history may be divided into a series of periods marked by the relation of the nation to other and neighboring peoples. Some of these are periods of subjection and some merely of struggle. But it is one of the ways in which the succession of national events may be marked off for purposes of remembrance. The earliest of these periods may be called the Egyptian. This includes not only the time of subjection in the region of the Delta, but as well the first age of colonization in Canaan, which was at that time to all intents and purposes an Egyptian province. The second age is the Philistine, for with these warlike dwellers in the southwest, who gave their name to the entire district of Palestine, the Hebrews waged a long-continued series of campaigns. During much of the period of the Judges and most of the age of Saul and David the Philistines were the ever-present menace, if not the actual masters of Israel. The latter history of the people falls easily into the Syrian, Assyrian, Babylonian, Persian, Greek and Roman periods.

Of the Philistine age David is the great hero. It was his victories over these fierce and dreaded foes, hanging ever on the flanks of Israel, that gave the nation a chance to develop into freedom and strength. From the political point of view the failure of Saul lay in his inability to cope with this enemy, which drained the resources of his land and kept the people in continued suspense and fear. That there were weaknesses in Saul's character which accounted for this inability there can be no doubt. But the great contrast between himself and David lay in the latter's aggressive and successful policy of masterful repression of Philistine inroads, finally leading to complete immunity from their attacks.

Trained by the Enemy.

It is a striking fact that some of the most successful campaigns have been waged by men who have learned the arts of their foes in the service of those very foes. Saul of Tarsus came out of the secret arcanum of Judaism to use with tremendous effectiveness the weapons of that system against itself. Washington learned in the British service the arts of war which he was to turn with such effect to the overthrow of the power of Britain. Martin Luther came forth from the training of a Roman priest to deal the papal power a blow from which it will never recover. David learned in the camps of Achish of Gath and in the campaigns of other Philistine generals the tactics he was to employ with such telling effectiveness in the later wars for the repulse of Philistia from the heights of Israel. There is no more symbolic event in his life than the fact that he killed Goliath of Gath with the giant's own sword.

The Armor-Bearer.

The two narratives which tell of David's introduction to the court of Saul are difficult to harmonize, for they differ in important particulars. In the early Judean narrative of David's life (1 Sam. 16:14-17: 11, 32-42, 42-48a, 49, 51-54) David is represented as a youth of skill both in music and in war, whom Saul brought to his court to sooth him with his minstrelsy, and presently made his armor bearer. When the Philistine giant defied the hosts of Saul in the campaign on the southwest flank of Judah, David insisted on a trial of prowess with the insolent foe, and upon his persistent demand, Saul allowed him to go. He first tried, however, to make him wear his royal armor; but when this could not be fitted to him, and he preferred his free and simple equipment, David went out and overthrew the giant. The downfall of Goliath led to a great victory for Israel.

The Shepherd Lad.

In the other account (1. Sam. 15:35b-16: 13; 17:12-31, 41, 48b, 50, 55-58) David, after his anointing by Samuel at Bethlehem, as we studied last week, was sent by his father Jesse to take supplies to his three older brothers in the army of King Saul. He chanced to arrive at the time Goliath the Philistine was insulting the ranks of Israel. David inquired concerning the rewards offered to the man that shall meet the giant, and asks to be allowed to undertake the hazardous attempt, much to the disgust of his brothers, who insist that his place is with the little flock in the field, and not in the exploits of the camp. But David persists, and is permitted to meet the giant, when to the amazement of all he conquers him. On his return bearing the trophies of his victory, Saul inquires of Abner who this stranger youth is, but no one knows till the general meets him, and learns his name and introduces him to the king.

David the Man of the Hour.

But whichever of these two narratives be taken as the record of the actual events of that day, David was a marked man from that moment. Whether he were the armor bearer of the king or an obscure and unknown lad from the shepherd service of Bethlehem, he was one whose spirit was needed to rouse the men of Israel to a sense of their power, and to point the way to national freedom and progress. Saul had shown all that was in him of valor and leadership, and it was not enough. The well of national refreshment was there in that parched and thirsty time, but he had nothing to draw with and the well was deep. David had come, and from that day the hearts of the people, not without a certain affection for their tall and valiant king, turned evermore to the young man of swarthy face and flashing eye, for in him lay their hope, and the Lord of hosts was with him.

Daily Readings:—Monday, David and Goliath, 1 Sam. 17:38-51; Tuesday, David in the camp, 1 Sam. 17:12-25; Wednesday, David's courage, 1 Sam. 17:26-37; Thursday, David's victory, 1 Sam. 17:52-58; Friday, The Christian warfare, Eph. 6:10-20; Saturday, The good fight, 2 Tim. 4:1-18; Sunday, The reward of victory, Rev. 2:7-11.

*International Sunday school lesson for August 9, 1908. David and Goliath, 1 Sam. 17:38-49. Golden text, "In the Lord I put my trust," Ps. 11:1. Memory verses, 48, 49.

TEACHER TRAINING COURSE

Herbert L. Willett.

Lesson X.—The Prophetic Messages.

The Prophetic Messages, as distinguished from the Prophetic Histories, include such books as bear the names of the prophets whose messages they contain. They are all included in the section of the Old Testament which begins with Isaiah and closes with Malachi, though not all the books in this section are properly speaking of this class. Such exceptions as Lamentations and Daniel will be treated in the appropriate place.

These prophetic messages are not arranged in chronological order in the Old Testament. The chief factor in their arrangement is manifestly their size. Like the epistles of Paul, they follow, to a certain degree, the order of their length. It is not difficult, however, to rearrange them in the order of their dates, and such a plan will naturally assist the Bible student in understanding these books. The means by which this reconstruction is to be accomplished are of course the references of the messages themselves to contemporary events.

The Jewish scholars divided the prophetic messages, or the "Latter Prophets," as they termed them, into two divisions, the "Major Prophets" and the "Minor Prophets." This division was made on the ground of relative size. In their arrangement the Major Prophets include Isaiah, Jeremiah and Ezekiel. The Minor Prophets include "The Twelve," as they were called, beginning with Hosea and ending with Malachi. In some enumerations of the Hebrew Scriptures this collection of shorter prophetic books was counted as a single volume, called the "Book of the Twelve."

The earliest of the prophetic messages was that of Amos. He was a farmer of Tekoah in Judah, who visited the northern kingdom in the reign of Jeraboam II (781-740 B. C.) and preached against the formal religious practices and the social injustice of the court and the people. His great theme is the righteousness of God and his judgment upon the nations that offend against his law, chiefly Israel and Judah, because they have been taught the will of God. The date of the book was about 750 B. C.

Hosea was a native of Samaria, and preached to his own nation. His prophetic service was the result of a domestic tragedy which ruined his home, and made him appreciate keenly the vicious character of the popular religion. This personal experience took place during the reign of Jeroboam II, and perhaps in the time Amos was preaching. But Hosea's prophetic work lay in the dark days of political disaster which followed, during the reign of the short-lived kings who brought Samaria to its end in 721 B. C. The emphasis of Hosea is upon the forgiving love of God, and his call to the nation to repent.

Isaiah was a resident of Jerusalem, and was called to his work as a prophet in the last year of the reign of Uzziah

(Azariah) of Judah (739 B. C.). His activity continued for at least forty years, during the reigns of Jotham, Ahaz and Hezekiah. His chief political efforts were directed to prevent Ahaz from forming an alliance with Assyria in 734 B. C., and in aiding the reforms and upholding the hands of Hezekiah. Most confident was his prediction that Jerusalem would be delivered from Sennacherib in 701 B. C., a conviction that was brilliantly fulfilled in the mysterious overthrow of the Assyrian army. His chief themes were the holiness of God, the certain destruction that should fall upon the nation for its sin, the survival of a righteous remnant and the future time of blessedness and peace. The messages of Isaiah are contained, with a few exceptions, in chapters 1-39 of the Book of Isaiah.

Micah was a contemporary of Isaiah, whose prophecies fell in the end of the reign of Hezekiah. He lived at Moreshetgath, on the western slope of Judah. His utterances were chiefly against the aggression practiced by the wealthy land-owners upon their tenants and dependents. The instrument which God will employ for the punisnment of the evil men of the times is the Assyrian power. His greatest utterances deal with the rise of the Messianic king and deliverer from Bethlehem (5:1-4) and the definition of God's demands as justice, mercy and humble reverence (6:8).

Nahum, whose message falls in the long period of almost total prophetic silence that followed the reign of Hezekiah, took as his theme the approaching downfall of Nineveh, the capital of Assyria. The date was probably about 640 B. C. Nineveh was conquered by the Babylonians in 607 B. C.

Zephaniah lived in the reign of Josiah, the reforming king who followed Manasseh and Amon, the persecutors of the prophets and the faithful. A recent invasion of the western lands by a hoard of devastating wariors, the Scythians, affords a warning of even worse disasters which may come unless the nation reforms its life. "The Day of the Lord" is the theme of the book. The date was about 605 B. C.

Habakkuk deals in his short message with the perplexity that arises from the rise of Babylon upon the ruins of Assyria, when the people of God had counted upon the fall of the latter as the end of their troubles. Refuge is found in quiet and faithful dependence upon God. The date is about 625 B. C.

(To be continued.)

Christian Endeavor

MESSAGE ON THE TOPIC.

Rev. Wm. S. Harpster in C. E. World.

The component parts of man are body and spirit, and with this complex nature there is the closest inter-relation, so that injury cannot come to either part of his nature without injury to himself as a whole. And a person developing only one side of his nature, to the neglect and detriment of another, is thwarting the purpose of the Creator.

I am glad that Christianity concerns itself with our body as well as with our soul. Is it not a fact that, in considering matters of religion, we are likely to leave the body out of account? And yet in this lesson we are told to glorify God with our body. "What? know ye not that your body is the temple of the Holy Ghost?"

And now as to "why to be healthy." A man with a healthy body is in a position to render better service to God and his fellow men than the man with a diseased body; and with disorder in the body there is danger of its bringing disorder to the mind and soul. So we can readily see the "why" to be healthy.

And now as to the "how." To the people whose work is such as to give them proper physical exercise to maintain strength of body my suggestions may not appeal. But athletics, rightly ordered, are certainly within the realm of religion.

In this age of wonderful activity, and in the rush and whirl in which we are caught up and carried forward, it is certainly necessary that we take time for recreation within proper limits, so that we may faithfully fulfill the Master's purpose.

There are recreations that are looked upon as legitimate by almost every Christian, but we should studiously avoid all amusements that are debasing and injurious or that would lead to the degeneration and ruin of others.

A strong, healthy body, a pure mind, and a clean soul—may this trinity of blessings be ours.

Quotations for Comment.

Christ is the Savior of the body and Christianity is the sanctification of the whole man.—W. T. McElveen.

God's will does not only run into the church and the prayer meeting and the higher chambers of the soul, but into the common rooms at home down to wardrobe and larder and cellar, and into the bodily frame down to blood and muscle and brain.—Henry Drummond.

God gives us few more valuable gifts than strength of body, and courage and endurance. We ought to cultivate them in all right ways, for they are given us to protect the weak, to subdue the earth, to fight for our homes and country if necessary.—Thomas Hughes.

References:—Ps. 42:11; Prov. 4:20-22; Isa. 33:24; Mal. 4:2; Matt. 6:22, 23; Rom. 6:12, 13; 8:11; Phil. 1-20; Jas. 5:14, 15; Rev. 22:2.

For Daily Reading.

Monday, August 3, Our bodies are sacred, Lev. 19:27, 28; Tuesday, August 4, They should be kept pure, I Cor. 6:12, 13; Wednesday, August 5, Temples of the Holy Ghost, I Cor. 3:16, 17; Thursday, August 6, Cheerfulness and health, Prov. 17:20-22; Friday, August 7, A triumphant life, 1 John 5:4, 5; Saturday, August 8, A good conscience, I John 3:20, 22; Sunday, August 9, Topic, Why and how to be healthy, I Cor. 6:19, 20.

WHAT'S THE SCORE?

Next to "What time is it?" this is the most frequent question heard in America. The children of this world, being wiser than the children of light, make elaborate preparations at an enormous expense in telegraph, newspapers, bulletin boards and telephone calls to give a prompt, accurate and reliable answer.

The Church of Christ is engaged in a transcendent conflict. The main thing, of course, is to press the battle to the gates. But it is well worth while from time to time to report the progress made. This encourages other churches. It inspires your own members. Somehow the victory seems more complete when we see it reported in print. And then it is helpful in many ways to have all the reports of all the churches gathered and tabulated, so that the entire progress of the cause can be seen at a glance. If there were anything wrong in statistics we should not read of three thousand and five thousand, and other numbers, in the Book of Acts.

At this season of the year the state secretaries are endeavoring to gather the annual reports of all the churches. In addition to the many regular reasons for prompt response to their request, the interests of our centennial make it highly important that every church and every member should be reported this year and next. Among other things, we hope to publish a Centennial Year Book, containing not only the usual information, but much additional matter including a complete list of churches.

If the representatives of any church have not received the annual report blanks from the state secretary, please write him at once and ask for them. Let everybody stand up and be counted. Let the perennial complaint about our statistics be removed by every one doing his part. The statistical secretary can only tabulate the information that comes to him. He is wholly dependent upon the state secretaries as they are upon the churches.

W. R Warren,
Centennial and Statistical Secretary.

A NEW BOOK OF JOSHUA.

An extremely interesting Aramaic MS. of the Samaritan version of the Book of Joshua —with striking variant readings—has recently come into the hands of Dr. Moses Gaster, Chief Rabbi of the Spanish and Portuguese Jews in England, and a well-known Hebrew scholar. Recently Dr. Gaster lectured to the Royal Asiatic Society on his discovery. He obtained the MS. during a visit to the Samaritan synagogue at Nablus last year. At first he did not think it of much value, but after careful examination he is convinced that it is an authentic copy of the old Hebrew original. Certainly it is not a modern forgery. The agreement with Josephus on many points in which the text differs from the Massoretic text used in our Bible must, says Dr. Gaster, convince the most skeptical that this modern copy is the reflex and direct copy of a version popular and current in the second century. The new book gives a definite date for the Creation, as the death of Moses is dated 2794 years after. In the description of the entry into Canaan, Joshua orders the counting of the people—an event not recorded in the Bible. The spies on their return from Jericho give their report to Joshua and the high priest Eleazer. In the story of the sin of Achan, Achan is said to have stolen not a Babylonish mantle, but a golden idol from a temple, and his guilt is discovered by the stones in the breastplate of the High Priest becoming dim when the name of the delinquent is pronounced. The story of the capture of Ai omits any reference to Joshua holding up his javelin, and says that the force sent against the city was 3,000 men, not 30,000, as in the Bible. The precise agreement—even in the difficulties of the language—of the account of the ruse of the Gibeonites with that of our version is very striking. A particularly interesting omission is that there is no mention of Joshua's invocation to the sun to stand still.

PRINCIPAL FAIRBAIRN.

The news that Dr. Fairbairn, for a score of years the head of Mansfield College, Oxford, has laid down his work, to give himself more fully to literary tasks, comes as a surprise, and yet the wisdom of the step is apparent. Dr. Fairbairn is perhaps the leading living theologian. As the author of "The Place of Christ in Modern Theology," and "The Philosophy of the Christian Religion," he is known to informed Christians the world over. He was the Haskell lecturer in India under the direction of the University of Chicago. He has visited the United States more than once and spoken in many of our leading cities. For these reasons the following sketch from the *Christian World* will be read with interest by our readers. It is from the pen of one whose acquaintance with him was long and intimate. He writes: "The first time I met Dr. Fairbairn was on the morning after his return from his Haskell lecture tour in India. Twelve hours earlier the Mansfield students, wild with enthusiasm, had unharnessed the horses that had brought the principal and his wife and daughter up to the college from Oxford station, and had rushed around the drive with the carriage, sending up rockets and waving Roman candles. Dr. Fairbairn, immediately after breakfast on the following morning, walked into the college, entered a room, and within fifty seconds was dictating letters to his private secretary. The simple act revealed the secret of his greatness.

"Generous in all other matters, Dr. Fairbairn is, in his own phrase, 'parsimonious of time.' In his Bathgate days he rose at six, prepared coffee for himself, worked at his book till one, and in the afternoon, either afoot or on horseback, created a reputation for faithful pastoral visitation. No Mansfield man lives who has not been exhorted to beware the morning pipe, the morning paper and the seductive arm chair. The parsimony of time is simply in order that Dr. Fairbairn may spend it royally on the great things of his life, the administration of his beloved college, the perfecting of his books.

"To be great is ordinarily to be incalculable: with Dr. Fairbairn to be great is to be inevitable. He preaches and lectures, as everyone knows, without notes, and the average length of a sermon is not less than fifty minutes. But, on his own confession, he has not been known to omit, through forgetfulness while speaking, any point in a prepared address. It is another revelation of the distinctive mark of his greatness. His sermons are so compact of logic and reason that to omit a single point is to break the chain. It is the same with his career. Dr. Fairbairn, Principal of Mansfield College, and author of 'Christ in Modern Theology' and 'The Philosophy of the Christian Religion,' is the inevitable outcome of resolutions formed by a raw young minister among the hills around Bathgate forty-eight years ago.

"The fascination, therefore, of Dr. Fairbairn's personality is not that of the enigmatic and unexpected, but of the fiery pursuit of one high aim, deliberately conceived and unwaveringly followed. He is a Calvinist of action. As he brings down his hand with tremendous emphasis on the completion of an argument you see

'Predestination in the Stroke.'

But the man who would always see coldness associated with the domination of intellect would miserably miss the mark in estimating Dr. Fairbairn. To hear him preach is to see intellect at white-heat. His oratory, when once it is aflame, is radiant with passion, not because emotion overrides reason, but because reason kindles into flame with the intensity of its own conviction, the swiftness of its own irresistible logic. His favorite adjective in praise of a book is 'cogent.' And there is only one thing that will irritate Dr. Fairbairn into anything approaching anger,—the cocksureness of illogical ignorance. It is very rare indeed that he speaks with scorn but I shall never forget his accent when, years ago, he described an important address by a great religious orator as 'a mass of rhetorical irrelevances.'

Dr. Fairbairn's zest for his golf, however, is just as irrepressible as his passion for learning and logic. There is a lovely touch of the nature that makes us all kin in the vision of the most learned of living theologians flying upstairs two steps at a time to get into his tweed clothes in time for his Saturday afternoon foursome. Nothing short of the visit of a Cabinet Minister for the week end interferes with that afternoon, sacrosanct to golf. And even the Cabinet Minister may find himself met at the station by a wagonette bearing three 'dons' in very unprofessional attire and be wafted off to the links.

"This trained tenacity of mind, in sport and work, finds half its explanation in the fact that Dr. Fairbairn, again using his own phrase, is 'a vagrant Scot.' He leaves Scotland, but he never leaves the Scot. He glories in his own accent, and vigorously defends the Scot against the lack of a sense of humor, declaring with alliterative vigor that 'the English idea of a Scotsman is one of the chimeras created by Dr. Johnson and perpetuated in the pages of Punch.' If Dr. Fairbairn is a vagrant Scot he wanders only to return; for never in all the years of his life—and they are seventy next November—has he spent more than six months at a stretch without visiting the land of his birth.

"His ecclesiastical statesmanship is of a piece with the man. There is the long view, the careful calculation of material and method, stern adherence to a central principle and endless resource of mind in securing its adoption. It is given to few men, therefore, to retire with high ambitions so completely achieved; for he has created a theological college which has revolutionized the attitude of Oxford scholarship to Free Churchmen and affected the whole ministerial standard of education in England, he has dominated the recreation of theological education in Wales, and earned a world-wide reputation as an erudite theologian of the first rank. The moment of his retiral is characteristic. A weaker man would have held the reins of government longer till decadence set in in the College life. But Dr. Fairbairn leaves Mansfield College in the full-tide of its success and efficiency.

"After all, however, the ceaseless labors of almost half a century have only been possible because in the background was always what he has called 'the gracious peace' of his home. From the day when Miss Shields became Mrs. Fairbairn and entered the little manse at Bathgate till today, Dr. Fairbairn has had the consciousness that he could always step back from 'the daily dust of life' into a quiet resting-place. So he will go to his house, 'Blucairn,' in Lossiemouth, overlooking the Moray Firth, to complete his long-promised book on the Gospels, labors which will be frequently broken, one may hope, by rounds of golf on his favorite links."

THE CHRISTIAN AND THE BIBLE.

By Rev. David Smith.

Never let a day pass without reading a portion of the Holy Scriptures. It need not be large: a few verses are sufficient. But one thing is indispensable—that you should read it devoutly and expectantly. The Bible is not an end, but a way. Its function is to lead past itself to the Living Lord who stands behind it; and unless we get through to Him, reading it is of no avail: we might as well read a paragraph of the newspaper. And so we should go to the Bible seeking him. When we open it, we should lift up our hearts in acknowledgement of the Holy Spirit and supplication for his promised aid; and, as we read, we should keep Jesus before us and listen for his voice, like St. Vincent Ferrer, who always studied the Word with the crucifix before him. I should think that for most the best time for this spiritual exercise would be the close of the day, ere retiring to rest. The pause which it demands, brief though it be, is unobtainable in the haste of the morning and the pressure of the day. But never begin the day without God. Ere you go out into the world, kneel down, if only for three minutes, and commit yourself into his keeping and implore his aid. The morning dew keeps the garden fresh all through the sultry hours. And there is much efficacy in the godly observance of family worship. It is good for us all, young and old, to gather at least every evening round the Word and hear its gracious instruction.

Seasons of devotion are indeed necessary, but remember, we must carry the devotional spirit all through our life. We must set the Lord always before us. This is the secret of a godly and blessed life—to accept our common tasks as the Lord's appointments, his will concerning us, and discharge them for him, believingly, lovingly, and faithfully. Thus work becomes worship; *laborare est orare;* and the Lord is with us all along the dusty highway, and not only in the cool of the evening. There is less need then for pauses and escapes. "In the intervals of time," says Saint Cyran, "where you can and when you can, pray always to God; and instead of troubling yourself about special times of prayer, be content to offer yourself to God again and again through the day." It is told of Johann Albrecht Bengel that he was in the habit of sitting very late over his work, and once a friend who was staying in his house thought he would like to hear his closing words to the Master he was serving so faithfully. He sat, and waited and waited, while Bengel went on diligently with his work. At last the scholar laid down his pen and dropped on his knees. The friend listened attentively, and heard Bengel utter one simple sentence: "Lord Jesus, things are just the same between us." This is the devout life—when we can pause in the midst of our tasks and, with no sense of estrangement or of interruption of our relations with Christ, let our hearts go out to him in confidence and desire.

With The Workers

J. D. Pontius will take the work at Vineland, Colo.

Harry M. Stribick is the new pastor at Rock Rapids, Iowa.

F. C. McCormick is the new minister of the church in Lexington, Ohio.

William A. Hunt, pastor at Coppock, Iowa, is planning for a meeting in August.

E. B. Bagby has resigned as pastor of the Franklin Circle Church, Cleveland, Ohio.

H. A. Pallister, formerly pastor in Quaker City, Iowa, is spending a vacation in Ohio.

J. S. Mathieson, minister in Lacona, Iowa, is enjoying a vacation in Colorado.

L. O. Herrold is preaching during August at Canon City, Colo., with a view of locating there.

H. H. Utterback has resigned as pastor of the Park Ave. Church, Des Moines, to go to Estherville, Iowa.

James Small and LeRoy St. John will hold a tabernacle meeting in Newton, Iowa, beginning September 6.

Wesley Hatcher has been called as minister in West Liberty, Ky., and will begin work there September 1.

The work in Charles City, Iowa, is prospering under the vigorous and careful leadership of G. A. Hess.

J. Edward Cresmer has induced the women of his congregation in Elliot, Iowa, to remove their hats at every service.

Isaac Elder is with the congregation in South Ottumwa, Iowa, beginning his second pastorate with this church.

J. Will Walters and people of the church in Niantic, Ill., count on making the congregation a living link next month.

Robert Stewart, pastor of First Church, Rochester, N. Y., is spending his vacation in Canada. He returns to his charge August 6th.

A new gallery has been placed in the church at Sheridan, Colo., for the accommodation of a growing Sunday school. O. A. Adams is the minister.

H. H. Harmon and the First Church, Lincoln, Neb., are holding union Sunday evening services with the Baptists during a part of the summer.

Dr. Royal J. Dye expects to return to Bolenge, Africa, in October. Mrs. Dye will not return at this time. She will remain until later.

W. J. Minges begins his pastorate in Valley Junction, Iowa, with the encouragement of a good number of additions to the church in regular meetings.

Iowa has some successful women among the preaching forces of the state. Mrs. E. F. Boggess preaches at Prairie Home, and Mrs. Walter Harmon at Altoona.

DeForest Austin, formerly editor and publisher of the Nebraska state paper, who went to California for his health, is reported to be in a very serious condition.

John M. Home, pastor of the Grant Park Church, Des Moines, will spend August in Washington, D. C., preaching for the Vermont Ave. Church while F. D. Power is absent from his pulpit.

George A. Henry of South Bend, Ind., will supply the pulpit of the University Place Church, Des Moines, Iowa, for a Sunday or two toward the close of the vacation of C. S. Medbury.

The Sunday schools of the Central Church, Des Moines, Iowa, and the Independence Boulevard Church, Kansas City, Mo., will enter into a contest September 1 to last for three months.

The men of the churches in Des Moines, Iowa, have organized a Disciples' Union for that city, to promote the fellowship of the churches and also to have oversight of the mission work in the city.

The receipts of the Foreign Society for the week ending July 22 were $7,871.78, a gain of $605.17. It is hoped this gain will continue until Sept. 30, when the books close for the current missionary year.

J. P. Meyers has been with the brethren in Shelbyville, Ind., for six months. Progress of the church is evident in frequent additions and in the payment of $2,000 on the church debt. The balance of $4,000 has been provided for. The outlook is hopeful.

W. H. Drapier asks us to correct a statement published in other papers which omitted his name as one of the charter members of Bethany Assembly. He has been identified with our cause in Indiana for a generation and more and now resides in Indianapolis.

L. C. McPherson of Wellsville and R. N. Miller of Richmond Ave., Buffalo, exchanged pulpits for the month of July. Bro. McPherson labored seven years in Buffalo prior to his work in Havana, while Bro. Miller came to Buffalo from Wellsville. Thus in a sense it was a visit home for each.

The Committee appointed by the New York Christian Missionary Convention to confer with the Trustees of Keuka College, Jos. A. Serena, Robt. Stewart and L. C. McPherson have held one meeting with the college authorities and will make its report to the New York State Board shortly.

The church at Roseburg, Ore., pledged $300 for the new mission boat on the Upper Congo, to be known as "The Oregon." This is to help our important work in the Congo Free State. The church also at Eugene, Ore., pledged $500 for the same purpose. The churches in Oregon propose to furnish this steamer at a cost of about $15,000.

There is a young man and his wife, splendidly educated and well equipped, ready to go to the Upper Congo and to open a new station at Longa, if their traveling expenses and outfit money could be provided. Their salary has already been secured. If some large-hearted friend or friends would furnish about $1,200, it would insure these splendid people for that important field.

Charles M. Fillmore, pastor of the Hillside Church, Indianapolis, Ind., writes, "Our choir leader, Bro. E. C. Mannan, has decided to enter the field as a singing evangelist. He has an exceptionally fine voice, sings a gospel solo with unusual sweetness and power, is of splendid personal character, and has a winning personality. Evangelists or pastors may address him at 1013 East Morris street."

The Queen Anne Church, Seattle, Wash., J. L. Greenwell, minister, will, in the future, support a missionary in the Congo Free State. This church is less than two years old. They have no permanent church home. The minister says, "I do not feel that we have done any more than we should have done, if as much. We are stronger and happier in our work here because of our larger vision and service.

F. B. Huffman, Eureka, Cal., recently made a circuit of the globe and visited many of the mission stations of the Foreign Society. He is enthusiastic over the work that is being done and feels that it should be enlarged. He is hoping that our people will enlarge the work in every direction. This is the universal testimony of every Christian who has an opportunity to become an eye witness to what is being done.

The church at Delta, Colo., has extended a unanimous call to A. N. Glover of Orange, Cal., to become its minister. He has accepted and expects to begin his work the first Lord's Day in August. Bro. Glover is well remembered as a former pastor of the church at Colorado City, where he did successful work. He has been very successful in his four years' work at Orange, Cal., and is greatly beloved by the church.

THE STATE CONVENTION.

As announced last week, the arrangements for the state convention of Illinois at Chicago are maturing satisfactorily, and a large attendance is assured. Both the program committee of the state board and the local committee representing the Chicago Christian Business Men's Association and the Ministerial Association have carried on their work with enthusiasm and excellent results.

One of the interesting features of the convention this year will be a men's banquet held at the Auditorium Hotel. The work of Christian men in the different religious bodies has been emphasized during the past two years as never before. One of the most interesting features of the recent Missouri state convention was the organization of a state brotherhood of Christian men. Those

(Continued on next page.)

HEALTH AND INCOME.

Both Kept Up on Scientific Food.

Good sturdy health helps one a lot to make money.

With the loss of health one's income is liable to shrink, if not entirely dwindle away.

When a young lady has to make her own living, good health is her best asset.

"I am alone in the world," writes a Chicago girl, "dependent on my own efforts for my living. I am a clerk, and about two years ago through close application to work and a boarding house diet, I became a nervous invalid, and got so bad off it was almost impossible for me to stay in the office a half day at a time.

"A friend suggested to me the idea of trying Grape-Nuts which I did, making this food a large part of at least two meals a day.

"Today I am free from brain-tire, dyspepsia and all the ills of an overworked and improperly nourished brain and body. To Grape-Nuts I owe the recovery of my health, and the ability to retain my position and income."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

who united to form this most needed and promising body signified the fact by joining hands in a circle which extended completely around the interior of the Independence Boulevard Christian Church.

It has long been felt that Illinois needs some form of association like this. Perhaps there is no better way to get men into touch one with another than to convene them at a table where the good cheer of social intercourse may develope into practical union of sentiment under the direction of speakers who can point out the great services which Christian men may render to the kingdom of God.

It was at first the plan of the Business Men's Association to provide the banquet and invite a select company of business men and preachers from other parts of the state to accept their hospitality for the occasion. But the impossibility of extending such an invitation to the large number of men who ought to be present and enjoy the event made it necessary to revise the plan. It has been decided to widen the invitation to include a large number of the representative men of the state, preachers and business men. The Association will still carry out its plan of contributing as far as it is able to this event, but in order to make it possible on the larger scale, the guests will bear the expense of the dinner at a special price per plate. This leaves the Association, which consists of about thirty-five business men of this city, free to extend a much wider invitation, and to bear the same proportion of the expense by taking care of the many incidental expenses connected with the occasion. The speakers will be representative of the highest ministries of Chicago for social uplift. It will a memorable occasion. It need hardly be added that no effort will be made to raise money for any purpose.

This banquet is but one of many features which will make the convention notable.

CHURCH EXTENSION NOTES.

On July 15th an up-to-date map, with an up-to-date exhibition of our Church Extension work, was mailed to all the churches where we could get addresses of pastors, correspondents or elders. The maps cost the Board $188 and about $130 in postage to mail them, and about $30 in clerical help. The Board of Church Extension can only expect good returns from this investment as pastors, correspondents and elders use them well by putting them in conspicuous places in our churches and calling attention to them.

Please post up the Church Extension Map. Don't consign it to the waste basket. It is the Lord's money that pays for the Maps. A good offering for Church Extension will be secured only by faithful people in each church interesting themselves and then enlisting the indifferent.

Will the pastors please order their supplies for the Annual Offering for Church Extension which begins on September 6th? "Prominent Points on Church Extension" is a leaflet to be distributed to the people. It will count greatly in giving information. Then there are the usual collection envelopes. Send a postal card to G. W. Muckley, 500 Water Works Bldg., Kansas City, Mo., and supplies will be mailed free.

The Board of Church Extension just received a $200 gift on the Annuity Plan from a friend in Minnesota. This is the 223rd gift to the Board. Send Annuity money to G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

DEDICATION AT NELSONVILLE, O.

July the 19th was a great day in the history of the Nelsonville Church, for it marked the formal dedication of their new workshop to the worship and service of God. The building is a modern solid brick, built on the Akron plan and presents an artistic appearance both outside and in. The architecture is Romanesque, the woodwork oak, the walls are frescoed in green and cream and the appointments of the structure are complete in every way. Pres. Miner Lee Bates had charge of the dedicatory exercises and proved himself a peer in the work. He raised about six thousand dollars during the day and far exceeded the expectations of the most optimistic and did it altogether through the appeal to the highest and best motives. I know of no man who can better keep the spirit that such a day should have and at the same time persuade the audience to give with the liberality that the occasion demands. His sermons were truly great and yet so simple that every one could appreciate them. E. S. DeMiller, pastor of the Glenville Church in Cleveland, a former pastor, who inaugurated the building movement here, spoke in the afternoon at the communion service. The building complete cost about $13,000 as it stands, but it will take another thousand to finish up the unfinished front, basement and do some other work that we want to do yet. The money raised practically takes care of the indebtedness and this is the more remarkable owing to the fact that this is the most severe financial panic that this valley has experienced in a score of years. The church has a membership of about 300 and the Sunday school enrolls over 600, with an average attendance of between 300 and 400. There were 453 present dedication day, and 437 the Sunday preceding, with offerings of $50 and $27, respectively. The present pastor is just beginning his third year. During the two years preceding, there has been about one hundred additions to the church without outside help. The outlook for the future was never so bright.

W. S. Cook.

Nelsonville, O., July 20, 1908.

A FOOD DRINK

Which Brings Daily Enjoyment.

A lady doctor writes:

"Though busy hourly with my own affairs, I will not deny myself the pleasure of taking a few minutes to tell of the enjoyment daily obtained from my morning cup of Postum. It is a food beverage, not a stimulant like coffee.

"I began to use Postum eight years ago, not because I wanted to, but because coffee, which I dearly loved, made my nights long, weary periods to be dreaded and unfitting me for business during the day.

"On advice of a friend, I first tried Postum, making it carefully as suggested on the package. As I had always used 'cream and no sugar' I mixed my Postum so. It looked good, was clear and fragrant, and it was a pleasure to see the cream color it as my Kentucky friend always wanted her coffee to look—'like a new saddle.'

"Then I tasted it critically and I was pleased, yes, satisfied, with my Postum in taste and effect, and am yet, being a constant user of it all these years.

"I continually assure my friends and acquaintances that they will like Postum in place of coffee, and receive benefit from its use. I have gained weight, can sleep and am not nervous." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

EUREKA COLLEGE

Fifty-third annual session opens the middle of September. Splendid outlook. Material growth the best in history. Buildings convenient and well improved, Lighted with electricity, warmed by central heating plant. Beautiful campus, shaded with forest trees. Modern laboratories for biological and physical work. Splendid library of carefully selected books and the best current periodicals. Lida's Wood, our girls' home, one of the very best. Eureka emphasizes the important. Stands for the highest ideals in education. Furnishes a rich fellowship. Has an enthusiastic student body. Departments of study: Collegiate, Preparatory, Sacred Literature, Public Speaking, Music, Art and Commercial. For a catalogue and further information, address Robert E. Hieronymus, President.

BUTLER COLLEGE, INDIANAPOLIS, INDIANA.

Is a standard co-educational college. It maintains departments of Greek, Latin, German, French, English, Philosophy and Education, Sociology and Economics, History, Political Science, Mathematics, Astronomy, Biology, Geology and Botany, Chemistry. Also a school of Ministerial Education. Exceptional opportunities for young men to work their way through college. Best of advantages for ministerial students. Library facilities excellent. The faculty of well trained men. Expenses moderate. Courses for training of teachers. Located in most pleasant residence suburb of Indianapolis. **Fall terms opens Semptember 22nd.** Send for Catalog.

CONCERNING THE PROPOSED UNION AT ROCKFORD, ILL.

Since it is quite generally known that negotiations have been in progress for several months past, looking toward the merging of the Central Christian and First Baptist Churches of Rockford, it is perhaps fitting that a statement should now be made to the public. It is about seven months since committees were appointed by both churches, and conferences were begun. After a great deal of time and labor had been spent by the two ministers a plan of union and constitution was drawn, and finally approved by the joint conferenee committees. The new church was to be equally a Baptist and a Christian Church, so far as ecclesiastical and fraternal relations with the respective communions with which each is connected are concerned, although it was specifically stated in the introduction, "This is a Church of Christ." The new organization was to be called "The United Church," with "First Baptist-Central Christian," in small type underneath; the Lord's Supper was to be observed the first and third Sundays in each month; the gospel invitation was to be extended at the close of each regular preaching service; all missionary and benevolent money was to be divided equally between the boards of the two bodies. The First Baptist Church has a holding society, which holds their property, and which, according to the peculiar statute under which it was incorporated, can not be dissolved with jeopardizing the rights of the property-holders. So the members pledged themselves to change the name of this society, wherever it appears in the constitution, to correspond to the name of the new spiritual body. In the meantime, the Central Christian Church agreed to deed their present property to the society of the United Church, and place the deed in escrow until the proposed changes were actually made. A little more than a month ago, the Central Christian Church, by a large majority, voted to approve of the proposed union under the terms of the plan of union and constitution referred to.

The Baptists did not wish to act until they recived denominational advice. The Rock River Baptist Association left the matter of advising the First Baptist Church with the Missionary Cimmittee of that organization, instructing them to seek wider counsel from leading Baptist ministers of Chicago. The Chicago men whom they consulted unanimously approved of the merger. After a long and tedious delay, the Missionary Committee finally reported that they could see no reason why the union should not be consummated. A meeting of the First Baptist Church was called for the purpose of voting on the question. On the eve of this meeting this committee sent in a "supplemental report" which reversed their former opinion and strongly disapproved of the union. This later report, together with the hostile attitude of one or two of their prominent members, had a marked effect upon their members, and the vote resulted in a bare majority of one in favor of the union. They then adopted the following resolution, and addressed it to "The Pastor and People of the Central Christian Church:

"Whereas, The chairman of the Missionary Committee of the Rock River Baptist Association has issued, in the name of the committee, a 'supplemental report' qualifying their original action and disapproving of the proposed union of the First Baptist and Central Christian Churches of Rockford; and

"Whereas, The previous unanimity of the First Baptist Church for this union, as expressed by repeated votes, has thus been shaken so that it appears that a large number of its members now believe that union is not feasible:

"Resolved, That, in the judgment of the pastor and people of the First Baptist Church, a union, otherwise greatly to be desired, is impracticable at the present time."

Hence the whole matter is to be dropped after many weary months of labor and anxiety. Speaking from a broad point of view, it is greatly to be regretted that the project must be thus defeated although conditions have come to be such that a harmonious union would not now be possible. The basis of union, however, was fair and just, and no vital, Scriptural principle would have been sacrificed. It is not true, as has been stated in the Baptist Standard, and elsewhere, that the new organization would have been distinctly a Baptist church. It would have been "The United Church" (the words "of Christ" being plainly implied) of Rockford, seeking to help answer the Master's prayer, "that they may all be one."

Most fraternally, W. D. Ward.

STATEMENT OF RECEIPTS BY BOARD OF CHURCH EXTENSION FOR FIRST NINE MONTHS COMPARED WITH LAST YEAR.

Churches.	
For last year	$11,266.15
For this year	8,688.49
A falling off of	$ 2,579.66
Individuals	
For last year	$ 8,908.60
For this year	16,790.84
A gain of	$ 7,882.24
Total gain	$5,302.58

The Board is grateful for the gain in receipts. The falling off in receipts from the churches is no doubt due to a real or fancied closeness of money. A deep interest on the part of the churches in the Annual Offering in September, will more than make up this loss.

Number of loans closed, 69, aggregating	$140,025.00
Returned loans	64,035.76
Interest received	17,779.47

Note that 69 churches have been aided to the extent of $140,025.00, making the average loan about $2,300.00. More work is being done in our cities, hence the larger must be our loans. We are not neglecting the smaller towns, but since the Fund has grown we are able to help the long neglected city missions.

The returns on loans and interest receipts are not so large as last year because the churches that have our loans are all pleading hard times and hence asking to delay their payments. Our older and stronger churches should take up the burden and send larger offerings in September.

LINCOLN TEMPERANCE CHAUTAUQUA.

One of these popular Temperance Chautauqua Assemblies has been arranged for Englewood, Chicago, and will be conducted in a large tent to be pitched on the twenty-acre flat of the Normal School grounds, Normal Ave. and Sixty-eighth St., August 11-16; Tuesday to Sunday inclusive. Take Wentworth Avenue or Halsted Street car to 69th Street, transfer to Normal Avenue and go north one block. Or take Rock Island train to Normal Park, or Englewood Branch (Normal Park coach) South Side elevated to 69th Street Station, just west of Normal Avenue.

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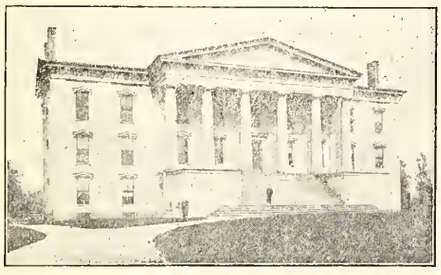

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W. P. Keeler,
for Committee of Arrangements.

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TELEGRAM.

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Frank M. Dowling, Minister.

BEHIND IN RECEIPTS.

The Foreign Society is several thousand dollars behind in receipts on the year. This is a source of no little anxiety to us. We had confidently hoped that there would be a considerable increase. Many have worked hard for a great advance.

Complaints of hard times come from every quarter. Some churches have not responded with more than half as much as last year. Thousands of our people are out of employment on account of the money stringency. Not since 1893-4 have we had such a widespread complaint of money stringency. The present political agitation, no doubt, helps also to divert attention.

In spite of all this, however, the churches have stood loyally by the work. There has been a small gain in the number of contributing churches, but a small loss in the receipts from the churches as churches. Many, however, have given far beyond all previous records. The loyal preachers have stood by the work in a most heroic way.

The greatest loss is in annuities. Many who expected to give on this plan have been unable to collect moneys coming to them or to turn property into cash.

There is yet time and opportunity to regain the present loss and turn apparent defeat into victory. There are already signs of a renewed interest. During the first fifteen days of July there was a gain of fifty-nine contributing churches and 209 contributing Sunday-schools, and a gain in the regular receipts of $6,401. Many Living-link churches, which have not sent in all their gifts, will yet rally and increase the receipts. Indeed, we have confidence that when the facts are known, all classes of churches will put forth a special effort to relieve the situation, and especially the churches that have given in former years, but have not responded this year. We are receiving many expressions of anxiety and genuine interest from friends on all hands.

It is known to many of the friends that some twenty new missionaries are under appointment. and stand ready to go forth to their several fields in September, if the Executive Committee sees its way to send them. It will be a great disappointment to the workers on the fields and to those under appointment if they are not permitted to go.

As a matter of course, whatever is done. we must depend chiefly upon the leadership and vital interest of the preachers. We hope to hear from all classes of friends at an early date that we may know how to plan the work toward the close of the year.

F. M. RAINS,
S. J. COREY,
Secretaries.

AUSTRALIAN LETTER.

This pilgrim fully expects to start for the shores of America sometime the coming autumn, say about the last of October or the first of November. I expect reach Egypt some time in the first part of December, where I will remain a week or two, and from Egypt I go to Palestine, where I will likely spend about two weeks. From Palestine I will sail for Naples and

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(Disciples of Christ.)

Published Weekly by
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"He who desires but acts not, breeds pestilence."—*William Blake.*

Too low they build who build beneath the stars.—*Edward Young.*

from there visit Rome and other principal places in Europe on the route to London. After seeing England, and it may be, "Auld Scotland," too, I hope to cross the Atlantic, and once more set foot on the soil of beloved America, from which I will have been absent about three years and a half. I wish I could fall in with one or more persons from the home land, either in Egypt or Palestine, that would be touring in the countries I have mentioned. Anyone intending to visit those places about the time I have indicated could address me either here or in care of Thomas Cook and Son, Port Said, Egypt, providing my company in those lands would be acceptable to them.

At Easter time I had the pleasure of attending the conference of the Churches of Christ in this state, as a delegate from the church in Lismore where I minister. On Easter Sunday I was accorded the honor of delivering the conference sermon The conference was held at the Enmore Tabernacle, Sydney, where G. T. Walden is pastor of the largest congregation of our people in Australia. The annual conferences of all the states of Australia, and also of New Zealand, are held during the Easter holidays. The one which I attended at Sydney was said to greatly excel all others of the state in previous years. The reports showed that great gains, in every way, had been made over previous years. The amount of missionary money raised, additions to the churches, new churches organized, and preachers who had moved into the state, all went to show that most encouraging progress had been made during the year's work. No more intelligent, earnest or devoted Christian people can befound anywhere, than those one meets with at an Australian conference. And I may add that I have never anywhere seen a more generous hearted brotherhood than I have met with in Australia and New Zealand. Such liberality as one meets with among our peoples in these countries deserves success and is bound to succeed grandly in the long run.

Australian people and papers are full of the proposed visit of our American fleet to the shores of their country. Everybody is on tiptoe, and is talking about the great event which is to take place next August or September. It is generally thought to be an event of much importance to this commonwealth—that it will be a means of strengthening the cords of friendship that already exist between this large and progressive country and the great American republic. No pains will be spared, to not only make it a most pleasant and profitable visit for the officers and crews of Uncle Sam's fleet, but an event of world wide importance. Vast crowds of people, from all parts of the commonwealth, will assemble at both Sydney and Melbourne, the two cities where the great fleet is to cast anchor for a week or so at each place.

"EmpireDay" was fittingly celebrated throughout Australia, as well as in other parts of the British empire. The writer was invited to make a patriotic speech at the celebration held here in honor of the day, which he gladly accepted. Empire Day is the 24th of May, the birthday of the late Queen Victoria, and is celebrated in part to keep in memory her great and greatly revered name.

Steps are being taken by the brotherhood of Australia to hold a centennial celebration in Sydney at Easter time of next year.

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That time is chosen so that the celebration may not in any way conflict with the greater one to be held at Pittsburg the following autumn. The one to be held here is intended, in part, to create a desire among the brethren to send a large delegation to Pittsburg, in order to swell the numbers there; and also to reap as much benefit for this country as possible from the Pittsburg gathering. I look for a large delegation from Australia at Pittsburg in 1909. Hugh T. Morrison.

Lismore, New South Wales, Australia, May 30, 1908.

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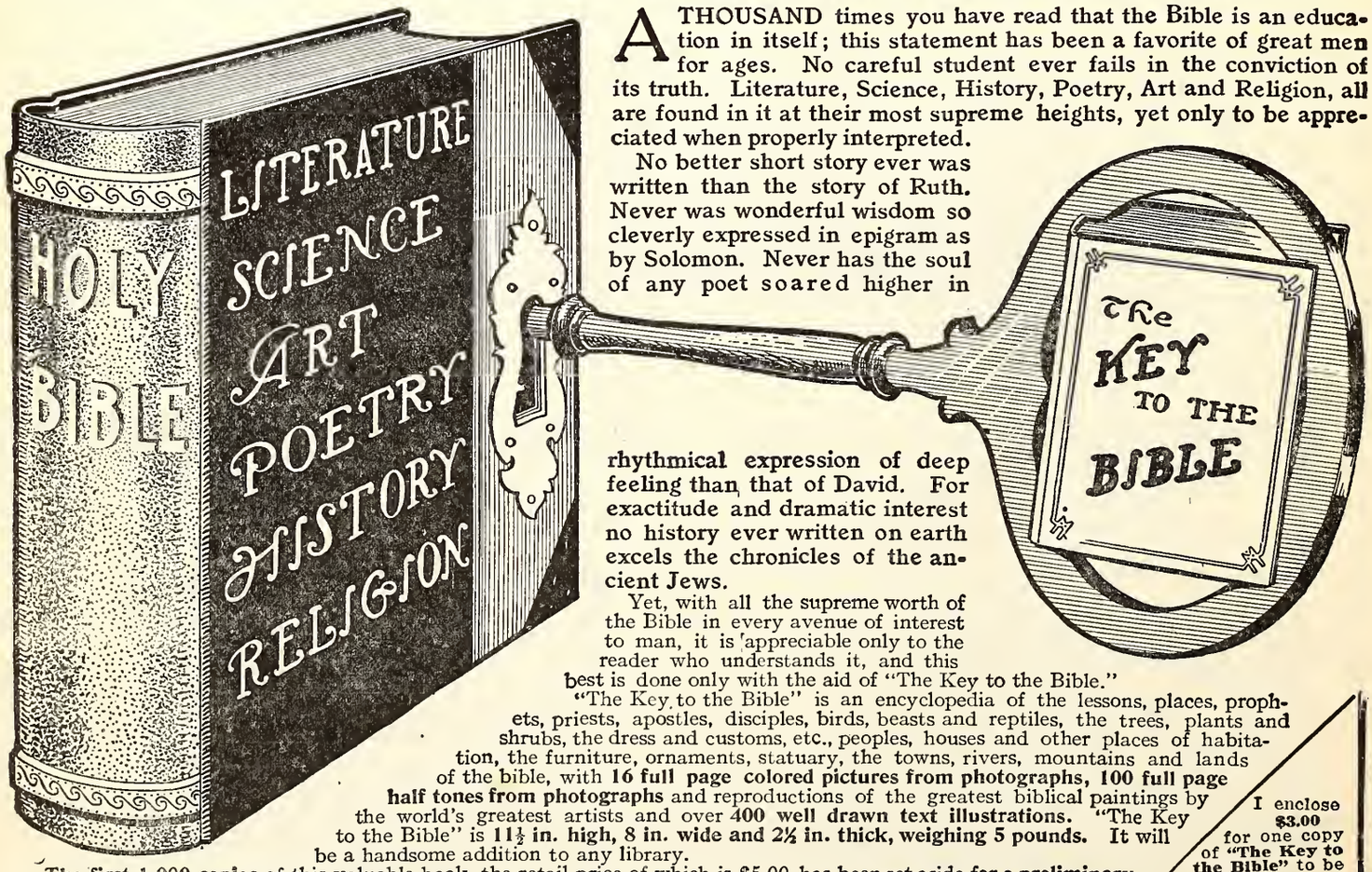

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Oh, what is the pathway white, with parapets of light,
Whose slender links go up, go up, and meet in heaven high?
'Tis the Road of the Loving Heart from earth to sky.

Who made the beautiful road? It was the Son of God,
Of Mary, born in Bethlehem, He planned it first, and then
Up the Road of the Loving Heart he led all men.

Was it not hard to build? Yes, all his years were filled
With labor, but he counted not the cost nor was afraid,
No Road of the Loving Heart is cheaply made.

The shining parapet in tireless love was set,
A deathless patience shaped the treads and made them firm and even;
By the Road of the Loving Heart we climb to heaven.

May I follow this path of souls which leads to the shining goals?
Yes, Christ has opened the way to all which his blessed feet once trod,
And the Road of the Loving Heart he made is the Road to God.

—SUSAN COOLIDGE.

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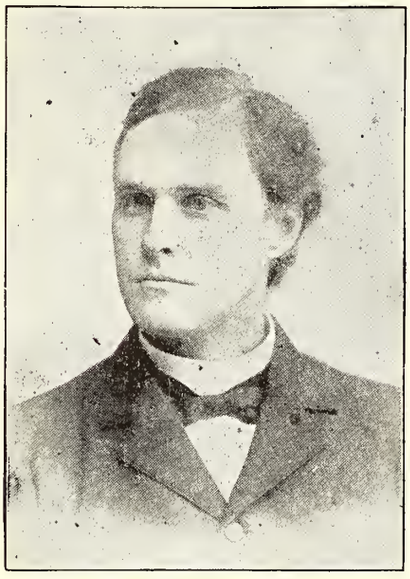

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The Christian Century

Vol. XXV. CHICAGO, ILL., AUGUST 6, 1908. No. 32.

EDITORIAL

Church Organization.

The impulses of formative years carry far into mature life. Early habits are not easily disowned. A new body of people, assembled for the advocacy of an important but neglected truth, usually react from the situation which brings them into being, and sometimes go a long way in an opposite direction.

The Disciples of Christ came into being as a distinct body of people for the purpose of giving testimony upon the theme of Christian unity. In the early stages of their experience they discovered that the human devices in current use in the churches were the most potent factor in preventing the union for which they labored. So they began the work of protest and removal. This was the origin of the plea for the restoration of apostolic Christianity.

One of the points in which the early church appeared to differ radically from the churches of that time was in the matter of church organization. The early churches were framed upon a free and simple plan as it seemed. Each was independent so far as its worship and work were concerned, yet they were held together in tender bonds of affection, co-operation and loyalty to the Head of the Church.

The fathers discovered that the departure from this ideal had been radical and disastrous. From being a free group of closely knit yet independent churches, the bodies of Christians with which they were acquainted had become ecclesiastical organizations, with such complex machinery that the end was often lost to sight in the machinery. Men were striving for offices in the church, as if it were a political body, and the grace of God was limited to forms and ministries. Against all this they set their faces, and with pen and voice pleaded for a return to simpler things.

They were not mistaken, nor was their word without effect. Indeed they had powerful allies in the spirit of democracy which was then beginning to awaken in the men of the western world, and in the disintegration which had already begun to manifest itself in the church machinery about them. The democratic movement has made itself felt in all the churches. Old and venerated fabrics are trembling with age and weakness, and changes are coming daily. The strongly centralized churches are fighting a life and death battle with the spirit of the age, which they mistakenly regard as hostile to religion, but which is really only hostile to ecclesiasticism. Protestantism and evangelicalism need waste no time fighting the organizing side of Romanism and establishment. These are having troubles of their own, and their foes are of their own households.

But just here arises the danger of too wide a swing of the pendulum in the direction of freedom and independency. The Disciples have not only gone to the limit of uncontrolled freedom in church organization, but some way beyond it. The churches of our brotherhood are not only independent of each other in all the affairs of administration, but they are actually only in part responsive to any sense of brotherhood, mutual responsibility or common welfare. Congregationalism among us has almost gone the length of chaos. The repudiation of authority verges upon anarchy.

A church may dismiss a minister or a member for such causes as should be regarded as final and unquestionable, and yet discover with astonishment and indignation that the minister or member has been taken into full membership and good standing in some sister church, and the name of order and discipline has been outraged thereby. A disgruntled minority in some church may foment a movement to oust the minister, failing in which they withdraw and form a new congregation, while all the other churches of the brotherhood in that city or district sit by with folded hands helpless to protest effectively against what is apparently a scandal and sin.

A church decides to move its location and without consulting the good of the entire cause, invades the very block or precinct of a sister church, and that not of some other body, but of our own brotherhood. Yet no one is empowered to even give advice, and such if offered is likely to be resented and cast aside.

A good and holy work may be inaugurated in a community, either near or afar, and the churches for the most part unite in the effort. Yet some with equal blessing and responsibilities wait idly by and lift no hand to help. In all these cases we are accustomed to insist that the brotherhood is helpless, and that the principle of independence commits us to just such occasions of stumbling to the end of the day. But no one really believes it, and our brethren of other religious bodies of the congregational order behold with astonishment the looseness of our methods and the resulting ineffectiveness of much of our work.

The Disciples owe it to themselves, their past history and their present opportunities, to study the question of organization as it bears upon the success of our efforts in the days to come. We dare not become an anarchy of pious people. The churches should be more closely joined together, not by ecclesiastical bonds, but by closer fellowship and some better plans of co-operation. The churches of a city, county, or district ought to meet in council over the wisdom and desirability of planting new churches, and should determine the places where they should be started. They should counsel about the choice of ministers, as to whether they are worthy men and can work in harmony with those already in service in that field.

They should have a voice of warning that would be heard when any plan was proposed by a local church that threatened the welfare of all. They should be able to give such advice as would be heeded to a church that threatens by foolish conduct to bring reproach or ridicule upon the brotherhood.

It hardly need be added that such an idea of unified and orderly action leads naturally and inevitably to representative gatherings of the churches in district, state and national conventions composed of men and women who really speak for the churches from which they come, and whose decisions, while not authoritative in any compulsory sense, will at least be the voice of the churches fully, frankly and forcibly expressed. A century of history is sufficient time for a great people to have worn the garments and played with the toys of childhood. When the time comes for maturer plans and ampler methods wisdom suggests adjustment to the new age.

Far Less Liquor Is Sold.

The internal revenue reports on the production of whiskys during the past few months tell a tale of a slump that is unparalleled in the history of the liquor interests of the country. Eighty per cent of the standard whiskys produced in America comes from the three states of Kentucky, Pennsylvania and Maryland, consequently the comparative figures on whisky production in these three states show the general trend of conditions.

The decrease of whisky production in Kentucky from October 1, 1907, to March 1, 1908, was from 57 to 79 per cent. The decrease in Pennsylvania during the same time ranged from 7 to 37 per cent, while the decrease in Maryland was from 44 to 60 per cent.

Beer Falling Off Too.

For a long period of years the brewers, despite all the temperance agitation and the restrictive and prohibitory laws which have been put into effect, have "pointed with pride" to the record of the internal revenue commission, which has shown a constant increase in the consumption of fermented liquors. This increase, according to the official statistics, has averaged about 10 per cent a year and as long as such a growth could be maintained the brewers felt safe.

The turn of the tide, however, has come and the records in the internal revenue commissioner's office for 1908 bid fair to lose their value as brewery arguments. The slump in the production and sale of fermented liquors began with the closing of the year 1907 and has continued steadily until the March figures show that the average decrease in the amount of liquors brewed is about 7 per cent.—Illinois Issue.

Correspondence on the Religious Life

George A. Campbell.

The Church Atmosphere.

The Correspondent:—"I usually go late to church to avoid the confusion before the service starts. Should we not have a better church atmosphere?"

The church atmosphere is made by the thoughts, words and general attitude of the people. It ought to be such as to calm and to put in a worshipful mood every attendant. It ought to make glad every downcast soul. "I was glad when they said unto me let us go up into the house of the Lord."

The church atmosphere ought to be such as to suggest the comforting Spirit of our religion. "It was too painful for me until I went into the sanctuary of God." The church is erected to the praise of him who is altogether holy. No flippancy, no anger, no gossip, no impatient nervousness, no harsh words and no selfish contending should have place within the sanctuary. As the worshipper enters the building let him offer a prayer to the effect that he may have such thoughts and give forth such expressions as will help to create a sweet spiritual atmosphere, helpful to the praise of God, and strengthening to the heart of man. Those who lead in the various parts of the church work and worship should have no misunderstandings. The very walls can hear. Every nervous word chills the atmosphere. To have unkind or evil thoughts even, in the house of God, is to sin against all the worshippers. Let us all help at every service we attend, in whatsoever church we are, to create an atmosphere of health and not one of poison.

Be cheerful, loving, calm, thoughtful, attentive, hearty and reverent.

Letters That Help.

The Correspondent:—"Dear Bro. Campbell—I should like to have stayed after church this morning to tell you how I enjoyed your sermon, but I feel that your time belongs to the strangers and perhaps you would accept a letter expressing my thanks and appreciation just as well.

"It was a very helpful sermon and I knew I was going to enjoy it when I heard your topic. It is my great desire to live more like Jesus every day. If we could have that love and forgiveness in our hearts that was in Christ's, what a different world this would be; if we could each one realize our individual responsibility to live such a life of love, then would we indeed be a help to one another.

"I think the old custom of the pastor praying for each family of his flock is certainly a kindly one, but I could not help thinking why not each member of his flock pray for their pastor; certainly he he needs the prayers and sympathy, especially in this day and age of unrest and fault-finding. I fear I am very human and must confess I was glad it was my pastor preaching that sermon this morning.

"I trust we will have a largeattendance next Sunday to hear you on Christian union."

The pastor always likes to know the real inner thought of the members. Why should we not open our hearts more to one another? Why should our relationships be marked by such reserve as to keep us from knowing each other? Our association should never be so familiar as to cease to be delicate, but it ought to be open, frank and graciously helpful. Encouragement does us all good. A good letter or a kind appreciative word makes the work lighter, and better, too.

The chief danger to a preacher's spiritual life is not egotism but discouragement. He is in danger of fainting. If he could have frequent supports such as the above letter gives, he would become a far better preacher and a greater force in th kingdom. The expressed appreciation of sermons ought to be far more customary on the part of intelligent church members.

Christian Union

Errett Gates.

Wm. Oeschger, minister of the church at Vincennes, Ind., has the following words of caution concerning "premature attempts at Formal Union" in the Christian Standard:

"It is the writer's prayer and most sincere desire that the Baptists and the Disciples may be united into one organic body. But it will take time. To hurry the time processes that are essential would be to commit an unpardonable blunder."

These are wise and timely words. There are no doubt local Baptist and Christian churches that are not ready for formal union; and there are those that are ready for formal union that ought not to unite because of the hostile attitude of either Baptists or Disciples who have it in their power to create discontent in the united church.

As a matter of theory and congregational usage among Baptists and Disciples, whatever local churches agree to do settles the matter; but as a matter of fact, there is more or less interference from the outside with the affairs of local churches in both bodies.

The greatest danger that confronts Baptist and Christian churches that have agreed to go together is the sectarian spirit that still lingers at large in both bodies. It is to be found not only among lay members, but in ministers, editors, and missionary workers. If this spirit can get to work in time it is able to stir up fears and jealousies between two churches which left alone would have consummated a happy union.

This is how the sectarian spirit is able to do its nefarious work after a union has taken place. Some influential person in either body, fearing that his denomination has lost a point, or genuinely convinced that union between Baptists and Disciples is unadvisable in any event, writes to a leader of the united church and points out the mistake that has been made in making minor concessions, dwells upon it as a "selling out to the other side," or as "a walk-away," and thus arouses jealousy and suspicion. This local leader breathes his suspicion to his friends, and thus a party is formed and a rift made in the united body. This party is there on the lookout for partiality in the minister and has no difficutly in discovering it. "Opposition to him is able at last to force him out; and when the time comes for the election of a new minister the lines are sharply drawn—the Baptists demand a Baptist, the Disciples will have no one but a Disciple. Thus conditions have ripened for division. Thus returns to the united body the sectarian spirit that had been cast out, because it still exists in the form of legion, and is fed and fattened, partly by ignorance and partly by commercialism, in both bodies.

Churches that pioneer the way in this movement for a union between Baptists and Disciples will have to reckon with this sectarian spirit, with all of its disheartening and chilling indifference which often deepens into opposition. All pioneering involves privation, pain and sacrifice. But there is no progress without it. Some one must be the first on new ground. The first man in a new country opens the way for the second; and the second for the third. One or two always lead the way in exploring the wilderness of a new world; they battle with the wild beasts and savage men, and the hostility of untamed nature. No one is ready to go with them, and no one is ready to receive them in the wilds to which they go. Some wish them well, but predict early failure and return. The pioneer is always prematurely on the ground; and birds, beasts, and creeping things let him know it. He disturbs their habits and habitations.

So in pioneering the movement for Christian union; there are plenty of sectarians who have their ideas and plans disturbed, they are bound by their nature to make the pioncers of a new order realize that they have come prematurely. If the pioneer should wait until all his friends and neighbors and the members of his community were ready to make a break for the new world; or if he should wait until all his wild neighbors in the new country were ready for him, he would never go. In such an undertaking it is vain to look for unanimity on the part of all interested persons. In this as in some other things, "the way to resume is to resume."

Dr. Newman Smyth has an article in the Outlook of June 20, on "How to resume church unity," in which he says: "The way to resume church unity is to resume it, as after the Civil War it was said in regard to specie payment, The way to resume is to resume. A date was fixed by Congress for resumption; it was time for it, and it was done. Is not now the practical question before all

Christian communions simply this: How shall we prepare to resume our lost church unity? There is indeed, no voice of authority from above to appoint for us a date when the churches shall be one, but by the inward authority of his spirit in the heart of Christianity, is not the Master's word spoken to us, Ye are my friends if ye do this thing which I have commanded you? The only question of obedience left us is, How shall we do it?"

There will always be dangers and risks in the way of doing one's duty, and to many people the presence of danger is sufficient reason for refusing to treat it as a duty. There are dangers attending the reunion of Baptists and Disciples—the danger that one or the other body, or both, shall lose its name; that there shall be coöperation in the saving of the world among those who hold different theological ideas; that there shall be loss of subscribers to some intensely denominational newspapers; that there shall be less talk about great denominational leaders and more talk about Christ; that there shall be less emphasis upon doctrines that divide and more upon service that unites. If these are the dangers, then, Blessed be danger.

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER VI.

Laddie.

As the spring grew into summer Laddie still lay on his cot in the living-room of the Kirklin home. The house was a typical miner's cottage, with four rooms—a kitchen which answered for dining-room as well, a living-room and two bed-rooms.

The room where Laddie lay was almost destitute of furniture—a coal stove that remained standing through the summer for want of any place to store it, a little center-table on which was a worn Bible, one of the few things to which Maidie had clung through all their poverty, and Laddie's cot, were all. There were two pictures on the wall, one "The Christ Child," the other "The Good Shepherd." These had been given to Jean and Laddie by the Sunday-school teacher. On a shelf draped with tissue paper was a little lamp with a green shade that Jean had given to Laddie last Christmas. Jean had seen it in one of the stores long before Christmas and had made up his mind to get it for Laddie so that he would not be lonesome through the long nights with the little lamp for company.

The pay day before Christmas Jean hoped to receive money instead of a credit slip, and when the time came his feet fairly flew over the ground to the office. He planned to stop at the store on his way home and get the lamp for he was afraid they would all be gone before Tuesday, and Tuesday night was Christmas eve. But alas, poor Jean had only a "bob-tail" check to carry home in place of the little lamp, and he laid his head in his mother's lap and cried out the bitterness of his disappointment. Her heart ached too, for she knew how few pleasures of that kind her children had; but she tried to cheer him up and told him that maybe they could find something for Laddie at the company's store.

Jean's great love for music had secured him a place as organ boy at Grace Church. Nothing gave him more pleasure than to stand by the side of the great organ and hear its melodies, and he said over and over again in his mind that when he got to be a man he would learn to play the organ. On Sunday Mr. Harper, the organist, told Jean to call at his office the next evening. Jean did so, and when Mr. Harper gave him a bright silver dollar he could scarcely wait to thank him before he hastened to the store and bought the little lamp. Laddie's delight at the gift knew no bounds, and he was always glad when the evening came, for his "mither" would come and light his lamp.

There was one other article in the room on which Laddie's eyes rested very often, and that was a little Wedgwood vase that had been the gift of Mrs. Hathaway and which she always kept filled with flowers.

Laddie was wasted almost to a skeleton, but did not suffer much except when a paroxysm of coughing came on. Mrs. Hathaway had brought over some of Evelyn's little white nightgowns for him, and the small white face with its great brown eyes, and the wavy hair which he pushed back so many times a day with his little wasted hand, made a picture that lived for years in the memories of those who knew him.

On Friday morning before Jean went to work Laddie called him to his side and said, "Jean, I won't go to the breaker with you no more."

"Why, Laddie, you will soon be well again and go to work like other boys," said Jean.

"No, Jean, I'm going away. Mrs. Hathaway says when I get over there I can play in the green fields all day and gather God's flowers."

Maidie, who overheard this, thought: "Poor little man! He has never had a chance to play or gather any of life's flowers."

"Jean, I want you to give my little lamp to Lottie. I know she gets lonesome in the long nights, and the lamp will keep her company just like it has me. Oh, Jean, I wish you was going too, for I can't bear to think of you sitting in the breaker every day."

Jean shyly kissed Laddie and crept away; he could not yet realize that his brother must die, but Laddie's words sent a great terror into his heart, and he could scarcely bear to leave him and go to his work.

Just after noon Doctor Jones called and found Laddie weaker and with failing pulse. Maidie looked into the doctor's face with a questioning appeal. The doctor knew her strong, brave heart; he had found many such among the miners' wives; so he called her into the other room and gave her some absent-minded directions about the medicine, until he could gain courage to tell her that she could have Laddie with her only a few more hours. When he told her, Maidie clasped her hands tightly; her lips moved inaudibly as if in prayer, then she turned without a word and went to Laddie's side.

Doctor Jones sent Penny to the mines for Mr. Kirklin and Jean, then went to the parsonage and told Mrs. Hathaway to go over to the Kirklins', for they needed her.

The last rays of the sun shone through the windows of the little cottage and fell across Laddie's cot; the hush of death was in the room, for all felt that the angels were near. Laddie was apparently sleeping with a smile on his face.

"Mither?" and the large eyes opened and searched for the loveliest face he had ever known.

"Yes, Laddie, mither is here."

"Are the blue hills over there?"

"Yes, bairnie."

"And do the lambs play on the hills?" and after a moment, "Will the Good Shepherd carry me all the way? I am so tired." Then, looking towards Mrs. Hathaway, he said so faintly he could scarcely be heard, "Sing—'The Palace o' the King.'" So they sat in the deepening twilight and the sweet voice of the pastor's wife, that had accompanied many to the gates of heaven, sang the old Scotch song:

"Nae nicht shall be in heaven, an' nae desolatin' sea,
And nae tyrant hoofs shall trample i' the city o' the free;
There's an everlasting daylight, an' a never-fadin' spring,
Where the Lamb is a' the glory i' the palace o' the King.
We see oor friends await us ower yonner at his gate;
Then let a' be ready, for ye ken it's gettin' late;
Let oor lamps be brichtly burnin'; let us raise oor voice and sing,
For sune we'll meet to pairt nae mair, i' the palace of the King."

While Mrs. Hathaway sang the last verse Laddie raised his eyes with a far-off look and smiled, and at its close she crossed the little hands and turned to comfort the broken-hearted family.

In the silence of the night Maidie crept to Jean's bedside with the little green lamp in her hand. She looked long at the worn, tired face of her only remaining son as he slept the heavy sleep of exhaustion, then knelt beside him and asked God to spare her this one and to take him out of the coal shadow.

The news spread rapidly. The miners had all known and loved Laddie, and before the whistle blew next morning the Kirklins were made to feel that they were not forgotten in their sorrow.

Carl Schraft hobbled in on his crutches and brought a bunch of pink geraniums that he had tended in his window for many weeks.

Carl had been a breaker boy, but the cramped position in the breaker and exposure to the cold had resulted in rheumatism which had crippled him for life. His white face was deeply lined by long hours of suffering, but his smile was tender and kindly as he gave Mrs. Kirklin the flowers and told her in his broken English that he was sorry.

Old Mrs. Flanagan came over and volubly expressed her sympathy. "It's no flowers I'm havin' for the funeral at all, at all, Mis' Kirklin, but it's me heart that's breakin' for ye, an' I bro't you this pie thinkin' it would be just as good and comfortin' as a bocay." And Mrs. Flanagan produced from the folds of her plaid shawl a flaky pie on a large yellow plate.

A little later Jean was sitting on the back door-step when he heard some stealthy steps coming up behind the board fence at the back of the lot.

"Hi there, Jean." and Jean saw a large white-rimmed eye peering

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through a knothole, and he knew the eye and voice belonged to Penny.

"Here's a bocay for de fun'ral."

And over the fence popped a big bouquet of flowers and fell beside Jean as a sound of scurrying feet down the alley told him that the donor was gone. He picked up the flowers and tenderly rearranged them. They were white and red phlox interspersed with yellow dahlias, but the odd combination of colors made no impression upon Jean, neither did he see anything peculiar in the manner in which the gift was made; he only felt that Penny had thought of them in their trouble and had done his best to show his sympathy. The stems of the flowers were wrapped in tinfoil that had once been around a package of tobacco, and on a card soiled by finger-prints was written with painful precision, "This is for Laddie, from his true friend, William Penn Crosset."

Evelyn's gift was a bunch of fair, white lilies which Mrs. Kirklin laid beside the face of her dead boy.

After Laddie died Maidie determined to take Jean out of the breaker and send him to the day school. In order to do this she went to work in the mills again, for Hugh's income was not large enough to meet expenses. Jean protested against his mother working in the mills, but she had her way and at last he began school and worked hard at his lessons in the schoolroom all day, then at home far into the night, until Maidie often had to send him to bed.

Long years of hardship had broken down Maidie's health and she soon found that she could not stand the long hours of work in the mills and was finally compelled to give it up. This forced Jean to leave school. With an aching heart she saw him start off to the breaker again with his dinner pail. As she stood in the door and watched him down the street her last hope of giving him the chance for an education for which he so longed vanished, and her brave heart came nearer rebellion than it ever had before.

(To be Continued.)

Church Conditions and Forces in Pittsburgh.

W. A. STANTON.

By Way of Explanation.

To understand Pittsburgh a few things should be said about Pennsylvania. Divide it into three parallel parts running north and south. In the eastern part settled the Quakers and Swedes, in the central the Germans, in the western the Scotch-Irish. Variegate this with a migration from Connecticut into its northeastern corner. Let the population from New York State filtrate the two northern tiers of Pennsylvania counties and make them much like the Empire State. Then know that the southern row of counties was permeated by migration from Virginia and Maryland.

The result was a heterogeneous population, combining phases of all the above classes. Their characteristics prevail unto this day. It is true that they have been toned down, and blended somewhat until the distinctions are not so sharp as they were a century ago, but they still survive.

Pittsburgh is the metropolis of the Scotch-Irish district. From the mountains to Ohio, from West Virginia northward for a hundred miles, conditions are what the Scotch-Irish have made them. The next strongest element to be taken into account is the influence of the Germans who were our nearest neighbors eastward. If one knows the "Pennsylvania Dutch" one knows what that signifies. Coming down to the last score of years there has been a marked incoming of Americans from New England and New York State, and of foreigners from southern and eastern Europe. These two distinct classes of peoples to a degree neutralize each the other's influence and also present a new foreground behind which is still seen the old Scotch-Irish-Teutonic background.

It is important to take the above facts into account in any study of Pittsburgh. Its original population laid the foundations for its great industrialism. Its giants in industry, finance and commerce are still men who were born, or whose parents were born, in Scotland, Ireland, Wales or Germany. Note the family names: Carnegie, Thompson, Jones, Laughlin, Schwab, Corey, Brashear, Frick, Thaw, Guffey, Peacock, Vandergrift, Kuhn, Horne, and Macs without number. To any student of names this list tells an important story. Two or three generations hence it may give way to one with terminals such as "ski" and "vitch." It has already done so on the signboards of the smaller shops and in increasing numbers. The Italian names are also becoming more and more numerous in some important commercial circles. Such is the trend.

All these things have an important bearing on our understanding of the social and religious conditions in Pittsburgh. A bare relation of such facts renders unnecessary the statement of a great many details that every student of municipal life will immediately perceive.

One other thing must be explained. Hereafter what is said by way of contrast will include a period of about twenty years. My personal knowledge covers that time and in an old city (160 years is old in our town) the changes in five or ten years are not clearly marked. But twenty years ago we were two cities, Pittsburgh and Allegheny, with populations of 238,617 and 105,287; a total of 343,904. Now we are one city with a population of 520,322 in 1906 and at a conservative estimate with at least 600,000 today. Pittsburgh is easily the fifth city in the United States at present. For the sake of comparisons and contrasts I shall include both cities in all figures and statements of things a score of years ago, as well as of today when they actually are one municipality.

The Trend of Religious Life.

To some degree this may be inferred from what has been said already. The Scotch-Irish are religious and their religion is of the Presbyterian type in theology and ecclesiasticism. They are conservative, cautious, shrewd, economical but generous, affectionate but reserved, reverent and devout. The religious foundations of Pittsburgh were laid along such lines. In spite of a century and a half, and of our present industrialism, it has not departed from its early traditions. The trend is away from them but the traditions still hold.

Probably in no city of its size in the United States, is the Lord's Day better observed, but the observance is obviously deteriorating. We are free, however, on that day from professional baseball, open places of amusement, manifest commercialism and the open saloon. Comparatively speaking there is little saloon business done on Sunday even on the quiet. Our great iron and steel mills and our morning newspapers are our worst Sunday offenders. Apart from them and in contrast with such cities as Cincinnati, St. Louis and Chicago we are almost Puritanic on Sunday. In contrast with New Orleans and San Francisco we are positively angelic.

When once aroused, public sentiment stands for righteousness to a surprising degree. We are not to be judged as a whole by a few degenerate scions and "heelers" of wealth, nor by an occasional scandal in divorce courts. Such affairs are "news" and advertise the city around the world until false ideas prevail as to our whole population. Unfortunately goodness is not "news" in yellow journalism. Prostitution is here, but it does not flaunt itself before the public and is fairly well restricted to certain down-town localities. Gambling has a hard time with the present administration and "graft" does not begin to flourish in municipal affairs as it did ten years ago. Some trials and convictions have made a deep impression upon the professional politicians with the "open hand." In the matter of lodging and tenement houses, baths, laborers' houses, public playgrounds, parks, cleaner streets, street solicitation by prostitutes, and the scientific organization of public and private charities the trend is all decidedly upward. These may not be things strictly in the sphere of religious life but they have so much to do with it and it is so rooted in them that they must be taken into account.

But there is a struggle going on. As a Scotch-Irish Presbyterian city Pittsburgh's traditions are Calvinistic and it has been said that Calvinism makes for individualism. As America's greatest manufacturing city Pittsburgh today is dominated by the spirit of industrialism and that makes for collectivism. We are in the midst of the strife between these two, the individualism of our past Calvanism and the collectivism of our present industrialism.

Twenty years ago Grant Hill rose above the business district of our city. On and above Grant Hill rose Richardson's magnificent court house and far above its roof rose its splendid campanile, as high as the monument on Bunker Hill, and as fine in its lines, silhouetted against the sky, as the campanile of Venice. Across the street were the two lofty and delicate Gothic towers of the Roman Catholic cathedral, across another street was the spire of Saint Peter's Parish Episcopal Church, around two corners in opposite directions were two other churches. All these made a noble group that stood for justice and religion. Now the churches are all gone, one bought by the county, three bought by one millionaire, and where Saint Peter's stood the purchaser has built a pile some twenty-two stories high. Its highest floor overtops the campanile. It stands between the commerce and industrialism of the city and its law and religion. It is a microcosm of its collectivism. The churches are not destroyed, they have moved farther out, but in a two-fold sense they are not so close to business as once they were. Law and justice are still there but the sky-scraper is higher than their home. The picture is a parable. He who runs may read and know the trend.

Churches and Charities.

Twenty years ago we had 272 church organizations, only eight of which were without meeting-houses. Now there are 436 organizations and a remarkably large number of beautiful and expensive edifices have been built by both old and new churches. I recall that in 1904 there were thirty-four dedications of buildings that collectively cost more than $1,000,000. I can count at least ten large, down-town churches that have sold their properties for great sums of money and have rebuilt in residence parts of the city. The Roman Catholic churches have increased from thirty-eight to sixty, the Protestant churches from 185 to 376.

I have had considerable to say about the Presbyterians because this is the strongest Presbyterian city in our country. The United States census of 1890 proves that. They now have 133 churches, in 1888 they had sixty-one. These figures include Regular, United and Reformed Presbyterians. The first have fifty-one, the second

thirty-two, and the third five churches. Only the Reformed Presbyterians are losing ground. During the twenty years one of their organizations merged with a regular Presbyterian church, taking the name of the latter. But their young people are quite apt to forsake the faith and practices of the Covenanters and become "U. P.'s" or just plain "P's." Each of these Presbyterian denominations has a theological seminary here and unitedly they control the Pennsylvania College for Women. As a matter of fact (though not officially) they also control the Western University of Pennsylvania which has just purchased a new campus of about forty acres in the finest residence section of the city and is preparing to spend millions in a magnificent array of buildings. Next to Presbyterians the Methodists are most numerous; including four shades of denominationalism they have grown from forty-one to seventy churches and some of these are very strong. The Lutherans have done well; they had an early start and now number forty-two churches, an increase of twenty-four.

Episcopalians do not have so many churches as some of the other denominations (increase from fourteen to twenty) but five or six of them have large memberships, impressive edifices and parish buildings with more or less endowment, and considerable wealth. One such church (Calvary) has just entered its splendid new plant, built and furnished at a cost of about $550,000; it does a large institutional work in some eighteen or twenty departments and is a blessing in the East End of the city.

Baptists are among the large gainers, having gone from fifteen to thirty-eight churches, from church property worth $236,600 to present property valued at about $1,250,000. Their total income in all their churches in 1888 was $47,580.26; last year it was about $75,000 at a conservative estimate.

The Disciples have increased their churches from four to eleven; the Reformed Church from four to seven, and the Unitarians now have two churches where in 1888 they had none. This last named fact emphasizes an earlier statement as to the incoming of New Englanders as a recent thing. This is also observed in the existence of only five Congregational churches and but two of these are homes of New England Congregationalism. The others are Welsh and this people is a force to be reckoned with here. They have many churches of their own and are to be found in all of our English speaking churches. Christian Science is represented by two organizations, one of which has a good building.

Here is a point of importance. In addition to all this growth within the city limits there is a large and constant growth of both old and new suburban towns. The enlargement of churches already in them, or the organization of new churches is constantly observable. From our city churches there is a constant drain to such suburbs and their churches. As the city church is said to feed upon the country church, so does the suburban church feed upon the city church.

Churches, however, are not the only sources of religious life, influence and activity in this twentieth century. Other organizations must be reckoned with. I am not counting our public institutions and charities but I take into account private ones, especially those that are founded and controlled by the churches. We have six Christian associations for young men and four for young women. The W. C. T. U. has seven organizations; there is an energetic Anti-Saloon League; there are a tract and two Bible societies; there are sixty-two free kindergartens with an enrolment of about 4,000 little folks; there is a splendid system of summer playgrounds under the superintendency of a Baptist woman who once lived in Chicago; there is a milk and ice association that saves the babies and invalids among the poor, both winter and summer; there is a society for the improvement of the poor, and a hospital association, both of which depend largely upon the churches for their support. Ignoring the municipal and state hospitals and institutions, I find 110 hospitals, homes, asylums, nurseries and dispensaries identified with our churches. Places where the churches show their faith by their works.

Add to all these the Salvation Army and the Volunteers of America with their several barracks, the various rescue missions and the splendid Kingsley Settlement House, the summer evangelistic work done in tents on city lots and around the music pavilions of our city parks; add the street preaching of which there is not a little; finally, add the many minor agencies that I have overlooked but that God knows about.

It makes a glorious total and all makes for righteousness. Of course many of these things were here twenty years ago but one would be surprised to know how many were not; some of them not at all, others in much smaller numbers and activities. That number 110, a few lines above, would have been cut down to less than half; there were no free kindergartens until 1893; no summer playgrounds ten years ago; no Kingsley House, no milk and ice association, no Anti-Saloon League, no rescue missions, no preaching in the parks nor in tents, no mission work among Chinese, Italians, Slavonic peoples, Jews, Greeks nor Persians until the last fifteen or eighteen years. Undoubtedly all this is true of some other cities. I know it is true of Pittsburgh.

Church Coöperation.

The Federation of Churches was once officially represented by an organization in Pittsburgh. It never did much and eventually died of inanition. Possibly the fact that the secretary lived in Philadelphia and came to us only once a month and but for a few days explains some things. There was no opposition to the federation, neither was there enthusiasm. Practically we have federated churches, however, and they get together whenever it is necessary. The ministers of the larger denominations have their regular Monday conferences; quarterly they all come together in a union conference that is large. The County Christian Endeavor Union is a live working body; the County Sabbath-school Association has the reputation of being (and statistics proving it) the best organized and most efficient of any county association in the world. The women of all the evangelical denominations have a union missionary society and the superintendents of the Sunday-schools have a large, prosperous and helpful superintendents' union. No American city could have given a warmer welcome and more practical demonstration of sympathetic coöperation irrespective of denominationalism, than were given here to the great March convention of the Young People's International Missionary Movement. Our experience has taught us that the most direct road to coöperation and unity among the churches is in coöperative Bible-school and missionary efforts and in the Christian development of the young people.

I am sure that I have occupied the pulpits of every well known denomination in our city, except the Roman and Greek Catholic churches, and probably a few small bodies represented by only one or two congregations. At least three times I have preached in prominent Protestant Episcopal churches. One of the most congenial clubs I have ever known is at present composed of five Baptists, three Episcopalians, a Congregationalist, four Methodist Episcopalians, two Presbyterians, one Reformed Presbyterian, one Reformed churchman, and three vacancies, the filling of which will depend upon no denominational conditions.

Our Foreign Population.

We have the "foreign problem" and we are not shutting our eyes to it. It is probable that only New York and Chicago contain a larger number of foreigners than Pittsburgh. This is not the place to discuss them and there is only space to say that they are to be found in all parts of our city, in almost all vocations, and that more and more they are changing former conditions. They have great churches, societies, clubs, political and secret organizations, newspapers in their languages, and in some instances they have so monopolized sections of the city as to quite de-Americanize them. The Presbyterians, Baptists, Reformed Church and Methodist Episcopal Church are leaders in work among them, especially among the recent comers from southern and eastern Europe. As a sample: Baptists alone are working among the following nationalities—Hungarians, Croatians, Roumanians, Italians, Swedes, Slovaks and Germans. We have had the privilege of organizing the first Hungarian and the first Slovak Baptist churches in America and of giving to both excellent meeting-houses. Several other denominations are strenuously striving to Americanize and Christianize these multitudes who constitute the "new invasion."

There is coöperation in a part of this work, in its edueational and patriotic phases, by several civic and social clubs and by the Sons and Daughters of the American Revolution. The Italians and Slavs add a great problem to those interested in our housing conditions; we had our slums, tenement houses and sweat-shops before they bore down upon us in such multitudes, but not as we have them now. Pittsburgh's typical tenement house is not tall, as it is in New York, but it is packed; it opens on to a vile court or dirty alley; it is unventilated and unsanitary from top to bottom and under the bottom.

What can Christianity do for a man who is one of twenty-four who sleeps in a room twelve by fourteen feet, having in it six beds occupied by twelve during the day and twelve others during the night, its only ventilation being the door and a little window opening into a dirty court? There *is* a problem.

What can Christianity do for the man who lives in his mansion on the avenue, who owns that tenement house and who neither knows nor cares how his tenants live, so that his agent receives the rent. That is another problem. Pittsburgh has them both.

Finally.

Are we working any great social regeneration? Taking the city as a whole, I confess that indifferentism prevails and religious and social work is done with strain and stress by a minority. In certain sections there are delightful exceptions. Absorbing commercialism, industrialism and pleasure-seeking diminish the workers and make work harder. The ethical and social implications of the gospel of Jesus Christ are not recognized by all who preach and hear that gospel. There never were so many good people in Pittsburgh as now, neither were there ever so many bad people. There never were so many agencies that make for righteousness, neither were there so many that make for evil.

In spots, much success attends individual and organized efforts for moral, social and spiritual betterment, but we have become a city in which things do not easily and naturally tend that way. It is an old saying that "God made the country, man makes the town;" but it is said again, "God showed man how to make the city." Possibly! But man has not always followed his teacher's instructions. He has not in Pittsburgh.

TEACHER TRAINING COURSE

Herbert L. Willett.

Lesson X. The Prophetic Messages Continued.

Jeremiah seems to have had a longer prophetic career than any other of the spiritual leaders of Israel. He began his work in the earlier part of the reign of Josiah and continued to proclaim his message of warning and rebuke through the declining years of the kingdom of Judah until Jerusalem was destroyed by Nebuchadnezzar in 586 B. C. Even then he did not cease to admonish his countrymen, but held to his task among the panic-stricken refugees who had fled to Egypt to escape the power of the Babylonian conqueror. His ministry lay in the great days of Josiah's reforms, based on the discovery of Deuteronomy in the temple; it continued through the indifferent or hostile reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, and closed about 577 B. C. in the dark days of the exile. Jeremiah is often called the Martyr Prophet, because he was the victim of almost continuous persecution from the court party who were opposed to his preaching. He insisted that Jerusalem must fall as the penalty of her sins, but that there should be a revival of the nation's life after seventy years. The "New Covenant" should be made with God's people, and the future be bright with the divine presence.

Ezekiel was a young priest who was carried away from Jerusalem to Babylon in the year 597 B. C. ten years before the city fell. He lived during his exile life in a town called Tell-Abib on the Chebar river, probably one of the irrigating canals of the region. Here for twenty-five years (592-567 B. C.) he was the shepherd of the exiles, reproving them for the sins which had brought on their troubles, insisting that Jerusalem must be destroyed and the nation scattered to atone for the past, and then holding before the minds of the community the hope of return and restoration. The last ten chapters of his prophecy are a picture of the rebuilt Jerusalem and its sanctuary.

The city of Jerusalem was taken and dismantled by the Babylonians in 586 B. C. Soon afterward the little prophetic book of Obadiah was written. Its message was one of vengeance upon the Edomites, the people of the region south of the Dead Sea, who had always been the hated enemies of Judah, and made wild demonstrations of joy when the city fell. The prophet insists that the day of retribution shall come for Edom when Jehovah avenges and delivers his people. The date of the book was probably about 575 B. C.

The exile was the period during which the Hebrews who were carried away from Judah by Nebuchadnezzar of Babylon were held in the lands of the east. During a portion of that time Jeremiah was still living, but his work lay at first in Judah and later in Egypt. Ezekiel worked in Babylonia, but his ministry came to an end before the formal period of the exile was half completed. In the closing years of that period a new voice was heard among the communities of exiles in Babylonia. The messages of this unknown prophet are contained in the closing chapters of the Book of Isaiah, beginning with chapter 40. Isaiah of Jerusalem had been dead nearly a century and a half when these words were circulated among the people in exile. The purpose of these messages of what is sometimes called "The Second Isaiah" or "The Evangelical Prophet" was to assure the scattered Hebrews that they should have the opportunity to return to Palestine and rebuild Jerusalem; that it was their duty to undertake this task; that Jehovah their God was far greater than the gods of Babylon, in whom they were often tempted to trust; that Cyrus the Persian would overthrow Babylon and set them free; and that the Servant of God, whom the prophet describes successively as the nation, the righteous remnant and the Messiah, is to succeed in his work for Israel and the world. In these chapters, especially chapter 53, prophecy reaches its highest level.

When Cyrus conquered Babylon in 538 B. C. he issued a decree permitting the captive nations held in the empire to return to their homes. A few of the Hebrews, inspired by prophetic words to undertake the difficult enterprise, made the journey to Palestine and began the work of restoration. Meantime some of the people who had been left in Judah, roused by their leaders, took up the task of rebuilding the temple. Among these leaders were Haggai and Zechariah, two prophets whose messages have been preserved in the books which bear their names. Their addresses were delivered to the people of Jerusalem between the months of September, 520 B. C., and January, 519 B. C. The result of their preaching was to arouse the people to an earnest effort which issued in the completion of the second temple, 516 B. C. It appears that only the first eight chapters of Zechariah belong to this prophet. The remainder of the book deals with other events and a later time.

The little book called "Malachi," which may be the name of its author or may be taken from the text of 3:1 ("my messenger") to serve as a title, probably dates from the period just before the reforms of Nehemiah and Ezra, 445-397 B. C. The prophet charges the people with failure to bring to the temple suitable offerings, and insists that this is the cause of poor crops and general depression. If they do not amend their ways God will send his Messenger to punish and reform them. The promise of this forerunner of the "day of the Lord," this Elijah who is to come, closes the canon of the prophecies as the Jesus arraigned them.

It is apparent, however, that Malachi is not the latest prophetic book of the Old Testament. The Book of Joel falls somewhere in the late Persian period. The date is indefinite, but the occasion is evident. A locust plague has devastated the land. The prophet calls for a solemn fast. Yet he sees that a greater danger is ahead, the great Day of Jehovah. As the result of national humiliation better days are to come, and the Spirit of God is to be poured out upon all the members of the holy nation.

The Book of Jonah is perhaps the last prophetic voice of the Old Testament, and certainly one of the most beautiful. In it the narrow nationalism which held the Jew superior to all others, was rebuked under the form of a parable of prophetic ministry attached to the name of a prophet of the distant past. Jonah was sent to preach a message of repentance to the hated city of Nineveh. He refused to go, and fled in the opposite direction to escape the hateful task. By an experience which may have been intended to represent Israel's strange fate when swallowed up by Babylon, only to be cast forth for a new chance, the prophet is once more set upon the path of duty. To his astonishment and disgust the wicked city repents, and seems about to be saved. He still hopes, however, that it may perish, and while waiting to see its end is taught the great lesson of the love and pity of God, which is not limited to Israel, but extends to all the world. No close of prophecy could be more majestic and inspiring than this.

Literature.—Introductions of Driver, McFadyen, and Bennett and Adeney upon the books named. Also articles on the same books in Hastings Dictionary of the Bible, or any similar work. See also the various volumes of the Cambridge Bible for Schools and Colleges, the Expositor's Bible, and the International Critical Commentary. Also the two volumes of "Messages of the Prophets," by Sanders and Kent.

The Orchard.

The wood is filled with eager calls
And restless twitterings;
Swift feet sweep through its mossy glades,
And crowds of rustling wings,
Till night with trail of sleepy stars
Is led in softly through the bars.

The field, though fair with flowers and sweet
With every wind that blows,
Too glaring is for tired eyes,
With all its gold and rose,
Its brooks that slip like silver chains
Along its daisy-bordered lanes.

Dreams spoil within the garden dim,
Hedged in by hollyhocks;
The highway with its din runs by;
The swallows come in flocks
To twitter on the high brick wall,
While o'er the gate the gossips call.

But in the orchard dim and cool
Is found both balm and rest;
The brown thrush on the pear-bough sings
The peace within his breast
When May days hang their soft pink wreaths,
Or summer through the tall grass breathes.

Here is the freshness of the prime,
Its bowers untouched by blight;
Dews that the noon heat does not drink
Upon its leaves lie light;
Only a far-off reaper's song
And bird notes break the silence long.

—Susan Hartley Swett.

THE SUNDAY SCHOOL LESSON*

Herbert L. Willett.

The Fruits of Jealousy*.

It would seem natural that King Saul, having found so valiant and successful a soldier in David should have counted himself most happy in possessing him. But it was not long before jealousy began its deadly work in his heart. And what can stand before jealousy? The singer of Canticles cries that "jealousy is as cruel as the grave." It knows not how to spare in its desolating sweep. It rises most fiercely against those who have been held in the closest friendship and the tenderest love. It blots out compassion and the memory of all benefits. It rushes on wounding and destroying wherever it goes. Its steps take hold upon death.

Omitted Details.

It seems very strange that the admiration which Saul felt for David at the moment when he returned from the overthrow of the Philistine giant should so quickly cool and turn to hatred. At first glance it looks as if Saul attempted David's life on the very day after victory was gained. But it must be recalled that much is passed over without notice in the record of these events, and only a part of the history is given. Also it becomes apparent upon closer study of the accounts that two narratives of the introduction of David to the court of Saul are woven together in our text. Verses 6-9, 12-16 are taken from the early Judean account of David's career. Verses 10-11 are from a later record. But the union of the two in the manner it occurs brings the assault upon the young armor-bearer too soon after the first act of heroism he had achieved to seem convincing. The recognition of the two sources removes the difficulty.

The welcome extended to the victorious army on its return to the north after the fight on the southern slopes of Judah was the natural and spontaneous expression of popular enthusiasm. The women, who had waited at home for news of the fate of the husbands, brothers and sons, were delighted to celebrate the victory. The two most joyful occasions of an oriental people are spoil, and the merry-making at the harvest time. The women had celebrated the successful crossing of the Red Sea at the time of the exodus from Egypt (Ex. 15:1). The daughter of Jephthah had come forth to greet her father returning from the destruction of Ammon (Jud. 11:34). Deborah and her women sang the song of triumph over Sisera (Jud. 5). So when Saul marched home with the spoil of the Philistines, the women came forth all along the way with their tamborines celebrating with wild joy the success of the hour.

The proverb which they sang, and which became a well-known song of the age (1 Sam. 21:11), would appear to have come from a later part of David's career, when he had taken a larger part in the campaigns of the country. As far as our narrative informs us, he had only performed the one exploit, which would hardly justify the allusions to "ten thousands." But in the rapid movement of our record, which only touches the most essential points, it is possible that the events of years have been compressed into these few lines, and that the song which roused the sleeping anger of the king was the product of later days.

There can be no doubt that the day came, and all too quickly, when the king feared the growing popularity of his young servant. Everywhere David was loved. He conducted himself with discretion, and his handsome appearance and bravery made him a favorite with all alike. The king, thinking to relieve himself of the presence of this too popular soldier, sent him out on dangerous missions, from which David returned victorious and with increased prestige. The people began to talk of him with admiration. His name was upon all lips. Songs composed by the firesides or in the camps of Israel coupled his name with that of the king, and even gave to him superior glory.

This was wormwood and gall to the mind of the king. In earlier days he had been the idol of the nation. They had followed their chief, head and shoulders above them all with admiration and enthusiasm. They had not forgotten that sentiment yet. But a new hero had arisen, and in the rush of their appreciation they forgot how sensitive a leader can be when he sees his reputation in danger. But jealousy burned on in the heart of Saul, and at last found vent in an open attaek upon David.

The verses (10-11), which are inserted from the other narrative, probably belong to the last part of David's life at court. The two notices of such an attack upon him, the one here and the other at 19:9, are probably duplicate accounts of the same event. It is hardly likely that David would have remained with Saul a moment after such an unwarranted act. Be that as it may, the scene is dramatic to the extreme. The king, mad with an insane jealousy, is raving in his house. The word "prophesied" means just that. It does not imply rational utterance in behalf of religion, but the frantic violence to which the prophets so often resorted in their vehement dances and wierd exercises. So Saul acted, and either with deliberate malice or with sudden and uncontrolled fury hurled his javelin at the young man standing near. That David was attempting to sooth him with his music was no help. The king was mad with anger and brooding jealousy, and David's life was in deadly peril. How easily, but for that Providence which orders events in mysterious harmony with His will, might the life of Israel's greatest warrior of the early age have been cut down, and the light of the nation quenched.

The Breach With David.

The event must have taught David his peril, and hastened his departure from the little court of Saul. Very soon we find him roused on the very night of his marriage to the king's daughter, to seek protection among his own clan in the south. Saul had driven from his side the man who could have done more than all others to sustain the tottering throne. Henceforth there could be only increasing distance between the two. Saul must decrease and David increase. *Dail Readings.* M., David's enemy, 1 Sam. 18:1-16; T., David in danger, 1 Sam. 19:1-10; W., David and Samuel, 1 Sam. 19:18-24; T., Envy forbidden, Rom. 13:8-14; F., Evil of envy, Jas. 4:1-12; S., Freedom from envy, 1 Cor. 13:1-15; S., Mercy to the believer, Isa. 26:1-11.

*International Sunday school lesson for August 16, 1908. Saul Tries to Kill David, 1 Sam. 18:6-16. Golden Text, "The Lord God is a Sun and Shield," Ps. 84:11. Memory verses, 14-16.

The Prayer Meeting.

What Does God Require of Men? Topic August 19. Micah 6:6-8; Ps. 16, 17; 51:17-17; Matt. 23:28.

Silas Jones.

I suppose that every sin known to man has been committed in the name of religion. Cruelty, violence, deceit, fraud, envy, murder, fratricide, and blasphemy have been justified on the ground that they were for the greater glory of God. If one is astonished and perplexed that religious sanction should be sought for foul deeds he will have to seek relief in a study of the ideas of religion that have been and are accepted as true. The thug had a religious reason for murder, the Spanish Inquisition had in its service men who sincerely believed they were doing the will of God when they tortured heretics and those suspected of heresy. The wrongs that are today committed by church members are not necessarily the fruits of hypocrisy; they may be due to mistaken notions of what God requires. Some abstract doctrine exalted above its merit will often be found to explain seemingly conscienceless conduct. We all need to ask ourselves frequently what is central in religion and to form the habit of testing our lives by this central truth, rather than by inferences from it.

Justice.

Does the Czar of Russia think he is just to his subjects? He probably does. But can a despot know what justice is? It is to be be doubted that he can. The death rate among children in Moscow is three times that of London or Paris. The people have something to say about their rights in England and in France; in Russia they are told what they must do and what they may have, by the agents of the autocrat. When Moscow governs itself, the death rate will be much lower. The bigotry and inhumanity that have marched under the banner of Christianity have their explanation in religious despotism of one sort or another. The ecclesiastical or dogmatic autocrat is ignorant of the needs of his subjects. He forbids them to think and act as they must think and act if they are true to themselves. Democracy in religion is as necessary as democracy in government. We are just to men when we think with them, not when we think for them.

Kindness.

It is all very well to remind ourselves of the kindness that moves the surgeon to inflict pain in order to remove disease. Painful operations are frequently required to remove diseases of the affections and of the will. It is the part of wisdom to submit to moral

surgery when a serious malady threatens the moral life. But let kindness be kindness and not irritability. We may often try to correct our neighbor, not because he is wrong, but because his opinion is disagreeable to us. We are not always in sympathy with him when we say we are. We do not like him and consequently we are anxious to condemn every opinion he holds. It is positively distressing to discover that he is in accord with us in certain beliefs, for we take pleasure in calling his attention to his stupidity and perversity. We must come back to our principle of democracy again. We must feel with men. Amid all the differences of race and tradition, there is a common human element, about which the friendly feelings can gather.

Humility.

Coarseness and dullness favor pride. The proud woman imagines that she belongs to a higher order of being than that of the woman in the slums. But the germ from the crowded, filthy quarters of the poor destroys her child, and the proud woman, if she is intelligent, sees that, after all, she is not far removed from her poorer sister. Weakness is characteristic of all that is human. The limitations of thought are painfully evident to the greatest mind. The saint must daily confess his sins. The philosopher Kant spoke for all noble minds and hearts when he said that two things filled him with increasing awe: the starry heavens above and the moral law within. The wisest has made but a beginning in knowledge and the holiest man is taking his first steps in goodness. We shall not outgrow our feeling of humility unless we outgrow common sense and the desire to do right.

Christian Endeavor Lesson.

A SEA SCHOOL.

It is impossible to sail on the sea or spend our time by its boundless shore without being impressed with the thought that there is a divine and mighty Hand controlling this wonderful expanse.

In the early morning, at noonday, and at even-tide when all is calm, the waves seem to whisper, "God is good."

In the tempest, when man realizes his weakness and helplessness, then we hear the mighty billows thundering in deep-toned voice, "The Lord, He is God."

As we consider the sea, His handiwork, we get a clearer vision of God; of His grace in the calm, His power in the storm, and, in the rising and falling tide, so gentle and yet so ceaseless, His love and mercy, which is deeper, broader and more wonderful and sure than the tide.

God commands the waves, and they obey His will. He stirs the deep from a calm to a mighty activity.

It is the same almighty Father who commands Christian Endeavorers everywhere to "go up and possess the land."

Now, therefore, we are ambassadors for Christ, on the King's business, and therefore must hasten.

Truly He is calling us to great and glorious activities, and we should study to do His will even as the winds and the sea obey Him.—S. E. Sisco in C. E. World.

QUOTATIONS FOR COMMENT.

God of the sea.
Majestic, vast, profound,
Enlarge my bound—
Broader and deeper let me be.
—Maltbie D. Babcock.

Grace is the breeze that fills the sails, my compass is faith, and my pilot Christ.—Tholuck.

I hope to see my Pilot face to face
When I have crossed the bar.—Tennyson.

The calm sea says more to the thoughful soul than the same sea in storm and tumult. But we need the understanding of eternal things and the sentiment of the infinite to be able to feel this.—Amiel.

I love to wander on Thy pebbled beach,
Marking the sunlight at the evening hour,
And hearken to the thoughts Thy waters teach,—
Eternity—Eternity—and Power.—Barry Cornwall.

Other references: Ps. 24:1, 2; 33:7; 42:7; 65:5; 89:9; 95:5; 139:9, 10; Prov. 8:28-30; Isa. 51:10; Mic. 7:18; 1 Cor. 10:1, 2.

FOR DAILY READING.

Monday, Aug. 10—God controls the sea, Exod. 14:15-21; Tuesday, Aug. 11—Christ calmed the sea, Matt. 8:23-27; Wednesday, Aug. 12—The sea praises God, Isa. 24:13-15ffi Thursday, Aug. 13—Seafarers in His hand, Acts 27:21-26; Friday, Aug. 14—The sea God's instrument, Jonah 1:12-15; Saturday, Aug. 15—The sea God's school, 2 Cor. 11:23-27; Sunday, Aug. 16—Topic—Lessons from the sea, Ps. 107:23-32.

Save the Pieces!

By Charles Frederic Goss, D. D.

Little Betty had never attended a school of pedagogy, but she was a most accomplished teacher, all the same.

One of her finest lessons was indelibly stamped on her mother's mind in the following very original manner:

She had a bisque dolly by the name of Mopsy, which she loved with a devotion too deep for words. But one daq, horrible to relate, she dropped her on a hardwood floor! Of course there was nothing left of her lovely head but a mass of unrecognizable fragments, and as the puppy came along at that very instant and tore her body limb from limb, the poor simulacrum was not one whit better off than as if it had gone through a sausage mill or a threshing machine.

Betty was stunned. She imitated the example of Rachel and wept, refusing to be comforted.

But, thank God, the sorrows of childhood are as brief as they are bitter. After her grief had spent itself, she gathered up the fragments, seeking them with a care that reminded me of Milton's description of "the sad friends of Truth," who, after she had been hewed into a thousand pieces and scattered to the four winds, imitated the careful search that Isis made for the mangled body of Osiris, and went up and down gathering up limb by limb still as they could find them."

All the most important portions of the shattered anatomy having been recovered, little Betty carried these confused fragmens in her arms, and sang to them as lovingly as if they still retained their identity. They were much harder to handle, however, than in their entirety, and she kept dropping them on the floor until her mother, seeing her troubles and touched by her devotion, gave her a little basket, in which she put them all very tenderly, and afterward fed them and washed them and put them to bed with no apparent idea that a doll in a thousand pieces was any less a real doll than when knit together and compacted into a single organism.

At first her mother smiled, and then she grew sober and finally cried—for a sort of parable or allegory began to take shape before the eye of her mind.

"The darling!" she said to herself. "See how she values fragments! When my treasures break it's little enough comfort I get out of the pieces. I must have the whole of things or nothing. One after another my castles in the air have fallen to the ground and broken, and I have utterly despised their ruins. Because life has not been altogether what I dreamed, I have rejected with contempt what little portions of it have been rescued from the debris. But look at little Betty! Profound philosppher, sublime savant! A tiny fragment is better than nothing. A basket of pieces has some value, even though the original whole has disappeared. I'll save the pieces after this. I'll gather up the fragments into baskets. A half loaf is better than no loaf at all.

She rushed up to the top of the staircase where Betty sat singing her fractional babe to sleep, took her in her arms, kissed her, called her sweetheart, darling, teacher, guide, and a score of other beautiful names.

Save your pieces!

It's an old and true saying that any whole is a little more than equal to the sum of all its parts. After Humpty Dumpty has fallen, all the king's horses and all the king's men cannot put Humpty Dumpty together again. Of course your hopes have been dashed. Of course your plans have been shattered. Of course your existence has lost its completeness. But, child, are there no values in the fragments? Pick them up. Restore them to their original shape as nearly as possible; or, if they are incapable of restoration, put them in a basket. Your family circle has been broken? Well, one is gone, or two or three, but there are some left. Your fortune has been dissipated? Yes, but gather up the fragments and start again. Your health has been shattered? True, but one lung or one leg is better than none.

Then—save the pieces!—Sunday School Times.

With The Workers

C. E. Chambers began a tent meeting at Redding, Iowa, last Sunday.

The cause in Abilene, Tex., is prospering under Geo. H. Morrison as pastor.

The Sunday school is growing splendidly in Delta, Iowa, where W. B. Wilson is minister.

F. B. Elmore is encouraged by frequent additions to the church in Russellville, Ark.

J. O. Shelburne and his helpers are leading in fine evangelistic services in Fort Dodge, Iowa.

The brethren in Missouri Valley, Iowa, have secured W. J. Lockhart for a meeting next month.

E. E. Mack, minister in De Soto, Iowa, is enjoying a vacation with his family at Algonac, Mich.

W. T. Fisher, pastor in Clarinda, Iowa, finds time to act as secretary of a very successful local chautauqua.

The congregation in Belton, Tex., is making plans for a new church house. W. M. Williams is the minister.

H. H. Utterback visited the church in Estherville, Iowa, recently, with a view of becoming the pastor in that place.

Robert Copeland of Chanute, Kan., has begun preaching and will go to college this fall to begin studies for the ministry.

The church building in Fayette, Mo., where Raymond Helser is the capable minister, has been repaired and redecorated.

J. D. Hull, pastor in Mishawaka, Ind., and his people are proud of the excellent record that is being made by the Sunday School.

Evangelist James Sharrett of Kansas City, is holding tent meetings in Texas. He is now at Paradise and will go this month to Bowie.

J. J. Bare, pastor in Findlay, Ill., is enjoying his vacation this month. He is leading this congregation in a vigorous work.

J. R. Jolly has been called as assistant pastor of the Sterling Place Church, Brooklyn, N. Y. He will study in Columbia University.

Evangelist D. D. Dick and wife have ended a meeting for the Wabash Avenue Church, Akron, Ohio, which added much strength to the congregation.

C. A. Vannoy has been called to remain another year at Ellston, Iowa. Ira E. Carney will help the pastor in a meeting to begin late this month.

Frank E. Herthum is pastor of a union church in Seattle, Wash., which has been given a good lot and will erect a building for an institutional work.

Otis McDaniels, the pastor, had the help of F. H. Cappa in a meeting at Portland, Ind., which so stirred the congregation that a new house of worship will be built.

E. C. Nicholson, pastor in Redwood Falls, Minn., helped Pastor J. I. Carter in a meeting at Ladysmith, Wis., which resulted in forty-three additions to the church.

A. F. Van Slyke, minister in What Cheer, Iowa, has moved into the commodious parsonage recently bought by the congregation. Work is progressing on the new church house in that place.

Miss Mattie Pounds will spend Sunday, August 16, with the church at Lubec, Maine, on her way to the Maritime Provinces, where she will spend a few weeks in behalf of the children's missionary work.

In the first eight days of the meeting in Latham, Kan., conducted by Evangelist Edward Clutter, there have been nineteen additions to the church. The evanglist has some open dates for fall meetings.

J. W. Kerns, minister at Carbondale, Ill., will spend his vacation at Marble Falls, Texas. He will conduct a ten days' meeting and dedicate their new church building Lord's day, August 16. He will also officiate at the dedication of the new church building at Hurst, Ill., the first Lord's day in September.

The Christian Publishing Co. has issued in neat form the excellent addresses of Dr. Charles Hastings Dodd of Baltimore and Frederick W. Burnham of Springfield, Ill., on "Closer Relations between Baptists and Disciples. These addresses were delivered at the last Congress of the Disciples. They should have the fullest circulation among our people.

C. R. Stauffer has entered upon his second year with the Rowland Street Church of Syracuse, N. Y. There were four confessions recently at the regular morning service. A new site has been purchased upon which a new house of worship will eventually be erected. At present the church is actively engaged in a campaign to pay for the lots by September 1. On account of the growth of the Bible School it has become necessary to divide the school and hold two sessions, one for adults and the other for children.

SUNDAY SCHOOL PLANS IN EL PASO, TEXAS.

Five took membership with the congregation Sunday and two the Sunday before.

The ideal of Bible School teaching is being raised in the city. The Christian Church has a training class with an enrollment of fifty. The superintendents of the schools of the city are offering at the Y. M. C. A. a course in pedagogy in connection with the current lessons, which every teacher is required or urged to take. The plan is this, a head teacher teaches ten teachers who teach all the other teachers in groups according to the grade of pupils they teach. A bibliography of the best books is supplied through the public library. Already good results are seen.

H. B. Robison.

CHICAGO CHRISTIAN CHURCHES AND PASTORS.

Armour Avenue, 3621 Armour avenue (colored); F. C. Cothran, 3613 Calumet avenue.

Ashland, Sixty-second and Laflin street; F. C. Futcher.

Austin, Pine and Ohio streets; George A. Campbell, 5815 Superior street.

Central, Kimball Hall, Wabash avenue and Jackson boulevard; Z. T. Sweeney.

Chicago Heights; W. S. Lockhart, Chicago Heights, Ill.

Douglas Park, Turner avenue, near Ogden

Englewood, Sixty-sixth place and Stewart avenue; C. G. Kindred, 6421 Stewart avenue.

Evanston, Asbury avenue and Lee street; O. F. Jordan, 1002 Asbury avenue, Evanston, Ill.

Garfield Boulevard, Aberdeen street, near Fifty-fifth street; Clarence Rainwater, University of Chicago.

Harvey; W. L. Endres, Harvey, Ill.

Hyde Park, Fifty-seventh street and Lexington avenue; E. S. Ames, 5722 Kimbark avenue.

Irving Park, Forty-third avenue and West Cullom street; W. F. Rothenburger, 2600 Lowell avenue, Irving Park.

Jackson Boulevard, 1010 Jackson boulevard; Parker Stockdale, 1164 Congress street.

Logan Square, O. A. Harding, 1217 Ashland Block, Clark and Randolph streets.

Maywood; Victor F. Johnson, Maywood, Ill.

Memorial, Oakwood boulevard, near Cottage Grove avenue; Herbert L. Willett, 389 East Fifty-sixth street.

Metropolitan, Oakley boulevard and Van Buren street; C. R. Scoville and A. T. Campbell, 848 Jackson boulevard.

Monroe Street, Monroe and Francisco streets; C. C. Morrison, 1619 Jackson boulevard.

Oak Park, Armory Hall; J. C. Mullins, 309 Wisconsin avenue, Oak Park, Ill.

Sheffield Avenue, Sheffield avenue and George street; W. F. Shaw, 1316 George street.

South Chicago, Ninety-first street and Commercial avenue; A. J. Saunders, University of Chicago.

West End, Forty-second street and Congress streets; C. M. Kreidler, 2101 Gladys avenue.

West Pullman, Wallace avenue, near One Hundred and Nineteenth street; Guy I. Hoover, 11,915 Lowe avenue, West Pullman, Ill.

A man is made by his friends.—W. A. Parker, Emporia.

R. R. TELEGRAPHER

Increases Ability on Right Food.

Anything that will help the R. R. Telegraph operator to keep a clear head and steady nerves is of interest to operators particularly and to the public generally.

As the waste of brain and nerve cells in active work of this kind is great, it is important that the right kind of food be regularly used to repair the waste.

"I have used Grape-Nuts," writes a B. R. & P. operator, "for the past six or eight years, daily, buying it by the dozen pkgs.

"A friend of mine, a doctor, who had been treating me for stomach trouble and nervous exhaustion, recommended me to leave off so much meat and use fruit and vegetables, with Grape-Nuts as the cereal part of each meal.

"I did so with fine results and have continued Grape-Nuts from that time to the present. I find in my work as R. R. Telegrapher that I can do more work and far easier than I ever could on the old diet.

"To any man who is working his brain and who needs a cool, level head and quick action, I recommend Grape-Nuts, from long experience." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

FROM NEW ORLEANS.

As chairman of the Dixie Welcome committee, to which has been assigned the pleasant duty of extending a regular old-fashioned Southern welcome to all delegates and others who attend the great International Christian Missionary convention of the Churches of Christ to be held in New Orleans from October 9 to 15, I want to request a little space in your valuable publication to extend in advance an invitation and a welcome, and to urge every pastor, every elder, every deacon, and every church member, every Sunday school superintendent, teacher and pupil to come to New Orleans in October and help us make the 1908 convention the greatest gathering of the Disciples of Christ ever held in this country.

This is what we are all working for, and it is what we intend to have—the greatest convention in the history of our churches. And too many cannot possibly come. There will be welcome enough to go around, no matter how vast the attendance. The more the better and the greater your welcome. Hundreds are already p'anning to come and we want you (Brother and Sister Reader of this communication) to understand that this is a personal invitation to you, and that a personal welcome will be extended to you; and that by coming you, your family and your church will be benefitted in every possible respect.

A trip to New Orleans! The very thought is full of enthusiasm. Do you realize what it means, aside from the convention? That, of course, is the paramount issue, and that is what you want to come for, primarily; but there will be ample time for each and every visitor to enjoy the many, many points of interest in this quaint old southern city, abounding in history and romance.

Who could fail to enjoy a trip through the picturesque old French and Spanish portion of the city, "Le vieux Carre," dating back to the days of old? One might spend days and weeks in this interesting section of New Orleans, and still find much that is of great interest; although in a few hours' time many interesting points may be visited, such as the old St. Louis cathedral, which as a church site dates back to 1718; the Cabildo (1795) wherein the early governors administered the affairs of the province, and in which was signed the transfer of Louisiana from France to the United States; the famous old "Place d'Arms" (now Jackson square), where the French and Spanish soldiers were accustomed to parade and drill; the Pontalba building, erected as residences for the grandees and their families; the world famed French market; the Bank of Louisiana, established in 1804; "Old Haunted House" of Mme. Lalaurie; rendezvous of the Pirate Lafitte; the lugger landing, at which the oyster luggers discharge their cargoes; the old Spanish arsenal of the ancient Spanish barracks; the famous old Hotel Royal, so full of ante-bellum recollections, and many other places of great interest to the visitor, too numerous to mention.

Aside from the historical points, there are many other places which you will find it to your interest to visit, and which will make your trip well worth while, such as the United States mint; Jackson Barracks where the coast artillery assigned to the defense of the Mississippi is located; the Cotton Exchange which controls to a large extent the movement of the south's greatest staple; the Sugar Exchange; the great river front with its miles of fine docks and wharves, lined with ocean steamers, as well as the big Mississippi steamboats; the largest sugar refinery in the world; Chalmette, the site of the battle of Orleans; quaint curio and antique stores; the beautiful public parks, unexcelled anywhere in this country; West End, Spanish Fort and Milenberg, pleasure resorts located on Lake Pontchartrain; and last, but by no means least, the finest cafes in America.

Who does not enjoy a good meal? Ask the blase globetrotter, he who has covered the entire world in his travels, who has feasted in the cafes of Europe, tried the banquets of the Orient, partaken of the frugal repast of the Alaskan and the spreads of tropical dainties: "Where, in all your journeys, did you find the most delicious cooking?" And nine times out of ten, whether he be an epicure or a gourmand, or simply a man with a healthy appetite and who knows what is good, the answer will be "In New Orleans!" Here will be found every delicacy you can wish, prepared in any style desired, genuine Creole cooking cuisine a la Francais, a la Allemande or a la Italienne, quaint and interesting cafes, modern and handsome restaurants; with service par excellence.

And with it all a hearty southern welcome! Who can resist it? Surely not those who have once partaken of New Orleans hospitality; and to those who have not been so fortunate, let me give a word of advice: Don't, by any means, miss this opportunity to visit the Crescent City, metropolis of the south, the Paris of America!

Jas. L. Wright,
Chairman Dixie Welcome Committee.

MORE TIME FOR SLEEP.

Want of sufficient sleep is a potent cause of irritability, inaccuracy of work, nervous disturbance and breakdown. This was the undisputed verdict of physicians at the recent meeting of the British Medical Association at York, England. Young children, they said, by want of sufficient sleep often lay the foundation for nervous diseases which tax the skill of physicians in after years. Dr. T. D. Acland said that mental and bodily inefficiency of school children was caused by over-pressure and deficient sleep, which produces similar effects to the tobacco habit. Of twenty-nine experts connected with public schools, eleven named ten hours as the minimum time for pupils to sleep, fourteen named nine to ten and one-half hours, and four thought nine hours might suffice. It was agreed that adults who work need more sleep than did those of the last generation, because they live at a faster pace. Hard play does not recuperate for hard work. Exercise taken from time required for sleep exacts double reparation. Old people may retain their vigor long by taking a nap after luncheon, or whenever they are so disposed. "No harm," said an eminent practitioner, "is likely to follow in these strenuous days from the advice to take as much sleep as is desired."—Ex.

A PRAYER.

By "A Veteran Pastor."

Lord, purge my heart from inbred sin,
And bid thy Spirit reign within;
All my debasing follies cure;
Correct my faults, and make me pure.

Let no indulged infirmity
Become a trap to torture me;
Let no entangling sins ensnare
And drag me down to black despair.

Defiled by sin's unholy touch,
And fast in Satan's venomed clutch,
I cry to Grace to rescue me:
Stretch out thine hand and set me free!

SHE TOLD IT TO HER CARD CLUB.

The little lad who was the joy of the household had been regularly to Sunday school. He had caught some ideas from the lessons to which he listened, and was struggling to relate them to his own life and its environment. Doubtless he had thought frequently of problems which big folks imagine boys never face.

In serious mood he came to his mother one day.

"Mamma, were you on earth when Jesus was here?"

"Why no, of course not, laddie. What ever put that idea into your head?" And she proudly caressed the sober face.

"Well, did you ever see Jesus?" he persisted.

"No, I never saw Him as people did who lived then."

After a time the questions continued: "Is Jesus ever coming again, mamma?" he queried.

"Yes, I think so."

WONDERED WHY.

Found the Answer Was "Coffee."

Many pale, sickly persons wonder for years why they have to suffer so, and eventually discover that the drug—caffeine—in coffee is the main cause of the trouble.

"I was always very fond of coffee and drank it every day. I never had much flesh and often wondered why I was always so pale, thin and weak.

"About five years ago my health completely broke down and I was confined to my bed. My stomach was in such condition that I could hardly take sufficient nourishment to sustain life.

"During this time I was drinking coffee, didn't think I could do without it.

"After awhile I came to the conclusion that coffee was hurting me, and decided to give it up and try Postum. I didn't like the taste of it at first, but when it was made right—boiled until dark and rich—I soon became very fond of it.

"In one week I began to feel better. I could eat more and sleep better. My sick headaches were less frequent, and within five months I looked and felt like a new being, headache spells entirely gone.

"My health continued to improve and today I am well and strong, weigh 148 lbs. I attribute my present health to the life-giving qualities of Postum."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

"And if He comes, will you be glad to see Him?" said the boy.

"Yes, we shall all be glad to see Him."

Again the little questioner is absorbed in meditation. He is engaged in the disturbing and difficult task of relating conduct to profession. Where they fail to match, who shall say he is too young to understand the meaning of deficiency in conduct. How oft are men judged by "their large professions and their little deeds"!

Almost relentlessly the unconscious child pursues the mother. "If Jesus should come to our house, would you stay at home to meet Him?"

"Of course," she answered abruptly.

"But, mamma, suppose He should come on the day your card-club meets, would you stay at home to see Jesus?"

Not only is it true that "a little child shall lead them," but often does a child lay bare the predominant passion of a parent's life. Stripped of all disguises it stands out in all its naked ugliness and pretense. Then men and women would gladly conceal its hypocrisy and silence the messenger whose surgeon-hand laid open the disease within. We forgive the child his innocent frankness when we might be tempted to carry a hostile spirit toward the one who was older. Thank God for these sweet, keen, and kind messengers who come to measure and bless our lives.

The mother immediately began to see what had first place in her life. In theory and sentiment Jesus Christ was Lord and King. In practice He received the fag-end of her time and ability. Before the members of her card-club the next day she confessed that nothing had so stirred her conscience as the child's straight question. Was it worth while, this passionate rush for pleasure? Was there no other employment, helpful to humanity, that would yield a day's pay of satisfaction? Could she justify the use of her energy to please herself alone? Liberty to do as she pleased was obligation to do as she ought. Christ pleased not Himself. A great vision of larger service came to this card-engrossed mother.

Would God the vision splendid might come to many another life, rich in power but dissipated in practice! The Christian stewardship of leisure is as high and holy a duty as the stewardship of wealth. "Time is the stuff that life is made of," and life is the index of destiny. Who dares to spend the forces of eternity upon the transient phantoms of time?—Selected.

Conversion is not a one-time event, but an all time process.

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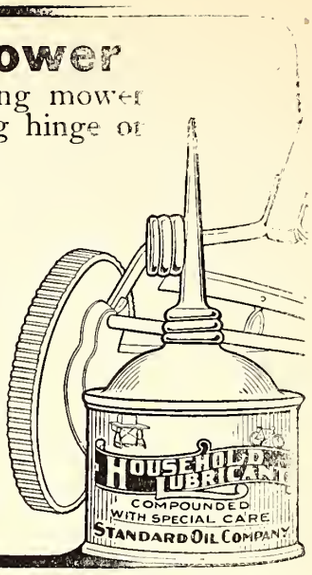

VALUE OF LABOR-SAVING DEVICES.

When McCormick built his first hundred reapers in 1845, he paid four and a half cents for bolts. That was in the mythical age of hand labor. Today fifty bolts are made for a cent. So with guard-fingers: McCormick paid twenty-four cents each when James K. Polk was in the White House. Now there is a ferocious machine which with the least possible assistance from one man cuts out thirteen hundred guard-fingers in ten hours, at a labor cost of one cent for six. Also, while exploring one of the Chicago factories, I came upon a herd of cud-chewing machines that were crunching out chain-links at the rate of 56,000,000 a year. Near by were four smaller and more irritable automata, which were biting off pieces of wire, and chewing them into linchpins at a speed of 400,000 bites a day.

"Take out your watch, and time this man," said Superintendent Brooks of the McCormick plant. "See how long he is in boring five holes in that great casting."

"Exactly six minutes," I answered.

"Well, that's progress," observed Brooks. "Before we bought that machine, it was a matter of four hours to bore those holes."

In one of its five twine-mills—a monstrous Bedlam of noise and a wilderness of fuzz, which is by far the largest of its sort in the world—there is enough twine twisted in a single day to make a girdle around the earth.—Everybody's Magazine.

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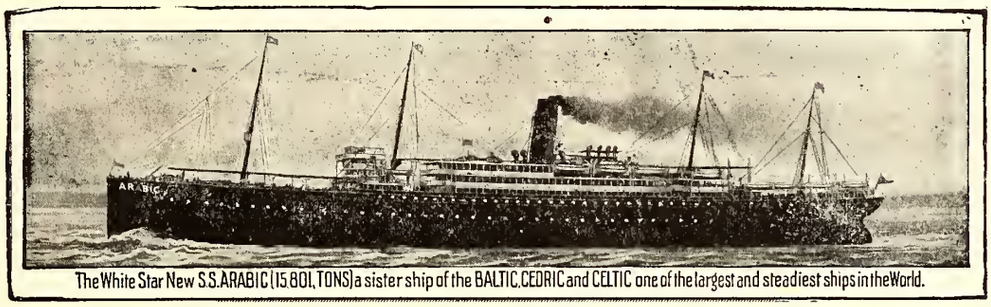

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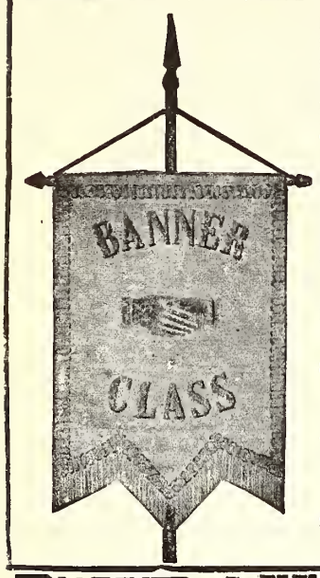

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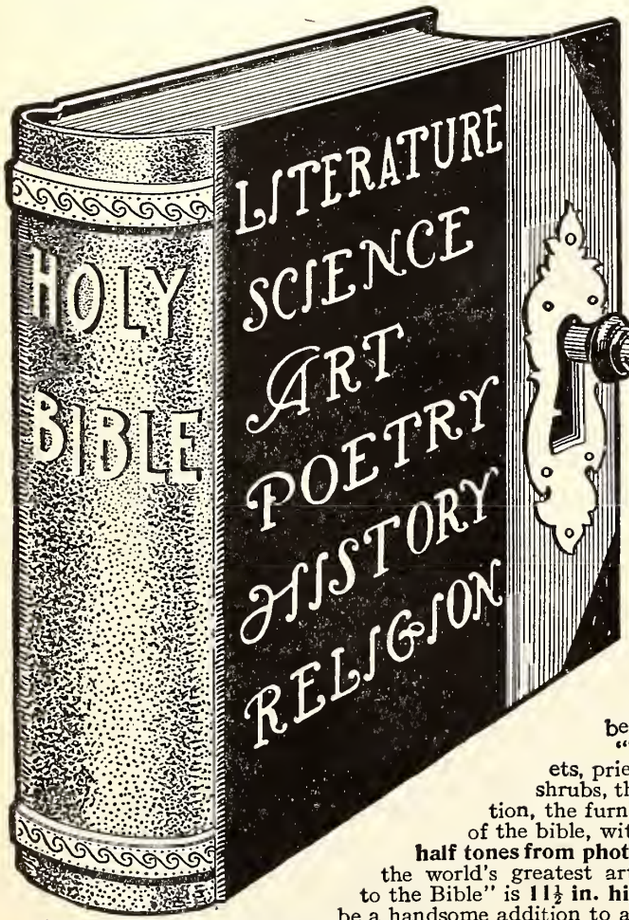

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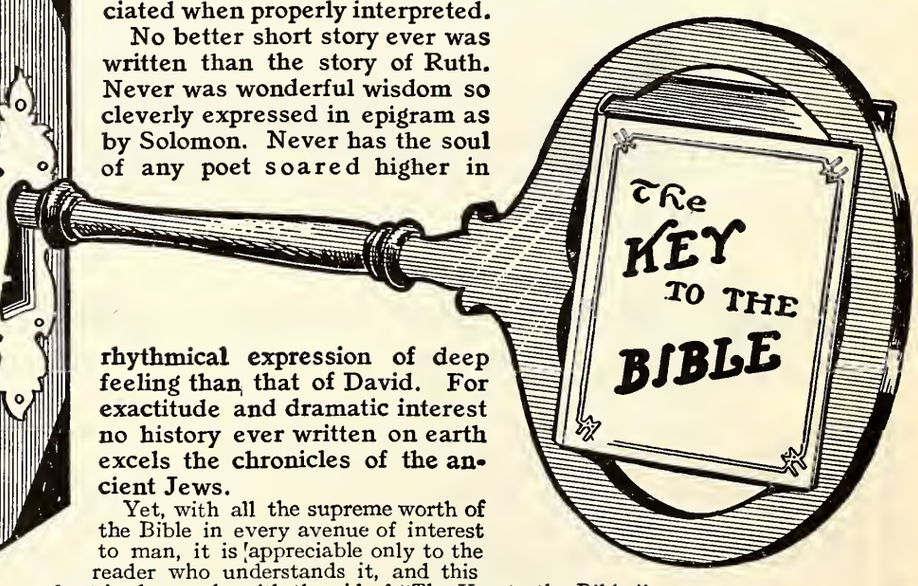

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VOL. XXV. AUGUST 13, 1908 NO. 33

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Happy and dying, and dazed and poor,
Looking up from the vast great floor
Of the infinite world that rises above
To God, and to Faith, and to Love, Love, Love!
What words have I to that world to speak,
Old and weary, and dazed and weak,
From the very low to the very high?
Only this—and this is all:
From the fresh green sod to the wide blue sky,
From Greatness to Weariness, Life to Death.
One God have we on whom to call;
One great bond from which none can fall;
Love below, which is life and breath,
And Love above which sustaineth all.

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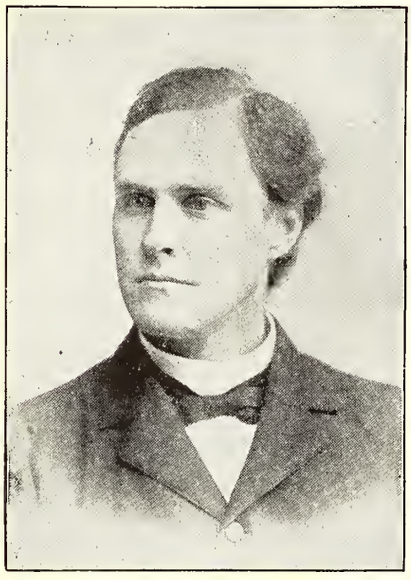

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The Christian Century

Vol. XXV. CHICAGO, ILL., AUGUST 13, 1908. No. 33.

EDITORIAL

Theology and the Sea Serpent.

In a recent number of a lively illustrated weekly there is an editorial statement to the effect that in this season of the year, during the dog days, between the activity of the national conventions and the fiery zeal of the campaigns, there is a lull in affairs which is most trying to the editors of the daily newspapers. News is difficult to get. Nothing exciting is happening. It is in such a time that editorial ingenuity and reportorial diligence seek material for the entertainment of a weary and jaded public in the realm of theological novelty or in the discovery of the sea serpent. In neither direction is it necessary to abide very close to facts, and he is a poor reporter who cannot secure the basis for a thriller in the utterances of some preacher or teacher. Equally inefficient is the editor who cannot supply sufficient scare heads to complete the story to the satisfaction of a public waiting to be shocked.

All this is so well known that few people are willing to credit what they read in the daily papers regarding public men and their utterances. It is a part of the penalty a nation pays for the priceless boon of a free press that most things printed must be taken with a large allowance for exaggeration or deliberate misrepresentation. Especially is this the case when a daily paper is reporting the statements of men who are speaking upon questions of biblical or theological interest. It is well known by the newspaper men that in order to have newspaper value a man's speech upon the Bible or Christian truth must "attack" something or somebody. Men cannot be conceived as differing in their views upon the great questions of our faith without "attacking" each other. It makes the statement of the case much more dramatic and interesting to put it in this way.

Point is given to such reflections by the fact that the daily press of this city has been sending out considerable sensational material during the past few days regarding the utterances of Professor Willett on the subject "Types of Old Testament Narrative." These lectures were delivered on four successive days at the University in the list of open lectures for the summer quarter. They dealt with Old Testament myth, tradition, miracle and fiction. Their thesis was that in addition to the ordinary records and messages of the Old Testament, comprising almost the entire body of its teachings, there are four types of narrative which differ in character from this central body of the record. These are the least important portions of the Hebrew Scriptures, yet they have attracted large attention and are the subject of constant comment when the value and purpose of the Old Testament are called in question. There are people who seem to imagine that because the Bible makes use of familiar Semitic myths for purposes of illustration, or relates marvels of some of its heroes such as our generation finds it difficult to credit, or uses fable and parable to enforce its teaching, therefore it is discredited as a book of religious messages.

The use of myth in the Old Testament is easily verified. The conflict of Marduk with Tiamat, the dragon of chaos and darkness, is a Babylonian myth which is often referred to in the older Scriptures. References to Leviathan, Rahab, the dragon beneath the sea and the like are well known to Bible students. But the most apparent relationship between the Babylonian myth and the Old Testament is in the narratives of creation, which are seen to resemble very closely the accounts of the older civilization, though with the elimination of the polytheism which is so marked in the original form. It would be strange if these world-stories of the Semitic race found no echo in the Old Testament. Yet their use is but incidental. They are but vehicles for the truths which the prophets were concerned to teach.

The miracles of the Old Testament differ both in character and significance from those of the New. The latter are authenticated by the character of Jesus, while the earlier narratives have no such credentials, and must be considered apart from such guarantees. They fall, when so considered, into several classes. There are those which manifestly rest upon fact, as the events connected with the exodus, the healing of the sick and the predictive element in prophecy. Some are based upon figures of speech, as in the Song of Deborah, or are quotations from poetical descriptions of natural events, like the statement of the Book of Jasher regarding Joshua's prayer for a lengthened day. Others were probably legendary, such as the story of the man brought to life by touching the bones of Elisha, or the deliverance of Jonah by the great fish. Still others are not only improbable, but unethical, such as the destruction of the children of Bethel by the bears, following the curse of Elisha, and the destruction of the bands of soldiers sent to arrest Elijah. Yet the entire miracle material of the Old Testament, which is mostly grouped about the characters of Moses and Elijah, is but small and unimportant beside the impressive truths which even these prophets affirmed, to say nothing of the great prophetic workers who used no miracle. Not all these narratives are useful for religious instruction today, but those which lack the values for which the teacher, the parent and the preacher are looking are few and unimportant beside those which minister to ethical and spiritual life.

The Old Testament also contains examples of fiction used for instruction in morals or for national warnings and inspiration. The parables of Jesus are the immortal example of works of the imagination used for the highest purposes. In the Old Testament there are fables, such as Jotham's description of the trees going forth to choose a king, and the rebuke of Jehoash to Amaziah. There are parables, like those of Nathan to David and that of the wise woman of Tekoah. There are great national figures, such as those used by Ezekiel in the story of the eagle, the two profligate sisters and the valley of dry bones. And there are a few books which fall into the same class as works of the imagination, such as Job, Esther and Jonah, which use either known or unknown figures in the life of the nation to point the teachings which they seek to make emphatic. Yet here again the total material of this class is very small when compared with the mass of Old Testament narrative and preaching.

Such were the arguments of the lectures. Their purpose was constantly announced as showing that while the Old Testament contains the types of narrative which any other primitive literature possesses, its use of material is always subordinated to its ethical and religious purposes. That the presence of these elements which were once mistakenly denied to it, on the supposition that it was all literal history, not only do not impair, but increase its value as a book of instruction wrought out by the Spirit of God working through holy men of that race chosen to be the prophet nation of the world. It was insisted that it would be strange if the Bible alone were inhibited from the use of those forms of narrative which have been found of the highest value in all literatures which tend to promote the higher life. It was insisted that miracles must not be regarded as an arbitrary fracturing of the laws of nature, which are simply God's ways of working, but the use of such laws at a higher level than our imperfect lives permit, and that even scientific experiments are proving that the belief in miracle is not to be set aside without consideration.

The daily press of Chicago at once blossomed forth with the most alarming reports of what had been said. The Bible had been attacked. Miracle was denied. No man ever worked a miracle. The Bible was fragmentary, imperfect, inartistic, unreliable. A storm of protest had been raised by the lectures. Great excitement prevailed. All of which was in no manner even suggested by the facts. Reporters were given exact and careful statements of the matters presented in the lectures, only to have the reports repeated in the most extravagant form, with still worse scare heads supplied by office editors. When the attention of these gentlemen was called to the injustice and injury wrought by such alleged "news" they frankly stated that the lectures as they were actually delivered would be worthless as "news." Nobody cared to read that a teacher had declared the Bible to be the world's greatest book, its contents inspired and its narratives in almost their total extent matters of fact and the remainder equally valuable for the purposes employed. And so the ends of truth are sacrificed to the expediencies of daily journalism in the silly season when the only sensation that can

arouse a listless community is a scare head on theology or a story about the discovery of the sea serpent.

One correspondent writes, "Why do you not state the facts in the same journals that have so misrepresented them?" Have our friends ever tried the experiment? You send in an explicit denial of the truthfulness of a published story, and it appears, days later, reduced to a tenth of its size, in an obscure corner of the paper. Meantime the original perversion of facts has appeared under scare heads, and been copied in every journal in the land. Or you summon a reporter from the offending paper and ask him to feature your actual statement. The next day there appears a reiteration of all the most offensive things already put into your mouth, with the startling heading, "Professor So-and-So defends his attack upon the Bible."

The satisfaction left to one thus featured in the public prints is the privilege of knowing that a great company of those who read such accounts assess them at their true worth; that a large number of others write for the facts and welcome an explanation; and that those to whom he actually addresses himself, his students and the public who make up his audiences, are helped over difficulties of which they had asked explanation, and are assisted to find in the Holy Scriptures, both Old and New, the Word of God, written aforetime for our admonition by holy men who spoke as they were moved by the Divine Spirit.

Christian Union

Errett Gates.

The movement for the union of Baptists and Disciples in Northwestern Canada, has received a very serious set-back in the dissolution of the union at Portage La Prairie. This was the largest and most representative society of Baptists and Disciples to come together, which makes this event very regrettable because of the discouraging influence that it will have upon other unions. I say *regrettable*. It will be regretted by those Baptists and Disciples who believe in Christian union and see in it the coming of the kingdom of God and the speedier conversion of the world to Christ, but it will not be regretted by those who love their denomination with its name, its history, and its doctrines and usages, more than they long for the progress of Christianity in all the earth.

A letter has come to the writer from one who knows all the facts in the case, containing the following statements concerning the separation: "Yes, the Disciples are back again in their own church. They had a great meeting at the close. Romig and Wright, of Cincinnati, were there; also two or three Baptist ministers. All the Disciples voted in favor of continuing the union according to the terms on which they united. All the Baptists voted that the union be dissolved. An article in the Portage paper said the union was dissolved on account of important doctrinal differences."

The letter contains other statements throwing light upon the local conditions and the more or less discreditable human motives that led to the division. According to this letter there were some Disciples and some Baptists who acted as if they were possessed by anything but the spirit of Christ, and desired the triumph of their denominational doctrines and usages more than they desired the answer of Christ's prayer for unity. Two or three thoroughly indoctrinated zealots who imagine that the preservation of correct doctrine and ceremony are more important than the preservation of the "unity of the Spirit in the bond of peace," are able to disturb the peace of a united church and make fellowship with them simply intolerable. Not all of the Baptists and Disciples in the Portage church were of this sort; but some were, and they were the stones of offence on which the union was broken. They were unable to forget that they were either Baptists or Disciples.

One of the most serious hindrances in the present effort to bring Baptists and Disciples into closer relations is the fact that the Baptists who go into these unions receive little or no encouragement from their own official leaders and newspapers. They have very much to say *against* union and very little to say in favor of it. It can safely be said that the general attitude of the Baptist press is against union. The result is that Baptists who go into unions without reckoning with this wide-spread denominational opposition soon face a kind of ostracism from Baptist fellowship.

It was the influence of outside leaders among the Baptists, who have decided against union with the Disciples in any event, that led to the failure of the union negotiations at Rockford, Ill. No matter how desirable union at Rockford might seem to the local Baptist and Christian societies, an outside "Missionary Committee" is able to pass on the merits of the case and say to Rockford Baptists, "Don't do it." The action of the Baptist people and pastor of Rockford, in view of the "supplemental report" was most wise, in declining union with the Christian Church. Not only because of the evenness of the vote for and against the union in the Baptist Church itself, but because of the attitude of the Rock River Baptist Association. The principle of fellowship among Baptist churches is too strong to be disregarded by a local Baptist Church and pastor.

As illustrating the general tenor of opinion as expressed in Baptist newspapers the following extracts of correspondence are taken from the Baptist *Standard* of Chicago:

"Union between churches of different denominations can be based only upon consistent integrity to honest convictions and purposes. It can never be found in mere conformity to the same name. This matter of a name is one of the articles which the Disciples insist on with uncompromising firmness. Is the name Baptist become so obnoxious that we must cast it away?"

It seems that there are some Baptists who steadily misunderstand the position of the Disciples on this question of name. In any union between Baptists and Disciples there must be a name for the united church. If the Disciples should not insist on the Baptists taking their name, neither should the Baptists insist on the Disciples taking their name. The Disciples simply ask that the question of name be referred to New Testament usage for settlement. Any name by which the followers of Christ may be properly distinguished from any other religious leader will suit the Disciples. It is not that the name Baptist is not a good denominational name, just as good as the name Methodist or Presbyterian, or that the Disciples entertain any peculiar antipathy toward the name; but simply that it does not properly describe the people to whom it is applied. It is not a good name even for Baptists for they are more than Baptists, and it is just as good a name for Disciples, for they are no less Baptist than the Baptists. But both Baptists and Disciples are more than Baptists, they are followers of Christ, and any name by which the followers of Christ can be designated without making them something more, or something less, or something else, will suit the Disciples, and certainly ought to satisfy the Baptists unless they are peculiarly enamored of that strangely misrepresentative name. There are such names not appropriated by either body. The Disciples are ready to join with the Baptists in being called "Church of God," or "Church of Christ," or simply "The Church," or any other name than identifies them with Christ, without separating them from any of His people.

The same writer says: "The majority of Baptists hold to what they believe, and we think rightly believe, to be fundamental principles of New Testament Christianity. From these beliefs they will not depart."

That is just the reason why some Disciples feel that the two bodies ought to get together. Both are "New Testament people." The Disciples also "hold to what they believe to be fundamental principles of New Testament Christianity," and they are glad to find the Baptists a people willing to be tried as to faith and practice by the New Testament. That is one reason why the Disciples feel that it should be so easy for the Baptists to give up their name. It is not a name by which the followers of Christ are designated in the New Testament. That name would be more likely to describe the followers of John the Baptist.

The writer in the *Standard* further says: "As for us we prefer to stay with the almost 5,000,000 Baptists of the United States, and the eternal New Testament truths, rather than unite with the 1,285,000 Disciples."

Of course the writer does not mean to say that might makes right, or that numbers determine the truth, or that quantity establishes quality, though such a conclusion might be fairly drawn. But why would it not suit the writer to belong to a still larger body than the Baptists by joining the Baptists and Disciples and make a body of 6,285,000? Why not conceive the still more worthy consummation of joining Baptists and Disciples with Methodists, Presbyterians and Lutherans; and all these with the Roman Catholics, and belong to a body numbering more than 20,000,000? Can anything less than this satisfy the desire of Christ? Is he willing that anyone who names his name shall be excluded from the fellowship of his people? If any one wants bigness, and with bigness, might, and with might the victory of Christ over all the earth, the way to it, and the only way is the way of Christian union.

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER VII.

The Strike.

The junior local was an organized branch of the breaker boys, door boys and drivers, and was the only "school" that most of them ever attended. Garry McFee was the president. Jean did not show as much interest in it as most of the other boys, and Garry was constantly urging him to attend regularly and take a more active part, but Jean had inherited something of the old, independent spirit of his father, and it grew upon him more strongly every day that he must get away from the whole thing.

One day at noon, when he came out of the breaker, there was great exeitement among the miners, and he soon found out that a strike of the drivers had been called.

Jacob Still, commonly known as "Jakey," was an old man who had worked about the mines for years, and lived in a little cabin back in the woods. He had never joined the union, but the miners all respected his age and the fact that he was a pioneer at the mines, and treated him with a certain degree of respect, and he went his way quietly, never interfering with the union men or their ideas. He usually worked as a laborer, and today had been placed in Garry McFee's section. Garry, feeling the importance of his position in the junior local and anxious to show his authority, refused to give Jakey any cars, and, throwing the old man's tools into an empty car, told him to take it and get out; that he could not have any more ears. Jakey went to the foreman and told him what Garry had said, and the foreman ordered Garry to furnish the old man with cars. This Garry refused to do, and going to several of the other drivers who were ready to report grievances and sympathize with their leader beeause he would not work with a "scab," before noon a strike was called and the operators were notified that they must discharge Jakey.

Garry McFee was the hero of the hour. The union men felt that he was a boy after their own hearts and he was highly eulogized in a mass meeting of the union.

Jean had a great liking for Jakey and had spent many hours listening to the violin which he played with a master hand. Some threats had been made by the boys, and while he would not report them, he determined to make sure that the old man had one friend; so after supper he went out to the lonely cabin.

"What do you think of the strike, Jakey?" asked Jean as he entered the cabin.

"Oh, the strike's all well enough. Let the boys have their fun."

"But won't you be discharged?"

"No-o, I guess not. They will get over it purty soon. Come, let's see how the old fiddle sounds tonight."

Jean saw that Jakey was not inclined to talk about the strike, so he sat down on the bunk and both were soon lost in the sweet strains of the violin.

Soon a loud knock startled them, the door was thrown open and a crowd of masked boys rushed into the room, and, quicker than it takes to tell it, bound Jakey hand and foot and earried him to the edge of the woods. The old man made no effort to escape. He would have gone with them willingly without being bound, for he felt sure that these boys whom he had known all their lives, and for whom he had made whistles, bows and arrows and kites, would not seriously hurt him, but he was soon undeceived; they tied him to a tree and nailed a board over his head on which was printed the word "Scab"; then they bound Jean's hands behind his back and marched him to his home and told Mr. Kirklin to keep his boy out of bad company or he would suffer the consequences.

When Jean told his father what the drivers had done to Jakey, Mr. Kirklin saw the labor leader, who at length ordered some of the union men to go and release him.

After the strike had lasted a week, Jakey was transferred to another section of the mine, and the strike came to an end; but it had cost the company several thousand dollars, and poor old Jakey never recovered from the suffering and exposure and soon died.

A few days after, Doctor Jones was pacing up and down the porch where Mr. Hathaway and Arthur Gordon were seated. Mr. Gordon was the resident officer of the company and a member of Mr. Hathaway's church, and they were discussing the recent strike.

"I tell you, gentlemen," said he, "I am not surprised at this strike of the driver boys. It is merely the result of their education."

"Doctor, one might be led to think that you were down on union labor," said Mr. Gordon.

"I am not down on union labor. Union labor is essential in this day of trusts; but what I say is, that when it is the only school our children have, as it is here in Minington, it is a mighty poor teacher. If those driver boys could have spent in school the four or five years that they have sat in the breaker, bending over the coal run this strike would never have happened. Every boy in Minington who is fifteen years old has seen at least three great strikes, and each one of these has left an indelible impression upon him. The words "strike," "scab," and "grievance," are words they hear oftenest in their lives. They are still children and cannot look at things from an intelligent point of view, so they try to assert their manhood by imitating those actions of their elders that have made the strongest impression upon them. I contend that education would abolish almost all the evils of union labor, and would place it on a higher standard of helpfulness."

"But, Doctor, how are you going to educate these boys when they will not go to school if they are permitted to?" asked Mr. Gordon.

"There is but one way to do that and that is for the legislature of our state to pass a strong, compulsory education law, and then insure the enforcement of it by appointing officers whose business shall be to see that all children under a certain age are in school."

"Well, Doctor, you are getting visionary," said Mr. Gordon, laughingly.

"Yes, that is what most of the good people in our state think," and Doctor Jones stamped up and down the poreh a little faster.

"That is just the reason why over 70,000 children in this state are put to hard work almost in infancy, are denied all the rights of childhood and grow up in ignoranee. Call me visionary, call me a fanatic or anything else you please, but I shall work for this law as long as the Lord gives me strength and I shall take good care that at least one man will push such a bill in our next legislature."

"You can count on at least one to help you, Doctor," said Mr. Hathaway.

"I see I will have some strong opponents to meet," said Mr. Gordon good naturedly, as he bade the gentlemen good evening. But as he went off down the street, he thought, "Forewarned, forearmed."

"Hathaway, it is going to be a hard matter to get any better laws regulating child labor," resumed Doctor Jones when Mr. Gordon had taken his departure. "It is just such men as Gordon that kill them in the lobby. Why, it has not been long sinee the age limit for children working in factories was reduced from thirteen years to twelve."

"Even this law is not enforced, Doctor. It is a case of 'What is everybody's business is nobody's business.' The only thing we can do is to agitate and persist in bringing forward a bill in every legislature, kill or no kill, and I have some plans for the war that I want to talk over with you as soon as they are a little more matured."

"Agitate, agitate! That is all right, but God help us, and pity the little children who are being dwarfed and killed while we are agitating!" said the old doctor.

(To be Continued.)

"Awake! Thou That Sleepest."

BY ALWILDA EBERHART.

Awake! my heart, to hear;
Thy God, it is, who ealleth,
And waits to give thee light;
To shine on them that falter
In darkness of the night.
Awake! my heart, to hear.

Awake! my heart, to love;
For weary ones about thee,
Are walking all alone;
And empty hearts are longing
For love thyself hast known.
Awake! my heart, to love.

Awake! my heart, to work;
For soul-fields, white, before thee,
Are waiting for thy eare;
And preeious grain is rip'ning,
For heaven's garners, rare.
Awake! my heart, to work;

Awake! my heart, to give
Thy life, in full surrender,
To him who owns it all.
He measured not his giving;
Oh! answer now, his eall.
Awake! my heart, to give!

Des Moines, Iowa.

"It is not so mueh our duty to sit in pensive contemplation of the cross as it is to go forth and exemplify in daily life the principles for which that eross stood."

Brief History of New Orleans, our Convention City

W. M. Taylor.

In order to see and appreciate New Orleans properly our delegates should know something of its history.

The First French Colony.

The First French Colony was founded on the shores of Biloxi Bay, in 1699, by Iberville, a Canadian of French extraction. Meanwhile his brother Bienville sailed down the Mississippi to its mouth, where the French fleet was moored. Before reaching the mouth he met an English vessel under command of Capt. Bard. The Captain told him that he was examining the banks of the river to select a good site for an English settlement. Bienville told him that the French had already taken possession of the country and made it a dependency of Canada. Captain Bard then turned around and sailed to the gulf.

The Petticoat Insurrection.

Among the early arrivals in the French Colony founded by Iberville and Bienville were twenty young girls who were sent by the king of France to be married to the Colonists. In 1706, these girls becoming indignant at being fed on corn bread, held the first public meeting of women on the American continent. They threatened that if things did not improve they would return home at the first opportunity. In a few days they were placated and remained loyal and faithful wives. The uprising is known in history as "The Petticoat Insurrection."

The Founding of New Orleans.

Noting some unsatisfactory features in the location of the Biloxi settlement, and dreaming of a great port near the mouth of the Mississippi River, in 1718 Bienville determined to select a more suitable site for the capital of the colony. Taking with him fifty picked men he came upon the site of the old deserted Indian village "Houmas," which was located 110 miles from the mouth of the river. Here he decided to build his city. He called it New Orleans, after the Duc D'Orleans, who afterwards became Louis XIV. of France. It was in 1723 that New Orleans was made capital of the colony. The same year the infant city was visited by a hurricane that lasted three days, utterly ruining the crops and destroying many houses and the shipping in the harbor. Many of the settlers were so discouraged that they desired to leave New Orleans. But Bienville persuaded them to remain and rebuild the city.

The First Declaration of Independence.

In 1763 Louisiana was ceded by France to Spain. The colonists bitterly resented the cession and sent the first Spanish governor back to his country; then the most influential citizens rose in revolution against Spain and declared the independence of the colony. This was the first declaration of independence on American soil.

New Orleans a Dependency of Cuba.

Spain sent a fleet and 2,600 picked men to punish the conspirators. La Freniere, the leader of the revolution, met a mysterious death while on board one of the Spanish ships, and five of his companions were sentenced to be hanged; but not a man in the colony could be found willing to act as hangman; finally these men were shot and the other conspirators were sent to Havana, and confined in Moro Castle, and New Orleans was made a dependency of the island of Cuba.

Reconciliation and Amalgamation.

The next Spanish governor was Don Louis Unzaga. He completely won the colonists; he married a Creole lady, and the officers of his court and army also married Creoles. Finally the reconciliation and amalgamation of the inhabitants became complete and both French and Spanish worked in harmony for the up-building of the city; and their efforts were augmented by the coming of many wealthy and titled refugees from San Domingo.

Ceded Back to France, Then to the United States.

The first of October, 1800, a secret treaty was concluded between the king of Spain and Napoleon Bonaparte for the French republic.

Napoleon being at that time in war with England and fearing that New Orleans would be seized by that power, ordered his ministers to enter into negotiations with the United States. The negotiations resulted in a treaty which was signed at Paris in 1803 by which France ceded Louisiana to the United States, and when Napoleon was informed of the treaty, he made the celebrated remark, "This accession of territory strengthens forever the power of the United States, and I have just given to England a Maratime rival that will, sooner or later, humble her pride."

The American government took possession Dec. 20, 1803, just a few weeks after the retrocession of Louisiana to France; the people bitterly resented being sold "like a lot of cattle" and appealed to France, but Napoleon was too busy changing the map of Europe to pay any attention to them.

Louisiana was admitted into the Union April 30, 1812, as a state. January 8, 1815, General Andrew Jackson and his band of Creole and American soldiery won a famous victory over the British on the Plains of Chalmette. This great conflict is called the "Battle of New Orleans."

Under American Regime.

With the American domination a marvelous period of prosperity began. Ancient barriers were demolished, forts torn down and the city spread away up and out beyond her original limits. Differences growing out of trade arose between the Creoles and Americans, and the latter built an American city above Canal street. The greatest rivalry prevailed between the two sections of New Orleans, but as time passed on, Creoles and Americans seeing the necessity of unions, laid aside their differences and re-united under one municipality.

In 1861 Louisiana seceded from the union; in 1862 New Orleans surrendered to Admiral Farragut, martial law was declared and Gen. Butler was put in command. This condition continued until the close of the struggle. New Orleans suffered greatly during the war; her commerce was destroyed and for many years after the war business was at a standstill, but revival of trade began twenty-five years ago and progress has been astonishingly rapid ever since.

New Orleans spreads out over an area of 195 square miles; has a population of nearly 400,000, has the best street car system in America, is spending $25,000,000 in municipal improvements, her docks accommodate ships from all over the world, she is leading the markets of America in sugar, cotton, rice and fruit, and is advancing rapidly in all lines of export and import trade.

It is in the heart of this great world metropolis that the Disciples of Christ are to gather in our International Christian Missionary Convention next October 9-15, and it behooves us to gather in such numbers and to bring such a spirit as will mark a new era in the religious history, at least, of this city which is destined to exert a great influence over the whole world.

A Venician Pageant.

Had I timed my visit to Venice I could not have done better, for I assisted at a ceremony that originally took place nearly 400 years ago and will never take place again. I was present at the funeral of a doge! Now Venice has not been ruled by a doge for more than a hundred years, but this particular doge, Sebastiano Veniero, died over 300 years ago and was decently buried at Murano, and one might have supposed that that was the end of him. This was not, however, the place indicated in his will; no attention was paid to his wishes until his remains, with the heart intact, were brought to Venice in June last. Then all that was left of this distinguished doge and brave soldier—for he commanded the Venetian flotilla at the battle of Lepanto in 1571—was placed in the church of S. Giovanni and Paolo, where his statue done by Antonio Dal-Zotto stands in a conspicuous place. I had been saying all the time I was in Venice that it was a great pity one could not see the gondolas decked in gay colors and manned by gaily costumed gondoliers as in the days of the doges; and here, as though by the touch of a necromancer's wand, we were taken back nearly 400 years.

I had not heard of the funeral, and was drifting about idly in my gondola when the scene of splendor burst upon my gaze. You may be surprised at the idea of a funeral being a scene of splendor, but the barge in which the remains of the great Veniero lay was gay in red velvet and cloth of gold and was towed by a gorgeous gondola with gondoliers in the costumes of his day. In the one black covered gondola sat a cardinal in robes of scarlet, and before him in an open gondola draped in black came the one surviving Veniero, the one living descendant of the fighting doge, an old man, the very image of his ancestor, dressed in black broadcloth with a deep mourning band upon his tall hat. There was nothing more interesting in the whole pageant than this gray-bearded descendant of the great doge: the last of his line, too, for my gondolier told me, with a tone of reproach in his voice, that Signor Veniero, though rich, was a bachelor.

As the funeral cortege floated by, we followed it to the doge's palace, where it landed and was met by a cordon of soldiers and sailors and a military band playing a funeral march: the very march, I should say, judging from the style of the music, that was played at this doge's first funeral, centuries ago.—Putnam's.

The Summer of the Soul.

It seems but a few days since, shivering under cast winds and cold grey skies, we said to our hearts that one day summer would come again. Other things may fail us in the flutter of the changeful leaves of life, but God's order rolls on without a break; unhasting and unresting, the seasons in array like a pageant move by, unaffected by sorrow or joy, by the cry of the newborn or the faint last sigh of those whom death calls. So in its turn summer has come round once more, another pledge of the unfailing promises of God. The gardens are growing gay with flowers, every village lane is a cloistered path of glorious green, the woods are full of radiant sunbeams and glades of mystery, and every field and meadow, with Canaan's freshness, "stand dressed in living green." It is possible that there are men and women to whom all this means nothing at all, for whom the Lord brocades his world in vain, whose eyes bending downward are holden save to the things that are poor and unworthy. To the children it is not so, God bless them! Nor to the sick, nor the aged, whose eyes already begin to peer for the daybreak beyond Jordan.

What is the Message of the Summer?

God's pictures are all parables, and there is nothing without signification or spiritual meaning for the soul of man. Although harvest has not yet come, the summer is the season of growth and prosperity. We know such times in the history of our heart experience. Hours of blessing—sometimes with the multitude praising God, oftener perchance in the sanctuary of our inner chamber telling him how much we delight in his mercy and love. Special favor has been granted of guidance in times of perplexity, of deliverance in moments of danger, of grace given when temptation was very sore. Something has been given unto us, some one spared as treasure to our heart: we are in the sunshine, it is God's summer day. Let us rejoice and be glad in it.

There are minds constructed upon such a peculiar plan that at a time of special blessing they feel it incumbent upon them to keep themselves humble by finding mournful thoughts. They assure us that it is better to anticipate evil than be too happy with present good. This may be philosophy, but it is not religion. When God sends summer, he does not mean us to pine for the frost; when he maketh glad, it is that we may sing; when he giveth quietness, it is that we may have his peace. According to the scriptures the normal condition of the Christian is happiness and trust; even under persecutions he has visions, in tribulations he counts it all joy. Let us never be afraid of being cheerful; the smile of the saints is always more prevalent with men than are their tears and groanings.

The Perils of the Summer.

Yet the sunshine has its perils, and the summer time of the soul needs vigilant watchfulness. By grace abounding we can stand anything, but it takes a very good man to keep his feet long in times of prosperity, spiritual as well as financial. The most subtle temptation in the world is the thought that we are in such a state of personal perfection that we have little patience for others who cannot or will not find their way thither. In some this takes the form of special enlightenment in the meaning of scripture: we have solved everything, and in this year of grace pose as the discoverers of new texts and interpretations undreamt of before. This is a hotbed of spiritual pride. To create a little self-advertisement, to talk about being "nothing, nothing," and yet so jealous and sensitive of our names being overlooked! O, the pity of it!

But summer, the holiday season, is a time of happy restfulness. We all want it badly. Life is so strenuous, exacting—hard enough for most folks; hardest, perhaps, for some who never seem to soil their fingers, but carry heavy burdens of responsibility and care they cannot always leave behind when they lock the door. "O rest in the Lord." Whether we say this or sing it, happy are we if we know it as the rest which Jesus gives his own.

The meadows sleep in sunlight, and the hills,
  Silent and nearest heaven, like watchers stand;
God's wondrous calm the softened spirit fills,
  His mercy meets our thought on every hand.
Like tired children near their mother's breast
We look into His face and sweetly rest.

We were as nigh when, in the hurrying street,
  Amid the crush of care and wild alarms,
We failed to recognize his blessed feet,
  Nor saw around His everlasting arms;
And when we went to rest we little knew
How much our gracious Lord had brought us through.

O, brighter than this glorious sun to me
  Is that sweet radiance of my present Lord!
O, fairer than all else, I love to see
  His face meet mine within the open Word!
  I touch His jeweled garment here and feel
  That secret virtue which the soul can heal.

—Jesse Page, in The Christian.

Old Jack.

The Story of a Girl Who Tried to Be Brave.

The very first day she was in the country, Ellen saw old Jack. He stood in the middle of the north pasture and bellowed at her, with his head down and two little horns sticking out on either side.

"Would he hurt us if we went in?" Ellen asked, wonderingly.

"He'd eat us right up," answered little Georgie, who was only four, but had lived in the country all his life.

"Then I'm not going near him," said Ellen decidedly. "I don't like bulls at all, if that's what they do."

That evening she asked Uncle John whether old Jack was really as bad as Georgie has said. Her uncle nodded his head in a queer way and smiled.

"If you got in front of him when his chain was off, you'd think so. He broke away last summer, and it took three of us to chase him back into the field. I was glad, that day, that I had a good club with me."

"And can he run fast?" Ellen inquired, in an awestricken voice.

"If he ever takes after you, you might as well stand still and wait for him. He'd catch you, anyway. But sometimes bulls won't touch a person who doesn't run."

Ellen made up her mind on the spot, that she would never try to find out whether old Jack would touch her or not. He was altogether too ugly and bad-tempered to be trifled with. But nearly every morning she would go down to the north pasture to look at him from a safe place behind the fence.

One morning she went there, as usual, with little Georgie, and old Jack was not to be seen.

"I know why," said Georgie, clapping his hands. "Papa said he was going to sell him, and now he's done it. The mean old thing can't scare us any more."

"Then we can go into that field just the same as any other!" cried Ellen. "I'm so glad, because—" she whispered into Georgie's ear—"Uncle John says there are mushrooms there. Let's look for some right away, so that we can take them back for dinner."

Georgie agreed willingly, and in a trice they were over the fence. Ellen felt as brave as could be, now that old Jack was gone. She peered to right and left on the ground, and presently, sure enough, she saw a round, white mushroom peeping up at her. At the same moment Georgie found one, too, and as they went farther into the field, there were others. Ellen had lifted her pinafore, to serve as a basket, and it was really becoming almost full.

Suddenly Georgie dropped a mushroom he had just found, with a shriek.

"Look!" he cried. "He was there all the time! He's coming right at us, now!"

Ellen looked toward the other side of the pasture, and there was old Jack! He was coming at a steady trot, with his eyes fixed full upon her and Georgie.

"Run, Georgie!" she shouted; and then she remembered her uncle's words. It was no use to run. "I know what I'll do," she said to herself, with a little tightening of the lips. "I'll stay here; then he won't touch Georgie, even if he does hurt me."

The bull came on, at the same slow trot. Ellen was trembling, but she stood her ground bravely. Presently a shout told her that Georgie had reached the fence. A second shout, and—she gave a cry of joy; it was her uncle's voice. In another moment she felt quite indignant, because he was laughing at her, and coming across the field without any hurry at all; and what was stranger still, the bull had stopped and begun to nibble the grass.

"Oh, I'm so glad you came!" Ellen sobbed, with her uncle's arm around her. "Old Jack was coming straight toward us, but I didn't run because I wanted Georgie to reach the fence first."

For reply, Uncle John took her hand and led her right up to the big animal in front of them.

"Do you see who its is?" he asked mischievously.

Ellen stared a moment; then her tears changed to laughter.

"Why, it's only our old Bessie cow!" she cried. "And I thought I was so brave!"

But her uncle was not laughing, now. He looked down at her, admiringly.

"I still think you are," he said.—Sunday-school Times.

Why Conquer?

It is better to resist temptation from an unworthy motive than not to resist at all. Jesus Christ was the only man whose right-doing was always and only prompted by the highest of motives. It is a common experience to find oneself steeling himself against sin or failure of any sort because he is seeking other special help from God in some great need just then. A victory over temptation from such a motive is far from ideal, yet it is better than no victory at all; and God will help us to rise even by means of such halfway victories up to the high achievement of hating and conquering all sin merely because it is sin. Let us realize that there is no difference between failures, that every temptation yielded to is a complete break with God and character; and let us strive to conquer temptation because every such victory is, after the gift of the Son which makes it possible, the supremest blessing that God can give his children.—Sunday-school Times.

THE SUNDAY SCHOOL LESSON*

Herbert L. Willett.

An Ideal Friendship.*

Among the Bible records which allure and delight the reader and listener, there are none more beautiful than the friendship of David and Jonathan. Even the rare fidelity of Ruth to Naomi does not warm our hearts more than this choice meeting of two kindred spirits, whose career of love was so early cut off. When the great friendships of the world are remembered, those of Pelydes and Orestes, Damon and Pythias, Hamlet and Horatio and David and Jonathan easily take precedence.

This friendship of the two young Hebrews was singular in that it was untouched by the jealousy which might well have sundered them. Jonathan was Saul's oldest son, and as such might be expected to succeed his father as king. Certainly Saul expected that he would. The law of succession in Israel was not established at this time, and it was uncertain whether the kings would be elected by the people, or chosen by the prophets, or selected by the last king from among his sons, or ascend to the throne in virtue of being the first-born son. In fact, all these methods prevailed in the early days of the monarchy. Yet the most natural expectation was that the eldest son should reign. On the other hand, it soon became apparent at the court of Saul that David was a strong favorite in the nation, and might easily win sufficient favor to secure the kingdom. But though the king was troubled over this matter, and grew more and more suspicious of his young officer, the friendship between these two young men grew ever closer and more tender. Neither counted his future as worth anything in comparison with the love he bore his comrade.

Their first meeting, so far as our sources inform us, was at David's arrival at the tent of Saul with the trophies of his victory over the Philistine giant. If David had been Saul's armor-bearer before this time, he must of course have known Jonathan. But it is apparent that their love was of rapid and secure growth. They even exchanged garments in token of their close friendship. No doubt when their duties permitted, they were inseparable companions. David counted the friendship of Jonathan the rarest blessing of his life.

Nor is it unlikely that the best traits of David's character were the product of his association with Jonathan. So far as we are able to trace the disposition of the son of Saul, he is the ideal gentleman of the Old Testament. He easily divides honors with Joseph as the model young man of the early Bible history. We know but little of his life, to be sure, but that little is so satisfying that the judgment of the reader is not difficult to form regarding him.

On the other hand, the character of David is far less attractive at the first. To be sure, he had those elements of personality which made him popular. He was handsome, frank, brave. He was accomplished in the arts of war and peace. But he was little scrupulous as to the methods he took to gain his ends. He would not scruple to deceive, if his safety depended on it, and the kindly priests at Nob had bitter cause to regret the lie he told them (1 Sam. 21, 22). There were many elements of selfishness and cruelty in his life which the student was compelled to recognize.

Yet, in spite of this, one sees that David was a man who struggled up through much temptation and evil impulse to better things, so that he is not unworthy to stand among the great men of Israel. His is not a sinless life, but it is one which bears the marks of struggle and victory. Now how much of this better part of David's life did he owe to his friend Jonathan? One is inclined to believe that much of his best disposition came to him from that friendship. Jonathan was absolutely without taint of self-seeking. That is a great thing to say of any man. When he saw that the heart of the nation was set upon David, he freely suggested that his friend take the throne and let him be his counsellor and companion. No more generous proposal was ever made.

It could hardly be otherwise than that in the days that came after the untimely death of his good friend, David sat often to think of the youth whose life had been knit so fast with his own. For Jonathan, the most accomplished bowman in Israel, whose shooting of arrows was the wonder of the people, he had a deep and a lasting affection. No rivalries had ever come between them. The saddest spot on earth to David was the scarred top of Gilboa, where his friend fell amid the heaps of the slain. In his lament over the dead he cries:

"Ye mountains of Gilboa, let there be no rain nor dew upon you,
Neither fields of offerings."

"Tell me a man's friends, and I will tell you what sort of a man he is," was the wise comment of a student of human nature. In David alone we should have had a man far less admirable and lovable than the Old Testament shows us. In David as he is, we have the native courage and persistence of the man, softened and refined by the nobler graces of Jonathan. What their lives might have been if Jonathan had survived we cannot tell. But may we not believe that the young prince did actually live on in the influence which he had come to exert upon his friend, and thus he played his true part in the history of his land in spite of his untimely death. Many a man lives thus "in souls made better by his presence."

There is no nobler elegy in literature than David's lament for Jonathan. Whatever else we have from the "sweet singer of Israel," these words would make him worthy of that title:

"How are the mighty fallen in the midst of the battle!
O Jonathan, slain upon thy high places!
I am distressed for thee my brother Jonathan;
Most dear hast thou been unto me.
Thy love to me was wonderful, passing the love of women.
How are the mighty fallen, and the weapons of war perished."
—("Song of the Bow," 2 Sam. 1.)

Daily Readings:—Monday, David's friend, 1 Sam. 20:32-42; Tuesday, Covenant of friendship, 1 Sam. 20:1-17; Wednesday, Token of friendship, 1 Sam. 20:18-25; Thursday, The last meeting, 1 Sam. 23:7-18; Friday, Concerning friendship, Prov. 27:6-19; Saturday, Friendship of disciples, Acts 4:24-37; Sunday, Friendship of Jesus, John 15:11-17.

*International Sunday school lesson for August 23, 1908: "Friendship of David and Jonathan," 1 Sam. 20:30-42. Golden text, "A friend loveth at all times, and a brother is born for adversity," Prov. 17:17. Memory verse, 42.

Teacher Training Class.

Lesson XI.—The Devotional and Elegiac Writings of the Old Testament.

The third class of Old Testament writings comprises the devotional and elegiac books. These may be grouped together, for both are poetical and both are in a measure filled with the spirit of prayer. They are two in number: Psalms and Lamentations.

The Book of Psalms is the collection of the prayers and praises of the people of Israel gathered first in the days of the second temple, about 500 B. C. It is composed of hymns which probably came from the different periods of the national life, from the days of David till the last edition was formed in the times of the Maccabaean uprising (175 B. C.). Many of the psalms were ascribed to David by the Jewish editors of the book, who supplied the headings to the individual psalms. From this fact arose the custom of referring to the entire book as "Psalms of David." The psalms are divided into five books (perhaps to correspond with the five books of the Law). These five books are separated in the Revised Editions and each closes with a doxology. The titles of the Psalms are not to be regarded as the authentic statements of the authorship or circumstances of the individual psalms, but as the accepted views of the Jewish scholars who edited them. In addition to conjectures regarding the composers of the psalms and the incidents which suggested them, the the nature of the psalms, the fact (in many instnances) that it was taken from the collection of "the chief musician" or choir leader, and that it was to be sung to a particular melody or instrument. Many of the psalms are divided by the word "selah" into strophes or stanzas. The psalms were the hymns used by the Jewish people in the worship of the second and third temples, by the Christian church in its earliest years, and by most of the Christian communions since that time. Some of the greatest hymns of the church are either paraphrases of, or are based upon, the psalms.

The Book of Lamentations is a collection of threnodies or dirges over the downfall of Jerusalem in the year 586 B. C., when the king of Babylon carried many of the people into captivity and destroyed the city. In five poems the book describes the awful fate of the city and its people. These elegies are among the most plaintive and pathetic in literature. It was the ancient tradition that the poems were composed by Jeremiah, the "weeping prophet" of Jerusalem. But this is not indicated by the book itself.

The Prayer-Meeting.

Silas Jones.

High Thinking and What It Will Do. Topic. Aug. 26. Phil. 4:4-9.

The philosopher Des Cartes undertook to doubt everything that could be called in question and he came to the conclusion that thinking was the ultimate fact which he could not doubt. He found himself, in the last analysis, a thinking being. Whatever fault may be charged against his method and its results, we may thank him for the emphasis he put upon thinking. Naturally, if we are to follow a philosopher, we must attempt to think consistently and to make our thought as complete as we can. And this brings us to the exhortation of Paul that we should think upon the best. The apostle is not giving lessons in the logic of the schools but in that of life. The questions with which he would have us deal, pertain to godly living. He writes for those who are face to face with strong temptations. The problems confronting them demand an immediate practical solution.

The Presence of the Best.

Every one knows how difficult it is to command good thoughts. We can understand the good woman who, on hearing it said of another that she found good in a certain tabooed system of religion, said, "But why doesn't she look for the bad?" That is just it. We are suspicious of what is strange, like our savage ancestors. We prefer to believe that it is bad and we are greatly distressed if our judgment is shown to be wrong. But even when familiarity has enabled us to separate the good from the bad, we often seem to be under the power of the bad in spite of ourselves. But the fault is with our method. We cannot play the tyrant with ideas. They have their rights which they dare to maintain. They come to us in their own way. We must put ourselves in the presence of the best and try to think the best. If we are jealous and suspicious, it is something to know our sin but the cure does not necessarily follow knowledge. A study of the life of Jonathan or of General Charles Gordon will do more for the soul than all the self-chiding that we can summon to our aid. If we think daily of Christ as the friend of man, good thoughts will come to us in abundance.

Rejoice.

Paul had a right to bid the Philippians rejoice because he had given them reasons for joy. The only exhortation that has any sort of justification is that which urges a man to live according to his deepest convictions. Your resolution is stronger when you learn that your neighbor is your helper. The exhortation that is entitled to respect is the announcement to the struggling man that another is engaged in the same struggle and will help him. Great thoughts give joy. Christianity adds to the joy of living because it offers to men great thoughts of duty and destiny.

Moderation.

Paul assumes that Christian people are moderate. "Sweet reasonableness" is a Christian virtue. Zeal that burns up that which is evil is becoming in a disciple of Jesus but not the fanaticism that drinks the blood of unbelievers. Christ is the Saviour of all. His people must therefore be reasonable in their treatment of others. They dishonor the Master when they attempt to ride rough-shod over the opinions of men who may have shown a disposition to think for themselves on questions of religion. The sword has been drawn against men because of their unbelief but never to the honor of Christ. The cure for the fanaticism of professed Christians is more Christianity. The mind that is filled with the great ideas of Christianity will be moderate in its dealings with the peculiarities of other minds.

The Peace of God.

We are commanded to be free from anxiety of the baser sort. Precious time and energy are squandered in anxious thought. While one sits in gloom, another does a glorious deed. Men tell us that activity will destroy doubt. Yes, if it means anything. But running in a circle is lacking in edifying power for the man of sense. He is willing to expend energy if he gets something in return. If there is that which is true, venerable, just, pure, lovely, and of abiding worth, we can find peace in the pursuit of it, and it will be the peace of God.

The oldest Alpinist living is M. C. Russi, a schoolmaster of Andermatt, who has just celebrated his one hundred and first birthday. Last summer he, accompanied by several Alpinists, made his last climb, ascending the Gutsch Mountain, nearly 7,000 feet, without asssistance.

Christian Endeavor.

VACATION RELIGION.

Vacation Religion—if you would have any, be sure to carry it with you. Don't take your camera and fishing-rod and bathing-suit and Balzac, and forget your Bible. You are off for a rest and recuperation, but don't rest body and mind at the expense of the soul.

And be sure it is rest you are getting. Revel in the sunshine and the freshening breezes and the glories of nature; but don't be carried away by the hysterical excesses and excitements which are inseparable from the average pleasure resort. Don't let others rob you of the opportunity which the hills and woods afford for quiet-hour meditation.

Quiet-Hour meditation.

And, lastly, don't forget the multitude, the thoughtless, selfish, Sabbath-breaking multitude. Their presence near you will give you many an opportunity to let "let your light shine," and exercise your practical Christian Endeavor.

REV. W. H. BARRACLOUGH.

Some Bible Hints.

Read Mark 6:30: The apostles had been engaged in work for Christ that must have taxed their strength and their sympathies, much as it doubtless delighted them. The best preparation for enjoying a vacation rest is to have done with one's might work that is worth while.

Read Mark 6:31: Christ did not spare himself, but he knew the weakness of his followers' flesh, and it was at his call, only that they sought quiet and rest. He was mindful of their need, even although there was still no lack of opportunity for service, all the more because they were so crowded.

Read Mark 6:32: When the work must be given up for a time, the best place is where one may be out of the crowd, but with Christ. A vacation for a Christian is not a time to get into the world and away from Christ: he is not seeking a vacation from religion.

Read Mark 6:34: Even the wildest country may have its call to service; its very lack of opportunities may be the strongest claim for sympathy with those in need of help and inspiration. In responding to the call even the wearied worker for the Master will sometimes find new blessings and strength for his own need.—C. E. World.

Other References:—Ps. 23:1-3; 37:7; 51:12, 13; 84:5-7; Eccl. 11:9; Isa. 28:12; 57:15; Zech. 8:4, 5; Eph. 3:16; Heb. 4:9.

For Daily Reading.

Monday, August 17—Appreciation and contentment, Ps. 16:5-9; Tuesday, August 18—Eating and drinking, Eccl. 2:22-25; Wednesday, August 19—Light-heartedness, Eccl. 3:11-14; Thursday, August 20—Studying nature, Ps. 65:5-13; Friday, August 21—Choosing the best, Phil. 4:8, 9; Saturday, August 22—Summer sojourners, 1 Pet. 2:9-12; Sunday, August 23—Topic, Vacation religion, Mark 6:30-44.

Has Christian Endeavor a Future?

Not infrequently this question is heard from people who are making little of a very valuable instrument for the advancement of the kingdom of God. The best answers are the reports of what individuals and groups are doing in the name of Christian Endeavor. Here is a short list reported at one meeting:

"Two of our members walk up and down the street before the evening service, and invite people into God's house."

"Our society has been the means of binding to the church a large proportion of the converts of a revival held two years ago."

"Our Endeavor has been the means of re-starting the weekly church prayer-meeting."

"Our young lady members take it in turn to bring and take home the women of the blind institute, which is greatly appreciated by them."

"Our members stand in the chapel porch to welcome any stranger present."

"Three members have formed a Mission Band."

"Helped some of our active members to become members of the church."

"Started several districts for free distribution of sermons, with invitations to attend our church services."

"We held special meetings during the year, and as a result we rejoice in thirty-five souls won for Christ and the church."

Union of Baptists and Disciples—Two Suggestions.

The time is ripe for the uniting of these two denominations in the North but it is not true of conditions in the South when we take the South as a whole. But, wherever, and whenever it is done we must make haste slowly and see that it is done upon a basis and in a way which will not sacrifice the essentials, nor be a loss to either of the denominations, as is the case in some instances. Each individual church can best serve Christ in its wider service through the denomination, and anything that cripples its service in any way is to be deplored. That this may not be done I venture to offer the following:

Let there be no unions accomplished until a committee from each of the general conventions of the two denominations can be appointed and each work out a basis for union and then jointly work out a basis; report back to and be passed upon by the conventions appointing the committees, and then be recommended to the various churches composing the conventions. This will give denominational uniformity and materially help out in every way. If this does not meet with approval (various sections of the country may not be ripe for it) let the same procedure be taken by the state conventions of the two denominations. However, I prefer the former method and believe it would be much more satisfactory and accomplish more. At the same time these committees are appointed let another committee be appointed from each convention jointly to work out a basis for the consolidation of the publishing houses, educational institutions and missionary agencies of the two denominations. No doubt it will take quite a great deal longer to accomplish the latter than the former. In fact the former would have to precede the latter. Since it takes time to do this that is the very reason why we should make a start,—why we should take first steps. As fast as we come to each other's viewpoint on doctrine let us unite in organization.

JOHN HARVEY GUNN.

Wagoner. Okla. In the Baptist Standard.

An American Hero.

"One morning in January, when the ice in the Hudson River ran unusually heavy," says F. Hopkinson Smith, in Everybody's, "a Hoboken ferry-boat slowly crunched her way through the floating floes, until the thickness of the pack choked her paddles in mid-river. It was an early morning trip, and the decks were crowded with laboring men and the driveways choked with teams; the women and children standing inside the cabins were a solid mass up to the swinging doors. While she was gathering strength for a further effort, an ocean tug sheered to avoid her, veered a point, and crashed into her side, cutting her below the waterline in a great V-shaped gash. A moment more and the disabled boat careened from the shock and fell over on her beam, helpless. Into the V-shaped gash the water poured a torrent. It seemed but a question of minutes before she would lunge headlong below the ice.

"Within 200 yards of both boats, and free of the heaviest ice, steamed the wrecking-tug "Reliance" of the Off-shore Wrecking Company, and on her deck forward stood Capt. Thomas Scott. When the ocean tug reversed her engines after the collision and backed clear of the shattered wheel-house of the ferry-boat, he sprang forward, stooped down, ran his eye along the water-line, noted in a flash every shattered plank, climbed into the pilot-house of his own boat, and before the astonished pilot could catch his breath, pushed the nose of the "Reliance" along the rail of the ferry-boat and dropped upon the latter's deck like a cat.

"With a threat to throw overboard any man who stirred, he dropped into the engine-room, met the engineer half-way up the ladder, compelled him to return, dragged the mattresses from the crew's bunks, stripped off blankets, snatched up clothes, overalls, cotton waste and rags of carpet, cramming them into the great rent left by the tug's cutwater.

"It was useless. Little by little the water gained, bursting out first below, then on one side, only to be caulked out again, and only to rush in once more.

"Captain Scott stood a moment as if undecided, ran his eye searchingly over the engine-room, saw that for his needs it was empty, then deliberately tore down the top wall of caulking he had so carefully built up, and, before the engineer could protest, forced his own body into the gap, with his arm outside, level with the drifting ice.

"An hour later, the disabled ferry-boat, with every soul on board, was towed into the Hoboken slip.

"When they lifted the captain from the wreck, he was unconscious and barely alive. The water had frozen his blood, and the floating ice had torn the flesh from his protruding arm from shoulder to wrist. When the color began to creep back to his cheeks, he opened his eyes and said to the doctor who was winding the bandages:

"'Wuz any of them babies hurt?'

"A month passed before he regained his strength, and another week before the arm had healed so that he could get his coat on. Then he went back to the 'Reliance.'"

Concert Pitch.

If all the members of the orchestra were to assemble and at once to begin each to play his part, the result would be an earsplitting discord. Where is the trouble? In the lack of one thing, the "concert pitch." The first necessity is, that each instrument must be attuned to the concert pitch. With it, there is harmony; without it, discord. When a church or committee, or a Christian assembly come together, and each begins to give utterance to his own preference, and seeks to have his own way, there is discord and confusion. We have been in such gatherings, both large and small, and mentally have said: "They lack the concert pitch." In all Christian activity, service and conversation, the concert pitch is the will of God. Every Christian who would be used of the Spirit in the service of God, or who would live in any way well-pleasing to the Father, must bow much in prayer, seeking the mind of the Lord. Only thus can the soul be kept at the concert pitch of doing the will of God. Whenever we meet together for the worship of our Lord, let our first aim be to get the concert pitch.—Selected.

Nightfall.

The dear, long, quiet summer day
Draws to its close.
To the deep woods I steal away
To hear what the sweet thrush will say
In her repose.

Beside the brook the meadow rue
Stands tall and white.
The water softly slips along,
A murmur to the thrush's song,
To greet the night.

Over and over, like a bell,
Her song rings clear;
The trees stand still in joy and prayer,
Only the angels stir the air,
High heaven bends near.

I bow my head and lift my heart
In Thy great peace.
Thy Angelus, my God, I heed.
By the still waters wilt Thou lead
Till days shall cease.

—Alice Freeman Palmer.

Be Strong.

Be strong to hope, O heart!
Though day is bright,
The stars can only shine
In the dark night.
Be strong, O heart of mine
Look towards the light!

Be strong to bear, O heart!
Nothing is vain.
Strive not, for life is care,
And God sends pain,
Heaven is above, and there
Rest will remain!

Be strong to love, O heart!
Love knows not wrong.
Didst thou love, creatures even,
Life were not long.
Didst thou love God in heaven
Thou wouldst be strong.

—Adelaide Proctor.

No man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

An appreciation of Lorado Taft, "the most prominent of our Western sculptors," by Henry B. Fuller, with reproductions of his group, "The Blind," and details therefrom, is a feature of the Midsummer Holiday Number of The Century.

"If, instead of a gem or even a flower, we could cast the gift of a rich thought into the heart of a friend, that would be giving as the angels give."

With The Workers

H. H. Ambrose is the new man on the field in Florence, Kans.

J. F. Powers, formerly pastor in Ottawa, Kans., has been called to Walnut.

Miss Lucile May Park is the new state organizer for the C. W. B. M. in Montana.

R. E. Grabel, pastor in Carthage, Texas, has the help of J. B. Holmes of Beaumont in a promising meeting.

James N. Cruther is preaching for the Independence Blvd. Church in the absence of the pastor, George H. Combs.

R. R. Hamlin has been engaged for a meeting in Quanah, Texas, to begin next Sunday. J. B. Faulkner is the pastor.

Willis A. Parker, pastor in Emporia, Kans., has been attending the lectures of the Harvard University summer school.

Prof. Theodore Fitz, formerly a singing evangelist of Texas, has been elected director of music at the Colorado State Normal School at Greeley.

S. W. Brown has been called from a Kansas pastorate to become assistant to C. S. Medbury at the University Church, Des Moines, Iowa.

Evangelist John R. Golden will hold a meeting in Flanagan, Ill., in September. Charles E. McVay of Benkelman, Neb., will lead the singing.

Prof. Walter Stairs, recently of Drake University, has been elected professor of English and Greek New Testament in Berkeley Bible Seminary, Berkeley, Cal.

J. W. Moody goes to Keosauqua, Iowa, from Louisville, Ky. The congregation is much encouraged because of the outlook for a prosperous work under the new minister.

DeForest Austin, formerly editor and publisher of the Nebraska state paper, and a successful evangelist, passed away July 23 in California, where he had gone for his health.

David H. Shields of Salina, Kans., was the preacher last Sunday at the Central Church, Peoria, Ill. H. F. Burns, the retiring pastor, preached his farewell sermon Aug. 2, and left to spend a short vacation in his former home at Belton, Mo.

The North Park Church of Indianapolis, Ind., of which Austin Hunter is minister, will build the foundation for the new church house this fall. The structure will be completed early next summer. The church will build a modern house.

W. T. Hilton, pastor in Greenville, Texas, and his wife as personal worker, have just ended a meeting for the church in Terrell, Tex. There were more than fifty additions to the congregation. G. Lyle Smith is the popular pastor. The music was in charge of Willard Ogle.

Frank Mallory, pastor of the Third church, Topeka, Kans., has reconsidered a recent resignation and will remain with the church. Mr. Mallory has been minister of this church for fifteen years. During much of this time he has been a member of the Topeka Board of Education.

The First Church, El Paso, Texas, is up to date in its plan for a kindergarten hour during the morning church service. Mothers with young children may enjoy the church service while their children are in charge of the primary teachers. H. B. Robison is the pastor of this church.

Our congregation in Armourdale, Kans., has been driven from its church house by another flood. The members have suffered much financial loss. Bert E. Stover, the minister, shows himself of good metal in securing clerical work for the week days in order that he may remain with the church for Sunday services.

C. R. Wolford has accepted a call to the church at Blandinsville, Ill. While pursuing his studies in the University of Chicago, Mr. Wolford was pastor of the church at Indiana Harbor, Ind., for seven months, adding eleven new members to the church in that time. He and his wife are now enjoying a visit with their parents in Plymouth, Ohio.

FRANK NAOTARO OTSUKA.

The Englewood Church of Chicago was recently visited by Mr. Otsuka, who has been a member of that congregation for a number of years. His visit was in the nature of a farewell for he will soon go to Japan to support himself in missionary work. The esteem of the church and interest in his work were manifest when a fund of almost $70 was given him. Mr. Otsuka is a graduate of Bethany College and has a Bachelor of Divinity degree from the University of Chicago. He goes to his native land well trained for his labors, in which he will be supported by gifts from friends in America and by his own labors.

Evangelist H. Gordon Bennett writes us of the evangelistic conference at Bethany Park, Ind., that the first Sunday was a great day in the matter of attendance, seven thousand persons being on the ground and four thousand attending services. He adds that if there was any purpose in the gathering for an opposition movement to our missionary organizations it was still-born, for the spirit of the gathering was one of humility and unity.

At the Interdenominational Conference of Women's Missionary Societies just closed at Northfield, Mass., the Christian Woman's Board of Missions was represented on the program by Prof. H. J. Derthick of Hazel Green, Ky. His description of the successful work being carried on for the mountain people won much praise. Mrs. E. T. Rummell of New York was the only delegate representing our women. She says that the display of C. W. B. M. literature was among the best at the conference.

A CHRISTIAN ENDEAVOR REVIVAL.

At the second meeting of our four weeks' Christian Endeavor Revival at First Christian Church, eleven were added to the membership of the society. The invitation having been given by the president of the C. E. ten were added to the church. Not a preacher in the house. We have been without a pastor for four months. This is a remarkable church. We believe we have the most fruitful field in the brotherhood. THOMAS C. CLARK.

ALMOST A SHADOW.

Gained 20 lbs. on Grape-Nuts.

There's a wonderful difference between a food which merely tastes good and one which builds up strength and good healthy flesh.

It makes no difference how much we eat unless we can digest it. It is not really food to the system until it is absorbed. A York state woman says:

"I had been a sufferer for ten years with stomach and liver trouble, and had got so bad that the least bit of food such as I then knew, would give me untold misery for hours after eating.

"I lost flesh until I was almost a shadow of my original self, and my friends were quite alarmed about me.

"First I dropped coffee and used Postum, then began to use Grape-Nuts although I had little faith it would do me any good.

"But I continued to use the food and have gained twenty pounds in weight and feel like another person in every way. I feel as if life had truly begun anew for me.

"I can eat anything I like now in moderation, suffer no ill effects, be on my feet from morning until night. Whereas a year ago they had to send me away from home for rest while others cleaned house for me, this spring I have been able to do it myself all alone.

"My breakfast is simply Grape-Nuts with cream and a cup of Postum, with sometimes an egg and a piece of toast, but generally only Grape-Nuts and Postum. And I can work until noon and not feel as tired as one hour's work would have made me a year ago." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CHURCH EXTENSION NOTES.

Remember the annual offering for Church Extension begins Sunday, September 6.

It pays to make the money, which God has trusted us to use, do perpetual service in our Church Extension Fund.

Our Church Extension Board has helped to build over seventy church homes since last October. The board expects to make its best report at New Orleans.

Last year 1,416 churches, as churches, sent offerings to the Church Extension Board. There ought to be a great increase this year.

Last week an annuity of $500 was received by the Church Extension Board from a friend in Pennsylvania. Many such gifts should come to this board because they build churches at once. For information, write to G. W. Muckley, Corresponding Secretary, 500 Water Works Bldg., Kansas City, Mo.

HUMAN LUXURIES AND DIVINE NECESSITIES.

The question of Christian giving is not between missions and charity nor between home and foreign missions. It is between selfishness and God. The failure of five out of six of our churches to have fellowship in the annual church extension offering is not due, as their officers sometimes fancy, and their preacher generally pleads, to the great sacrifices they are makiing for Christian service in other directions, but to the complete absorption of their incomes in personal and selfish interests. The standard of living is not an absolute measure like the yard stick, but is usually the style maintained by our wealthier neighbors. The vagabond of the desert or the slum longs for four walls and a roof. The man who has a one room shack is striving to secure a two room shanty. The citizen who dwells in a five room cottage aspires to an eight room house, and the one who has twelve rooms looks upon thirty as absolutely necessary to the comfort of his family and occasional guests.

But before any question of more or less house, furniture, clothing or amusements, the divine necessity of immortal souls is salvation through Christ. The first duty laid upon the one who is saved is to bear a part in saving others. A primal law of the new life in Christ Jesus is sympathy for our brethren.

The work of church extension is the organized and practical sympathy of our entire great brotherhood for the brethren that are without church homes. Through it those who are scattered in strange places are furnished the means of grace. Under its beneficent service the Bread of Life is given to the lost. The centennial aim of a million dollars is not for the purpose of boasting of a big fund, but is the measure of the actual necessities of the work. Let human luxuries wait on divine necessities and every church will be able to make an offering and the fund will be brought up to the centennial standard when we reach Pittsburgh in 1909.

W. R. Warren, Centennial Secretary.

KENTUCKY AND CHURCH EXTENSION.

A casual glance at the report of the Kentucky exhibit in the last annual report of Church Extension is by no means gratifying. The more carefully you examine the report the less satisfaction you feel. From all sources the board received last year from our state only $2,703.32. They loaned $2,000.00 to one church and without the loan we might have lost a valuable piece of property.

Only fifty-five churches gave any thing to this work of such great importance to our whole brotherhood. We have given in every way $60,838.05 since the work of church extension was started. Of this I know that $20,000.00 was given on the annuity plan by one man and his wife and the board is paying annuity interest on that now. I have not the figures in the case, but it is probable that not more than $30,000.00 have been given by the churches in the past eighteen years. Twenty-four loans have been made to Kentucky fields—aggregating $15,665, and only about one-half of that has been paid back.

Brethren, we have nothing to be proud of in this record. Let us in September start out on a new career. We could multiply the number of contributing churches by four and then not be puffed up with pride. We have needy churches now that ought to build and cannot do so without help from the Board of Church Extension.

Brethren of Kentucky, let us bestir in a way worthy of our state and of this great cause. Let us make such an advance in our offerings in September as will at least not be discreditable.

H. W. Elliott, Secretary.

Sulphur, Ky., August 4, 1908.

A MISTAKE CORRECTED.

It was announced some weeks ago in the papers that $15,000 had been pledged by our people of Oregon for a steamer for the Congo. This was an error. Dr. Dye's telegram, through some error in transmission, read as above, when it should have read $2,300. This splendid sum was pledged at the Oregon state convention. It has since been increased to over $3,000. An active committee has been appointed and steps taken to push the matter with enthusiasm until the $15,000 is reached. A steamer for our great work on the Congo is one of our most needy enterprises.

Encouraging gain in Receipts of the Foreign Society.

We are pleased to report that the month of July shows a good increase all along the line over the same month last year. The total gain for the month has been a little over $9,700. The tide has turned. Every effort needs to be put forward now to bring up the receipts all along the line. We must depend mainly on the churches and Sunday-schools. It looks as though the receipts from these two sources could be brought up to what they were last year in spite of the hard times. Let every church and Sunday-school which has not sent an offering this year do so at once.

New Missionaries for the Field.

It is the purpose of the Foreign Society to send out thirteen new missionaries to the various fields in September. The effort was made to send fifty new workers this year. Altogether, thirty have been appointed. Eight have already been sent, nine will be held over until next year, and the remaining thirteen will sail if the funds are available to send them. The whole fifty could probably have been found and sent if the financial depression had not come. The names of those who expect to sail in September are as follows: J. C. Archer and wife, of Newton Falls, Ohio, graduates of Hiram College, who will go to Jubbulpore, India; Dr. Z. S. Loftus, Vanderbilt University, Nashville, Tenn., who goes to Thibet; Miss Mamie Longan, of Drake, who goes to the Philippines; Miss Sylvia Siegfried, Hiram College, who goes to Cuba; H. A. Eicher, Hiram, Ohio, India; Miss May Hiatt, Eureka College, Japan; C. F. McCall and wife, University of Missouri and California respectively, who go to Japan; Miss Eva Raw, Hiram, to China; W. B. Alexander, Hiram College, to India; Miss Nellie Grant, India; and Chas. P. Hedges, of Bethany College, to Bolenge, Africa. These are a strong, well-trained group of young people. They will represent the Christian Church with credit in our distant fields.

F. M. Rains, S. J. Corey, Secretaries.

The church at Galesburg, Ill., recently purchased a choice lot for a new church building in the heart of the city, paying $7,200 for the property. There is a large house on the lot, which the minister, J. A. Barnett, will occupy till building operations are begun. He will take a month's vacation beginning August 10. He will lead his church in an evangelistic campaign this fall with the assistance of an evangelistic singer.

EXHAUSTION

Made Worse By Coffee Drinking.

There's a delusion about coffee which many persons, not necessarily chemists only, are fast finding out.

That exhaustion from long hours of hard mental or physical work is increased by the reaction of coffee, rather than relieved, is a well known fact. A prominent music professor found the true state of the coffee evil, and also the remedy. His wife tells his experience:

"For over thirty years my husband taught music 6 days a week and 12 to 14 hours a day. None too robust, such constant work made a drain on his strength so that he was often quite exhausted by Saturday night.

"He formed the habit of drinking strong coffee regularly with his meals. Occasionally when he did not have his coffee he would suffer from headache, nervousness and weakness. This alarmed him and me also, for we feared he was becoming a slave to coffee.

"About that time we heard of Postum and decided to try it. At first we did not like it, but soon learned it should be boiled 15 minutes after boiling commences, and then when served hot with cream and a little sugar, it was a drink fit for kings.

"My husband found he was gaining in weight while using Postum. He was rid of constipation, his headache disappeared, and his nerves became strong.

"Now at 61 he is still able to work at teaching, selling instruments or superintending the farm, and can out-work many younger men.

"He has never gone back to coffee and says he never will. Recommending Postum to others is one of his hobbies. We are happy to say all our children drink Postum and are fond of it."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville" in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

NEW MEXICO CONVENTION.

The New Mexico Christian Missionary Society will hold its second annual convention at Roswell. N. M., Aug. 30 to Sept. 2. The Disciples in New Mexico and western Texas are cordially invited.

FREDERICK F. GRIM, Cor. Secretary.
East Las Vegas, N. M.

ILLINOIS STATE CONVENTION, CHICAGO AUG. 31—SEPT. 4.

Convention Programme

Christian Woman's Board of Missions.

Monday evening, Aug. 31—7:30, Devotions and song service, Mrs. O. F. Jordan, Evanston; 8, Address, Mrs. Anna R. Atwater, national vice president C. W. B. M.; memorial service for our promoted leader, Mrs. Helen E. Moses.

Tuesday morning, Sept. 1, Chairman, Miss Lura V. Thompson; 9, Devotions, Mrs. Elizabeth L. Crandall, Rushville; 9:15, Reading of state constitution; 9:45 Report of treasurer, Miss Clara L. Davidson, Eureka; 10, Report of corresponding secretary and recommendations of the board, Miss Lura V. Thompson, Carthage; 10:45, Business, report of superintendent of young people's department, Miss Clara B. Griffin, Carthage; 11:30, Address, "The Child in the Midst," Miss Lulu E. Miner, Bone Gap.

Tuesday afternoon—Chairman, Mrs. E. N. Holmes. 2, Devotions, Mrs. M. S. V. Woods, Danville; 2:30, Address, Miss Zonetta Vance, Deogur, India; 2:55, "Young Ladies' Mission Circles," Miss Anna L. Barbre, Taylorville; 3:20, Centennial, report of state secretary, Miss Lura V. Thompson; Address, W. R. Warren, Pittsburg, Pa.; 4:20, President's harvest home message, Miss Annie E. Davidson, Eureka.

Tuesday evening—Workers' conference, led by Miss Lura V. Thompson; 7:30, "My Own District—As I See It Now, and As I Want to See It One Year Hence," three minute talks by district secretaries: a circle of prayer for the work of the new year.

Illinois Christian Missionary Society.

Tuesday evening, Sept. 1—8, Men's banquet at the Auditorium Hotel, given under the auspices of the Christian Business Men's Association.

Wednesday morning, Sept. 2—10, Devotional and praise service, W. F. Rothenburger, Chicago; 10:30, Business hour, appointment of committees, reports, J. Fred Jones, field secretary; J. A. Harrison, treasurer; W. D. Dewcese, office secretary; J. P. Darst, treasurer permanent fund; H. H. Peters, C. E. superintendent; Clarence L. Depew, Bible school superintendent; 11:30, church extension address, G. W. Muckley, Kansas City, Mo.; 12:10, Song; 12:15, President's address, Herbert L. Willett, Chicago.

Luncheon.

Wednesday afternoon—2, Devotional, W. F. Rothenburger; Home Missions, H. A. Denton, Cincinnati, Ohio; 2:30, "The City Church and Its Problems," W. F. Shaw, Chicago; 3, "The Country Church and Its Possibilities," S. S. Lappin, Stanford; 3:30, discussion.

Dinner.

Wednesday evening—7:45, Devotional, W. F. Rothenburger; 8, Address, "Evangelism," Wm. Thompson, Ridge Farm; 8:30, Address, "Facing the Facts," J. I. Gunn, Arcola.

Thursday morning, Sept. 3—10, Devotional, W. S. Lockhart, Chicago; 10:30, Convention business, reports of committees and other business; 11:30, "The Centennial," W. R. Warren, Pittsburgh, Pa.; 12:10, Music; 12:15, Address, "The Glorious Gospel," W. W. Sniff, Paris.

Luncheon.

Educational Association and College.

Thursday afternoon—2, Devotional, W. S. Lockhart; appointment of committees; President's message, Mrs. N. B. Crawford, Eureka; Report of field secretary, Miss Mary E. Monahan, Saunemin; treasurer's report, Miss Clara L. Davidson, Eureka; Report of endowment secretary, H. H. Peters, Eureka; Address, President Robert E. Hieronymus, Eureka; 3:30, "The Minister's Relation to State Missions," J. Will Walters, Niantic.

Dinner.

Thursday evening, Bible school session—7:45, Devotional, O. F. Jordan, Evanston; 8, "A Message of Service," Wm. B. Clemmer, Rock Island; 8:30, "Every School in Line," W. C. Pearce, Chicago.

Friday morning, Sept. 4—10, Devotional exercises, O. F. Jordan; 10:30, "Sentenced to Death and Why," F. W. Emerson, Freeport; 11:15, "Our Plea from an Educational Standpoint," W. T. Moore, Columbia, Mo.

The convention music will be under the direction of W. E. M. Hackleman.

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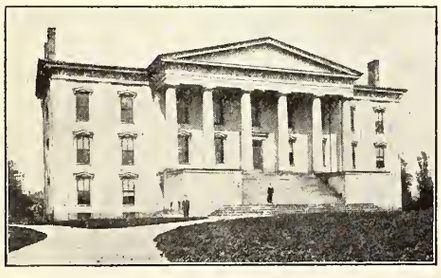

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MIDSUMMER KENTUCKY WORK.

Many of our preachers and active workers are away from home. By the seashore, at lake sides, along rivers, in the mountains, in the country, here, there and everywhere—some even across the ocean—our leaders are resting and pleasure seeking. This puts the work at much disadvantage. Recently in a city church very many of our best workers were conspicuous by their absence.

Our work of Kentucky Missions goes bravely on in spite of short receipts. The Secretary was busy all the month of July at home and abroad seeking to keep the work before the people. The total amount is $406.52, and of this amount $167.51 went to a special field that gave it for county work—only the remaining $239.01 being available for the payment of salaries to our corps of men. Only about one-third needed to meet the month's expenses.

W. J. Evans says that Lebanon Junction is showing some improvement.

Bardstown had J. B. Briney two Sundays and work about as usual.

South Louisville will lose Edw. B. Richey the first of September. About $800 raised recently on the debts.

Arlington Heights Mission, Lexington, has had twenty-six additions during the year. Prof. H. L. Calhoun preaches for them Sunday nights and a student supply is had for morning service.

Bromley is reported by Louis A. Kohler as showing some improvement.

Forty-five added is a part of the results of the work of D. G. Combs. He has helped in building a house of worship at Omer. It will be paid for at completion. He is now unable to preach—has to rest.

Ten added in Breathitt county by J. B. Flinchum. House to be dedicated soon that he has helped to build.

Z. Ball has added thirty-four during the month of July and Jas. Lunsford has been with him some. He had twenty-four additions.

C. M. Summers finds it necessary on account of the financial conditions to preach one Sunday elsewhere than Jackson. It is hoepd that Beattyville will use the date.

Nine added by W. L. Lacy and an active campaign ahead of him.

A. Sanders reports progress good. Ministerial association formed at Paintsville, of which he is president.

Seven added in the work of Robert Kirby in Cumberland county.

Twenty-five added by W. J. Cooke in meetings in Fleming and Garrard counties. A good month in finances for him.

Three confessions at Jellico as reported by R. G. Sherrer. Plans being made by church and preacher for future work.

Fifty added in work of J. W. Masters. Church at Harlan court house organized with forty-eight members. House to be dedicated second Sunday in September.

Fifteen added by H. L. Morgan in his southeastern Kentucky field.

A dozen added in work of J. P. Bicknell. This work in Wolfe, Morgan and Menifee counties.

Latonia does well in midsummer and Harlan C. Runyon goes right on through the heated term.

Lebanon improving house at cost of about $3,000.

Work going on as usual at Campbellsville.

H. H. Thompson pushing the work in Pike county, with hope of good results in summer and fall campaign.

Brethren of Kentucky, what kind of report shall we make at Hopkinsville as to our support of this great and inspiring work? If we are compelled to report as our books show now we will be ashamed before our brethren of Western Kentucky. We urge every church to lend a hand now.

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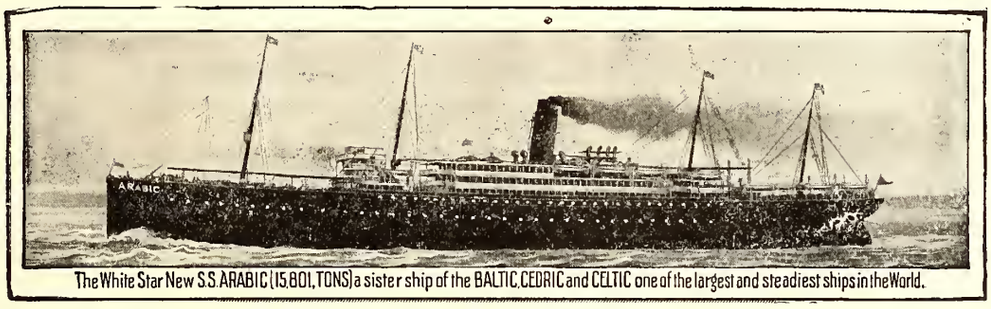
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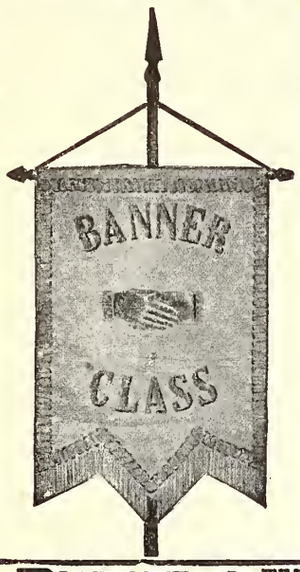

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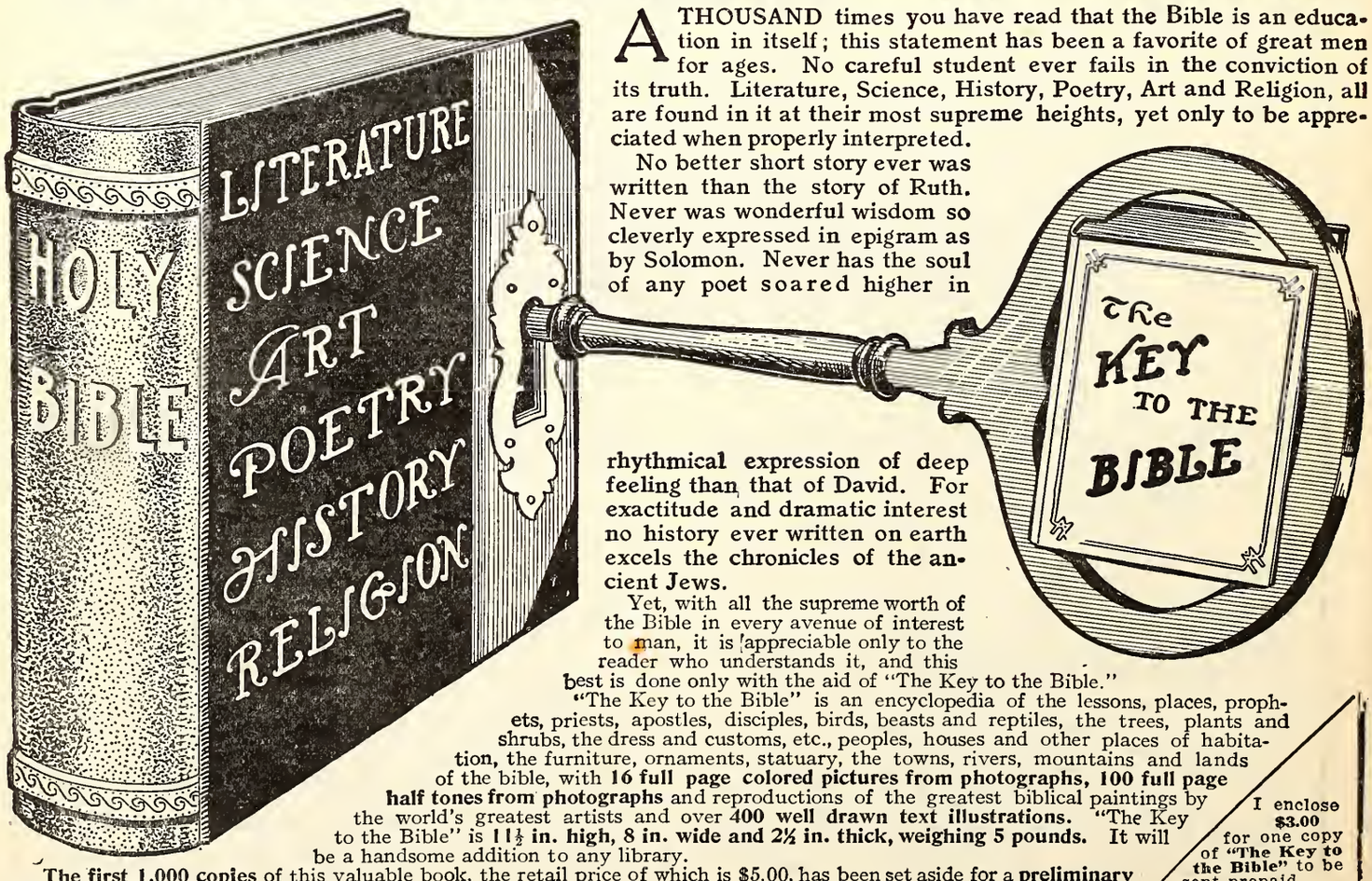

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Father, I scarcely dare to pray
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun.

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win.

So clear I see that I have hurt
The souls I might have helped to save;
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast;
Let me, repentant work for Thee!

—*Selected.*

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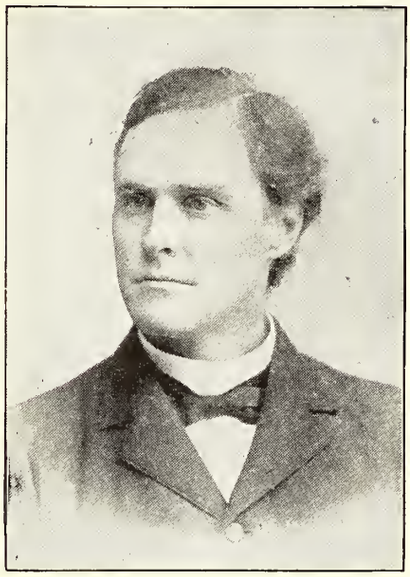

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EDITORIAL

The Church and the Building.

With the returning prosperity of the advanced summer and early autumn, with the practically assured fact that the country is again entering upon an era of great industrial opportunity, whichever way the elections may go, there comes a sense of responsibility to the soul of every consecrated Disciple. Our churches, which have grown to such power of numbers need to grow also in commensurate power of effectiveness in the communities where they are placed.

No houseless church can be effective in a high degree. The experience of all the religious communions emphasizes this fact. The building must give efficiency to the work of the evangelist and missionary. A homeless congregation is only half born. Its work will hald and lag till the plant is provided in which its energies may expand and become operative.

The founders of the Church Extension Fund worked wisely, and began their labors not a moment too soon. By the instrumentality of this fund hunderds of churches are now strong and effective in their communities which could not otherwise have survived, or if they had, would have been weak and inefficient for years. No form of missionary giving has ever appealed more to the business sense of men of affairs than the work of the Board of Church Extension.

It is often said that a child cannot eat his cake and keep it too. But Church Extension has proved the falsity of that statement. The moment the money of the givers comes to the Board, it is instantly sent out to answer some one of the many calls which have received favorable consideration. It thus begins its good work at once. Yet when it is spent in this way it still remains unspent, for it is returned again after completing its helpful service, and is instantly sent out again on a similar errand. It is thus proving the unsoundness of the proverb about the cake, and is likewise demonstrating the practicability of that much derided thing called "perpetual motion." Thus Church Extension is a scientific method of startling significance, and at the same time the most helpful of agencies to the churches.

The First Sunday in September is the Red Letter Day for this offering. The churches that have adequate buildings will wish to observe it out of a sense of common duty and privilege, and also as a thank offering for their good fortune in being so well equipped for service. The churches which have old buildings and hope to rebuild, will observe the offering because their condition will make them sensitive to the problem of the unprovided. And the churches which have no buildings will most of all want fellowship in a work from which they themselves will soon need assistance.

The State Convention.

If present signs do not fail, there will be a large attendance of Illinois Disciples at the State Convention which begins August 31 and ends September 3.

One of the interesting features which promises much for our churches in this city is the plan to have our pulpits here filled by the ministers of the out-of-Chicago churches on the Sunday before the convention. Many of the congregations here are united by strong ties to one or more of the preachers in the state. As soon as the plan was proposed it was taken up with eagerness. Invitations have been sent to a number of the preachers in Illinois to occupy the pulpits of the Chicago churches on August 30.

Of course, since the number of the churches here is not great, only a few of the several hundred men in the state could be asked, and these were usually chosen upon the request of the church. In only a few cases have the churches failed to signify some marked choice. Not all of them can be accommodated, since several of the preachers are held at home over Sunday by circumstances which they cannot control. But it now seems probable that the churches of Chicago will enjoy a fine opportunity to meet the brethren from over the state on that Sunday. If possible, we hope to publish next week the list of preachers for the different pulpits.

The program of the convention, as published in the Century last week, proves that the gathering will be a notable one in the material provided by the program committee of the state board. Some of the best men in the state are to be heard, and there should be no moment of dullness from beginning to end.

The sessions are to be held in the Auditorium of the Y. M. C. A., 153 La Salle St. This is central, and will afford the delegates and visitors coming from all parts of the city equal facility of arrival at the sessions.

A special feature of the day sessions will be the noon meetings. It has long been the custom of the Y. M. C. A. to hold special lecture sessions at noon, at which the men of the business district can be present. This plan will be featured in this convention; and it is hoped that many of our members whose work might detain them from the other day meetings will come in at the noon hours.

The men's banquet on Tuesday evening, to which invitations have been sent to several hundred preachers and business men, will be one of the most interesting and helpful features of the convention.

Delegates and visitors are requested to send their names to O. F. Jordan, Evanston, Ill., for assignment to homes. A hearty invitation is extended to all Illinois Disciples.

The Best For God.

The heart has a great place, a leading place in the Christian structure. The strength or weakness of any man comes from within, from his heart. The great Alexander conquered all the known world and still because his heart was wrong, he died as the result of his own lusts. Daniel, on the other hand, stood alone, but because his heart was pure and true he came to a place of chief among the people. The church today needs more of the hearts of its people in it. If the heart of the Christian has been touched by the word of God to the proper depth the stream of love and zeal for the Lord's work will gush forth just as the copious stream of water gushes from the artesian well which has pierced the earth's fountains to the right depth. Such a well needs no pump; and the Christian heart that has been touched to the right depth needs no artificial stimulus to cause its love to flow.

Another thing which the people ought to bring into the work of the Lord in this day of startling things is originality. We follow too much in the ruts which others have worn. The Israelites brought to the temple the best they had, their finest jewels, most precious metals, costliest cloths. We should give to the work of the church as deep thought and as potent effort as he gives to the conduct of his business or profession. Every machine should be run to its full capacity. Every one of the human machines should turn out all the good of which it is capable. It should not be run beyond its capacity, however, for it is God's machine and it must be cared for properly. If the best is given the church today as the best was given by the Israelites to the temple, the kingdom of God will triumph.—E. R. Curry.

Mistakes Not Failures.

Remember this: If that bit of work which you have undertaken is for the lov of God—and it must be that—and for the glory of God, then it cannot fail. There is no such thing as failure in real Christian work. We may make mistakes, but it cannot fail, for it is God's work; and if it is done for God, when we have done our best he will take it and make use of it, perhaps so that we can see it; if not, we shall see it in the light of the world to come. He will take us as we are and our work as it is, and in the time to come perhaps make use of our very mistakes and build upon the work which we began in humble faith and quiet hope—the very work we wanted to do, but were too clumsy. There never has been yet a work for him that failed.—Bishop of Thetford.

Christian Union

Errett Gates.

FAILURE OF UNION AT ROCKFORD.

It is now well known that negotiations for the union of the First Baptist and the Central Christian churches of Rockford, Ill., have ended in failure. The statement of W. D. Ward, minister of the Christian Church, appeared recently in this paper. In confirmation of his statement, and because of the significant utterances which it contains, the statement of the pastor of the First Baptist Church is given space in this issue. It is taken from the Baptist Standard of August 1:

Statement of Baptist Pastor.

"In view of the widespread interest in the effort to secure union of Baptists and Disciples in Rockford, and the assurance expressed in The Standard so recently as July 18 that this union was to be happily consummated, the announcement that it has been abandoned may well be accompanied by some statement as to the cause.

"Generalizing broadly, I should say that there were two main contributing causes, of which the last named was, in this instance, the decisive one: namely, an impractical idealism on the part of the Disciples of Christ, and an unspiritual traditionalism on the part of many Baptists.

"I mention first the extreme tenacity with which our Disciples brethren cling to a lofty but impracticable ideal with respect to names. The good brethren of the Christian Church here in Rockford, whom these negotiations have brought us to love as well as respect, have been open to no other criticism. To what extent this criticism applies, the following illustration may show:

"On private assurances from the pastor and the chairman of their official board that the name 'First Baptist Christian Church' would probably be accepted by their people, the First Church, with two dissenting votes, inaugurated the movement committing itself to the merger. After several weeks, the First Church received the following official communication, called 'tentative' because based on an informal vote of the Central Christian Church:

" 'The members of the Central Christian Church will consider favorably an organic union with the First Baptist Church, provided all details can be adjusted satisfactorily, on the general basis that the name of the merged organization shall be "The United Baptist Christian Church," and that the members of the First Baptist Church shall pledge themselves beyond recall to change the name of 'The First Baptist Society' as soon as it can be done legally to correspond to the name of the united body.'

"On receipt of this, the First Church again voted, on April 30, 1908, with two dissenting votes, as before, as follows:

" 'Resolved, That the First Baptist Church, in a business meeting regularly called for that purpose, and by unanimous advice of its committee of conference, does hereby accept the above proposition and agrees to a merger with the Central Christian Church conformably therewith and with the constitution provided for the consolidated church by joint action of the two conference committees representing the First Baptist Church and the Central Christian Church.'

"The result was the same as before. After taking counsel with representatives of its own brotherhood, the Christian Church was unable to abide by its proposition. It did, however, commit itself formally and finally to the merger, on June 29, under the name, 'The United Church,' (with First Baptist-Central Christian as the local designation underneath), nineteen of its members voting in the negative through preference for the name 'The United Church of Christ (Baptist and Disciple).'

"There is no question but this insistence on an ideal name somewhat cooled the ardor of the Baptist brethren for union. It seemed to show more concern for the name than for the fact of a united church. The movement for union continued, however, with slightly diminished force.

"The other main contributing cause of the abandonment of this local effort for union, and the decisive one, seems to me to be traditionalism among Baptists.

"Embodied in the 'plea' for Christian union, which is the leading plank in the Disciples' platform and the real secret of their rapid increase, there is a great spiritual principle which is fast becoming dominating over Christendom, and as Rev. R. M. West lately pointed out, in his article in The Standard, is destined to supplant the divisive principles and usher in a new dispensation in Protestantism.'

"But many Baptists are still unable to recognize this principle and others are unwilling to take the first steps necessary to its practical application.

"Between bodies whose church independency is so pronounced as is that of the Baptists and the Disciples, the latter of whom have no body competent to speak except the local church, the first step to the local application of this great principle must necessarily be a merger of local churches, wherever desire and need for it exist, on some basis that conserves the essential principles of both bodies and admits of continued fellowship with both. The committee recognizes that, in the present instance, the interests of its own denomination in both these particulars, were abundantly secured by the proposed plan of union and constitution. There was no violation of Baptist doctrine and no abrogation of Baptist fellowship. They 'see no reason why it should not be regarded as a sister Baptist Church.'

"Our associational missionary committee, in its supplementary report, does object to 'dualism,' or, in other words, to mutuality. It is unwilling that this church should be a bond between the Baptists and the Disciples, enjoying and cementing their mutual fellowship and so paving the way to their ultimate mutual agreement and unification. The committee is not willing that this first step shall be taken. It either fears the dangers involved and lack of faith to believe that God can lead his people safely through these, or else they distrust the unifying principle and prefer the divisive; and, in either case, they seem to me to be following a traditional rather than a spiritual policy.

"These convictions and fears, as recently expressed freely and repeatedly, by members of the committee to members of the First Church, both in public and in private, and as finally formulated in the 'supplementary report' for presentation to the decisive meeting of the church, are responsible for a minority in the church so large as to make union impracticable.

"I hope it will be understood that this statement is made, not for the sake of criticizing or in a spirit of censure, but in order to let experience impart such wisdom as she may be judged, with some cost, to have acquired. It seems to the writer that if many of our Disciples brethren will qualify their idealism to make it more practical, and if many of our Baptist brethren will modify their traditionalism to make it more spiritual, the way will soon appear to perfect union of these fellow believers. Boardman B. Bosworth."

Rockford, Ill.

Comparing the above statement with that of W. D. Ward, which appeared in the Century of July 30, there appears no essential difference in the view of the two pastors as to the cause of failure. The failure of the two churches to unite clearly belongs, in the last analysis, to the attitude of the "missionary committee" of the Rock River Baptist Association. The members of the First Baptist Church were, in the early stages of the negotiations, unanimously in favor of the union; and if there had been no influence from the outside the union would have been consummated. The atmosphere of a Baptist church, or association is not, as a general rule, congenial to the principle of Christian union. At the present time, union spells loss to the Baptists. But more than that, the Baptists are not willing to risk loss to their denomination for the sake of union. This shows how little they are impressed with the great spiritual principle which is fast becoming dominant over Christendom.

But there are exceptions among both Baptist ministers and churches. To any one in attendance at the Baptist Congress at Baltimore last year it must have seemed as if the Baptists had become aware of Jesus' prayer for unity, and felt a positive obligation resting upon them to help answer it. This was the impression made by the utterances of such representative Baptists as Dr. Wayland Hoyt, Dr. Frank M. Goodchild, Dr. C. H. Dodd and others. With these men speaking for the principle of Christian union with no uncertain sound, in the papers and councils of the Baptists they are destined to share with all other Christian peoples in the work of bringing in a united Church of God.

Dr. Bosworth's statement concerning the Rockford movement should be allowed to speak for itself. It is fearless, candid and brotherly. No one who knows him doubts for a moment the sincerity and unselfishness of his motive, or the largeness and catholicity of his spirit. Both his physical stature and his spiritual vision tower above small men and small minds. His words should be carefully read and weighed by Baptists and Disciples alike.

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER VIII.

One Day of Freedom.

The autumn leaves fell about Jean and rustled in his path as he trudged to the breaker, but he did not see them. A great purpose was forming in his mind and he had neither eyes nor ears for the things about him. The few weeks at school had fired him with the desire to know more and there was but one way to do this and that was to get away from the breaker and the mines. He had proved himself an expert in the breaker and had been offered the position, first as bell boy, then as driver, but had refused both for he well knew that if he once went down in the mines to work he would spend his whole life there, and he had determined to get away from the life that bound him to drudgery and ignoranee. He would go at onee so that he could get something to do and some kind of a home before winter.

His last day in the breaker was spent just as all the others had been. At its close he went to the offiee and reeeived his cheek in payment, whieh he took home and gave to his father, as he had always done. All through the evening he followed his mother around, helping now and then with the little things about the house. They had becone very elosely attaehed to each other sinee Laddie's death, and Jean longed to tell her that he was going to leave, but eould not. The only way was to go in the night. He knew that if he told his parents they would not object, but he could not find the eourage and so bade them good night in the old familiar way.

Jean did not dare allow himself to sleep, for he knew he would not awaken till morning if he did; so he got his little bundle of elothes ready and then gazed long out of the window. If he had needed anything to strengthen his purpose, the view before him would have been sufficient. This part of the town was called "The Black Acre" by the town's people and it well deserved its name. Around him were the miners' eottages, looking smaller and more gloomy in the darkness. A few bloeks away stood the textile mills, and as he listened to the throbbing of the maehinery, he pietured the little girls busy at their night work. They would labor till daylight in the morning, then their plaees would be filled by other ehildren who would work through the long day.

Beyond the factory the great culm heaps loomed up like blaek mountains; to the right of these was the breaker. The breaker! How the old bitterness stirred Jean's heart as he looked at it and thought of the weary years he had spent there, then of Laddie, and of the day he had walked beside the stretcher which carried Nelson home. No wonder that he uneonseiously elinched his fists as though he would strike it down.

At the left he eould cateh a glimpse of the electrie lights of the town with its churches and schools and happy girls and boys. Then he thought of Evelyn. Would he ever see her again? As if afraid his purpose would weaken, he jumped up and listened. Making sure that his parents were asleep he took his bundle of elothes and the dinner-pail which his mother had filled for his luneh the next day and quietly left the house, taking the road that led past the Crossets, for he wanted to see Penny before he left. The window was open and Jean spoke his name. Penny was not long in making his appearance.

"Penny, I'm goin' away," said Jean.

Penny eould not grasp the situation. For a moment he looked at Jean, then at his dinner pail and bundle.

"Where to, Jean?"

"I don't know; anywhere to get away from Minington. I'm goin' to see if I ean't get a chance to go to school.

"Oh, Jean, that's great. Lem'me go, too."

"No, Penny, you can stay here and go to school. You don't have to work in the breaker like I do."

"It'll be awful lonesome without you, Jean, there's no one else I like half so well."

"Penny, I wish you would be good to mither after I'm gone. Go up and see her once in a while, and carry in the wood for her sometimes."

"Bet yer boots I will, Jean. She's a mighty fine lady."

Jean swallowed hard and was glad it was dark so Penny could not see the tears that would come in spite of him. He knew he must start at once or his courage would all be gone, so he turned away from the window and his "Good-bye, Penny," sounded low and unnatural as his form disappeared in the darkness.

He took the road leading out of Minington and walked most of the night. The farther he got from the breaker the lighter his heart beeame. The old, hampered feeling seemed to drop from him and when the sun came up over the eastern hills, a feeling of freedom and buoyancy took possession of him. He elimbed the fenees and went through the woods and meadows; he shouted and sang, and ran and leaped, giving full vent to all the boyish feelings that swelled in his heart. Every stream he eame to he would wash in the elear water, trying to remove the grime of the mines from his hands and face, and wondering if it would ever eome off and if his hands would ever look like other people's. His nails were worn far baek and his fingers stubbed and blunted from picking the slate out of the coal. He remembered how they used to bleed and get so sore, but that was long ago and they had long since become hardened to the work.

How short the day was! Jean wondered why it had been so mueh shorter than the days he had spent in the breaker. Towards evening he came to a town. He had the $2 that had been given him by Mr. Harper for pumping the organ, and thought he would take a train there and go as far as his money would let him. The station agent told him that a train went east at 9:40, and sold him a ticket to Maple Hill, N. J. Jean reaehed there about midnight, and being very tired and sleepy asked leave to stay in the station until morning, and threw himself on a bench and went to sleep.

The sun was shining in his faee when he awoke and he was hungry, for he had eaten all his lunch the day before, so with 10 cents that was left after buying his ticket, he purchased some sandwiches and started out to inquire for work, but his courage failed him as he thought of his hands and faee, and he passed store after store until he had gone elear through the town and out again into the country.

Towards noon, while passing a farmhouse, he saw an old man digging potatoes in a garden. By this time he was almost famished, so he went up to the fence and waited until the old man slowly straightened his back, and seeing him, said, "Well, I swan! Whose boy be you?"

"My name is Kirklin, sir, and I would like to help dig your potatoes."

"Kirklin? Does your pa live in these parts?"

"No, sir," replied Jean, "my father lives in Minington."

"So you came all the way from Minington to help old Eben Hainer dig potatoes, did you?"

Jean was a little taken back at this, but said that he would like to try his hand at it. Just then a woman appeared at the kitchen door and called, "Eb-e-e-n, come to dinner."

"Well, I like the sound of that purty well, how does it sound to you, young man?"

Jean laughed. "I would like to earn my dinner, Mr. Hainer, I have no money to buy one."

"Well you come up to the house with me and I will introduce you to my woman and we'll see what she says about it."

Jean received a pleasant welcome from the motherly old lady. She told him to go right out to the pump and wash, and hustled back into the kitchen to get a clean towel. During the meal they drew from Jean most of his history and it brought forth numerous exclamations from Mr. Hainer of, "Well, I swan!" and "I never heern tell of the like."

When Jean had finished his story, Mr. Hainer sat for awhile in a deep study, while his wife wiped her eyes on the corner of her apron. At last he said, "I swan, I wish't I could keep you myself, but I jest ean't do it. Tell you what, though, I'm going to drive over to Crystallville tomorrow, and I believe you ean get work there in the glass faetory. Anyway, stay with us till morning and I'll give you a lift to town."

In the afternoon Jean helped Mr. Hainer dig potatoes, and at night was given his supper and then shown up to a tidy bed-room.

"Hello! Got sumpin' stunnin' to tell yer. Beteher can't guess what happened las' night," shouted Penny from his perch on the hitching post in front of Dr. Hathaway's house early the next morning, as Evelyn eame out to get the morning paper. He had been waiting patiently for her to appear so as to be the first to tell her of Jean's departure.

"Why, good morning, Penny, what has brought you out so early?"

"Sumpin' dreadful happened las' night. Guess."

"Oh, I don't know, Penny, did the factory burn?"

"Nope, guess agin."

"Anybody dead? Tell me quick, Penny."

"Worse'n that; Jean's gone."

"Jean gone? Why, what do you mean? Gone where?"

"Cleared right out in de middle ob de night, so's he won't have to work in de breaker no more. He said how he was goin' to git a lot o' learnin' an' be a man like yo pappy, an' tole me to take eare of his mother."

Penny straightened up and looked quite important as he made this statement.

"But, Penny, has he gone away for good, and won't he come to say his lesson any more?"

"Yep, gone fur good."

Evelyn's hands went up to her face and she began to cry. Jean

(Copyright, 1905, Ella N. Wood.)

was her favorite of all the children she had tried to help, and her tender, childish heart was touched as she realized that he had indeed left them.

"Oh, gee, Evelyn, don't cry! Why, it's just bully! I jes' hollered and turned summ'r sets all over the front yard this mornin' to think he don't have to work in that giddy ole breaker again. But then I s'pose girls has got to cry," and Penny began skipping stones regardless of Evelyn's grief.

Evelyn soon dried her tears. "I am glad, Penny, but then it seems so awful to think he is out in the big world alone. Does his mother know it?

"Yep. Was up there and toted her wood in an hour ago an' she said she was glad he was away from the coal shadder, an' she 'lowed he'd grow to be a fine man, for his gran'pap in Scotland had been smart'n anybody. She cried, though."

"I'm going to tell mamma and we will go right up and see poor Mrs. Kirklin, for I know she feels awful bad."

Evelyn hurried into the house. Penny watched the door close, then turned a double handspring and said, "Girls is queer, shore 'nuf."

Hugh and Maidie sat alone at the breakfast table. Jean was gone. When Maidie went to call him for breakfast that morning she found his bed undisturbed and a little note, printed in cramped, rude letters, pinned to the pillow.

"dear mother," was what she read, "i cant stan the mine any longer an im goin away i dont know where to but i got to try to go to school i hate to lev you an father i will try an be good an i luv you good by jean."

Maidie read the note over and over, growing more and more bewildered all the time. She looked again at the empty bed, then started to the kitchen, where Hugh was making ready for breakfast.

"Oh, Hughie! the lad is gone and I found this on the pillow. What can it mean?"

Hugh took the note and read it.

"It means, lass, that the boy has left us."

"Left us? You canna mean, Hughie, that he won't come back tonight just as he always has!"

Maidie's face grew white and tense as it began to dawn on her that Jean had really left them and gone away from Minington, perhaps forever.

"Maidie, lass, don't look like that. The lad will be all right and it may be the very best thing he can do."

Hugh put his arm around Maidie and led her into the next room and placed her in a chair.

"I have seen it coming; he has been fighting it out for over a year. Jean will never be satisfied till he can get an education and that is what he has started out for."

At last the tears came and the little mother cried bitterly while her husband talked on and tried to comfort her.

"He is such a little fellow, Hughie, I just can't bear to think of him out in the world alone."

"He won't have to work any harder than he did here, that's one thing sure, and once away from the breaker he may get a chance to go to school."

"Hughie, let's just put him in God's care."

Maidie had dried her tears and looked up at Hugh with confidence and trust.

"But oh, how I'll miss my bonny boy. They're all gone now, Hughie."

She slipped down on her knees with her head against Hugh, and together they asked God to keep and guide their boy.

(*To be Continued.*)

Reasonableness of Faith.

By W. C. Bitting.

"I believe." Mark 9:24.

Many persons think that faith is credulity for the incredible, a delusion that the unreal is real, the untrue true, and the irrational trustworthy. That may be the creed of superstition, but the religion of Jesus spurns such dogmas. Some who dream that they are religious may even oppose faith and reason. They err. Nothing is more rational than faith in the sense in which Jesus uses the term.

A babe is born today. Faith in each other made the marriage from which the little life came. The infant's soul is only a sponge. It begins a life of receptivity. Childhood learns by absorption. It is wicked to deceive a boy or girl precisely because we rely upon its faith for its training. All its education rests on faith in parents, friends, teachers, the testimony of experts in all realms. It trusts itself and others. It banks upon its senses. It is shocked into suspicion only by assaults on its faith in those previously trusted. It is saved by faith everywhere and always, saved from ignorance into culture by faith in educational processes and persons; saved from loneliness into social joys by faith in friends; saved from poverty to wealth by faith in business, banks, and the commercial processes of life; saved from anarchy to the glorious blessings of such a republic as ours only by faith in law, and its administration, and guarantees. Faith makes a man, and makes society.

The absolute rationalist is a man of faith. He shows it when he marries, when he puts his gold in the bank, or buys a bond, when he boards a railroad train or a steamboat, when he accepts a check, when he swallows medicine, when he gives a power of attorney, when he quotes a scientific authority, when he goes to bed, when he reads a newspaper, when he uses the apparatus in laboratory or observatory, and everywhere else. If some omnipotent devil could tonight rob mankind of faith, he would wake the world tomorrow to break up every home, to smash business and its credit system, to wreck government with anarchy, to tear up every check and greenback and security, to stop the wheels of every transportation facility, to make skeptics of every student, to cause chaos generally. The world would turn to hell in a second without faith. It is the most rational disposition we have, the most universal asset of humanity, the only guarantee of order in home, school, state and commerce. Destroy confidence and every man is only a scornful interrogation mark, and society becomes disintegrated into an archepelago with no isthmuses to pierce the stormy seas of individual distrust.

We believe. That is the surest fact of life. And we believe and trust and have faith in husbands and wives, children and teachers, banks and corporations, witnesses and scientific experts, friends and customers, servants and masters, doctors and lawyers, cars, boats, rails and horses, simply because they deserve to be trusted. We discovered that by experience. They are worthy of our faith. Cynics are few and lonely.

Christ asks us only for the same sort of faith in him that we give to all the factors of life about us. He asks us to have that identical faith in himself in the moral realm that we have in all these other realms. And for precisely the same reason. He deserves it, is worthy of it. The same experiment that has made us sure that faith is justified in our fellows, will also prove that faith in him is equally justified. Religion is not the great exception. Why is it rational for us to have faith in all other regions of life, and irrational for us to have it in the spiritual?

The secret of unbelief in Christ is that men do not know him. Nor do they care for their spiritual natures. The orbit of ideals for most of us is the rim of a silver dollar. We worship two gods—Mammon by daylight, and Pleasure by electric light. We toil all day to make a wage, and sit up all night to spend it. Christ has no immediate financial value. Were we consistent beings we would care for our moral natures also, and with the same faith we use in making ourselves successful heathens, would come to the trustworthy Christ and say, "Lord, I believe."

UNION OF BAPTISTS AND DISCIPLES.

A good many of us Baptists out here in the Northwest are interested in this union movement. We hope it will gain in favor and become general because we believe that thereby there will be great gain to the cause of Christ, and no sacrifice of anything except sentiment and prejudice.

Baptists certainly have nothing to fear in such union, though, of course, words of caution and conservatism from some of the brethren are not amiss, if not too strong. Baptists are the stronger body and their best and strongest leaders should help to lead and guide the movement which we hope will not down.

There is no need of any new schism, or new denomination growing out of this move, which is a wonderfully popular movement, both inside the church and outside. Our brethren who may be inclined to criticise the action of certain churches, should not be too severe, for it might not help matters much, and we recall that if certain Baptist brethren had been a little more charitably inclined, the schism of 1826 in the Red Stone Association might not have taken place or if it did, might not have grown to its present proportions.

The union of the Lord's people when it can be done right, is certainly desirable. If churches which have so united take the name Church of Christ it does not appear that we need change our principles in the least.

We have been considering this matter here. We have a city of 17,500 people, and growing fast. The Disciples number 700 members, the Baptists 500 members. Both churches are now building $40,000 houses and both are planning to push their mission work into the suburbs and surrounding valleys.

The writer was one of the Baptist committee, and with others, was in favor of doing something, though we had not the precedent, we would have now. But more conservative brethren prevailed, and the matter was dropped. But what a saving there could have been of men and money. We could have had a good house of worship, one on the east side, and one on the west side; and we could have united in our mission work in this most wonderful, and fruitful valley. As it is now, we shall probably unite in a large part of our mission work and we thank God it is getting so that we shall not be considered rank heretics if we do.

A good many of us wish our Baptist brethren would help in this movement; it means so much to the cause of our Christ all through the West. We do not want a new denomination, surely in this age we can introduce new methods of advancing the cause of Christ without any new schisms, and especially when we are in accord with the prayer of Jesus for his disciples, "that they all may be one."

North Yakima, Wash. E. F. Perry.

(In the Baptist Standard.)

"Vaccination Against Religion."

(By Earle Marion Todd.)

An interesting sidelight is thrown on the present discussion on evangelism among the Disciples by an address by Dr. A. S. Peake, the brilliant young theologian of the new Manchester university, before the Primitive Methodist lay preachers at Wesley's Chapel, London, on June 25.

The English Primitive Methodists have grown into a highly "respectable" religious body. Some of their own members are sadly lamenting this fact, which they regard as a sure sign of degeneracy and a serious handicap in the prosecution of their work. Even the younger men can remember the time when they were freely called "Ranters" and were looked down on by "respectable" people very much as the Salvation Army is today. The denomination is an offshoot from Wesleyanism, being the result of a rebellion against the arrogant officialism of that eminently respectable body, on the part of a few Cheshire and Lancashire preachers who believed in open-air preaching. Their earlier preachers were uneducated men, but were among the most earnest and self-sacrificing men that English Christianity has produced. The present strength of the denomination is due to the tireless energy and unconquerable devotion of those early preachers, who went everywhere through the country districts preaching the gospel and establishing churches. These churches, whose very existence is a protest against the gross neglect of their duties by the sporting parsons of a generation ago, are the ones which the Anglican church is now endeavoring to crush by the tyrannical education act passed by the late conservative government.

Primitive Methodism was born in evangelism, and has thriven on evangelism, and has paid, up to the present, but little attention to anything beyond. Now, however, some of her more devoted sons are seeing that if she is to hold her own in the changed conditions of the times on which we are entering she must adapt her message and her methods to those conditions, and must furthermore regard evangelism as the beginning and not the end of her endeavor. Dr. Peake is one of the most brilliant of the younger English theologians. Trained at Mansfield College, Oxford, under Principal Fairbairn, he has rapidly risen to the very front rank as a scholar and writer. He and Dr. Denny recently had a battle-royal over the question of the Atonement, which brought the young Manchester professor no little distinction.

Speaking to the lay preachers of his denomination, still a mighty force in English Methodism, Dr. Peake, as reported in the Christian World, urged his hearers to cultivate the teaching as well as the prophetic function of the preacher. They should place the doctrine of the Divine Fatherhood where Jesus placed it—in the very center of their theology. The lay preacher must understand the Bible. They were to preach the same Gospel as their fathers, but it did not follow that in nailing their flag to the mast they would use precisely the same nails and fix it in exactly the same place as their fathers did. Preaching had to fulfill two functions—the teaching and the prophetic ministry. No church could live upon evangelism alone. They had seen the results of trying to live upon it. They often saw how a great revival in which hundreds perhaps had been brought into the Kingdom of God had had a most lamentable sequel. Unless they supplemented the prophetic ministry by a teaching ministry, the last state of that church was likely to be worse than the first. There was the question of not only, "Are you going to make your congregation Christians?" but "What kind of Christians are you going to make them? What sort of life are you going to make in your churches? At what temperature is it to be lived? "Enthusiasm was a spasmodic thing. It came and it went. They must do something to preserve a steady and an abiding glow. There was such a thing as vaccinating people against religion. This was one of the things that troubled him with reference to children's missions. He had a horror of this thing happening in some cases—that they lightly and superficially affected the life of a child with religion and made it more difficult at a later stage to bring about a satisfactory work of grace. He did not believe in a conversion unless it went to the very roots of a man's nature.

The Disciples are not the only ones who are seeking after a saner, broader and deeper evangelism. While some of the religious bodies are only just awakening to the importance of evangelism at all, and some are still in the midst of their Rip Van Winkle sleep, the problem of others is the lesser problem of efficiency, and of recognizing the importance of the things that have been "left undone".

Manchester, New Hampshire, August 7, 1908.

"What's your occupation, bub?" asked a visitor at the Capitol of a bright boy whom he met in the corridor. The boy happened to be a page in the White House. "I'm running for congress, sir," he replied.—Christian Intelligencer.

Teacher Training Class.

Lesson XII. The Wisdom Books.

Most nations have among their writings some that deal with the explanation of the universe, the consideration of the world order, the problems of human life. Such books are usually called philosophy, the devotion to a rational treatment of the world and of being. Among the Greeks this was a favorite study, and produced some of the most fruitful of their literature. The Hebrews also had books of this character, and some of them are preserved in the Old Testament.

The Hebrew writings differed from the Greek, however, in the fact that they were always practical rather than speculative. They considered special problems of human experience, such as prosperity and failure, suffering, doubt and the like. The general term which they used to describe these pursuits was "Wisdom." By this they understood both the qualities of discretion, prudence, insight, self-control, and as well the results of these in a wisely ordered and happy life. Thus wisdom was both the subjective source of happiness and its outward reward.

The Book of Proverbs is a collection of the wise and witty sayings of Israel. Proverbs are both the result of popular experience coined into brief, pregnant sentences by passing from mind to mind, and also the product of reflection and artistic construction by individual sages. Solomon was the traditional "wise man" of ancient Israel, and the collection was assigned to him by the later Jews. It is apparent, however, from the structure and headings of the various parts of the book, that many hands and minds wrought at the work of compilation. Perhaps the oldest portion of the collection is the section 10:1-22:16; which is described as the "proverbs of Solomon." Next in order would come 25-29, a later group, whose work was associated with the times of Hezekiah. 22:17-24 consists of two short additions or appendices. 1-9 forms an editorial introduction to the collection as thus far gathered, and 30, 31 are perhaps the latest additions to the volume. The dates of the various parts are thus seen to cover, in all probability, a wide period of time. The book hardly took its present form before the late post-exilic age.

The Book of Job is a discussion of the question, "Why do the righteous suffer?" The easy philosophy which insisted that the good are always prosperous and the evil in trouble broke down as the nation sunk deeper into the disasters of the exilic and later times. In such an age the problem of individual suffering became more and more acute. The author of this book, the greatest literary artist ever produced by this nation, and it might well be added by any nation, sought to throw light on the question by using the story of an ancient sufferer whose life of wisdom and piety gave no warrant for such an experience. In order to involve the character in this tragedy, the satan, or adversary, who still appears as one of the sons of God, undertakes to test the man's fidelity. Afflictions are sent upon him without result, save to deepen in his heart the despairing wonder at the perversity of his experience and the silence of God. His three friends, who conclude from his misfortunes that he is an unrepentant sinner, are silenced at last, and Job is vindicated. The answer to the problem was not final, but it has been of great value. In a word, it is that the cause of trouble cannot always be known, but the soul triumphs by holding fast its faith in God. The date was post-exilic.

Ecclesiastes is perhaps the most surprising book in the Bible. Its tone is so frankly pessimistic and sceptical that it was not admitted to the canon till very late. It was a product of the late Persian or Greek period, when speculation concerning the value of life and the probabilities of the future was rife in Jewish circles. It uses the figure of King Solomon as a thin veil for the opening of the discussion, but this figure is soon abandoned. The reflections of the author show him to be a man of culture, convinced that human effort and experiment are largely in vain, and that the best wisdom is found in appreciative enjoyment of the blessings which God bestows. The profound melancholy and questioning of the book are at times relieved, as at the close, by more hopeful and positive views, which may be the corrective comments of later hands. The date was perhaps 350 B. C.

The Song of Songs, if entitled to a place in the wisdom literature at all, must be interpreted as a drama attempting to prove that there is a love so true that no flattery can seduce it and no gold can buy it. The dramatic interpretation is, however, much questioned and many believe it to be a collection of love and marriage songs, used in the "wedding week."

Literature.—Introductions of Driver, McFayden, and Bennett and Adeney upon the different books named.

The Prayer-Meeting.

Silas Jones.

Topic, September 2., Ps. 84.

The intense delight of the psalmist in the house of Jehovah is incomprehensible to millions of American citizens. To them attendance upon the worship of the church is intolerable rather than absence from it. Baseball, golf, and the Sunday paper have far more significance for them than the house of the Lord. Many whose names are on the church roll seldom appear to join in the worship, and when they do come to church, thoughts of the Sunday dinner are more prominent in their minds that considerations of fellowship with God and his people. The presence of such indifference tempts the devout soul to denunciation of athletics and the newspapers. But the good that comes from denouncing these things is hard to discover. The business of the church is to show men their need of its ministrations. In other words, the church must make itself necessary to the life of the nation. Those who delight in it now have been its beneficiaries. If they are tempted to forsake its assemblies, they at once realize that separation from the church would be their immeasurable loss.

A beautiful building is an aid to worship. Ugliness has nothing commendable in it. It is praiseworthy in a man to go where his conscience is free, even if he must turn away from the great cathedral and meet with his brethren in a dingy chapel. After the first disciples were driven from the temple at Jerusalem they had no place set apart for the specific purposes of religion. We honor them for their sacrifices. But we can build attractive houses of worship. Shall we meet in halls and in ramshackle buildings on back alleys because our spiritual ancestors could not afford or were forbidden by law to build attractive houses for their meetings? There seem to be a few among us yet who reason in this fashion. The man on the street has another view of the situation. He knows we have money enough to put up the right kind of building and he despises us if we do not. In his opinion love of money is concealed under the guise of a preference for simplicity in worship. The children should associate religion with what is beautiful. Along with our denunciations of the comic (?) pictures in the Sunday papers should go denunciation of unsightly church walls and church yards. Reformation, as well as charity, has its proper beginning at home.

A church building should represent the sacrifices of Christian people. It should speak to every one who knows how it was erected of genuine devotion on the part of those whose message it declares. It sometimes happens that a building tells a story of extortion. Men have been forced to give money for its construction. When they look upon it, they associate it with nagging, rather than the virtues of Christianity. And this brings us to the question of Church Extension. If there is any town or city in this world where the Disciples of Christ ought to have a house of worship and the members living there are not able of themselves to build it, we ought to see to it that they have the money necessary. We should feel ashamed to allow our brethren to be handicapped in the doing of the work appointed for them. They will get help from their neighbors much more easily if it is known that they do not stand alone, that they have not been deserted by their fellow disciples. They will be stimulated to greater endeavors by a consciousness of a faith shared by a great company of earnest spirits. The brotherhood of man will be more than a name to them.

The Cure for Worry.

Worry has been called "Americanitis." But that is a slander. No country is immune from the disease. Neither is any class of society; rich and poor, learned and ignorant, capitalist and laborer —all are subject to its ravages. Work rarely kills, but worry, sooner or later, brings down its victim. A man can least afford to worry when he does worry, because just at such a time he needs the force of every faculty to bring him to his normal condition.

What is worry, anyway? It is just a host of restless imps and fear, which, taken singly, could be conquered with hardly an effort. It is their multiplicity, their persistency, that discourages. How may worry be cured?

First, by realizing the utter uselessness of worry. A dozen eternities spent in worry will not change a single fact. It is only by hard, faithful work that such things are accomplished, and no man can work well, with a clear head and a steady hand, if he will persist in worrying.

Second, by taking a larger view of life. Most of us imagine that the world is comprehended within our own limited horizon. That is not quite true. There are really some good people, and some good things beyond the line of our vision.

Third, by not "crossing bridges" until we come to them. As a matter of fact, nine-tenths of our fears are never realized. "Sufficient unto the day is the evil thereof."

Fourth, not only by remembering that tomorrow has not yet arrived, but that yesterday is already past.

Fifth, by constantly recalling that this is God's world. It has not yet gone to the devil. It may at times seem as though it had, but the presence of so many strong, good people in it, and the constant progress that we are making, disprove it.—*New York Observer.*

Where Truth is Found.

The deepest truth that life can bring
Is written on each common thing.
We find the lore we all must learn
With the friend we love, the bread we earn,
Concealed, revealed in old and new,
The God doth evermore shine through.
—Mary Russell Mills.

Impedimenta.

By Robert Woods Van Kirk.

A vandal host upcrawls with cumbrous weight
In tortuous course from lowland on to plain,
Through narrow pass of rugged mountain chain—
Its lust for ultra-montane wealth to sate;
And but for guardiance of the army's freight
Of food and arms—a lumbering baggage-train—
The soldiers to their booty fain
Would rush, exultant in so rich a fate.

So would the ardent soul with hasty stride
Mount quickly to the goal and seize the prize—
Nor fear a foe, nor moment halt for guide—
But that the body's frailties in the guise
Of hunger, racking pain, disease and thirst,
Cling to the soul like cross to one accurst.
Jackson, Mich.

Among the New Books.

THE NEGRO IN THE SOUTH. His Economic Progress in Relation to His Moral and Religious Development, by Booker T. Washington and W. E. Burghardt Du Bois. Pub. by Geo. W. Jacobs and Co. of Philadelphia. Price, $1.

Mr. Washington writes two chapters of this very interesting and informing volume. Both are on the economic development of the negro, the one on that before emancipation and the other on that since. They are written in his usual perspicuous and entertaining style and are very practical in their applications. He accepts the conditions that confront his people and would pursue the methods of evolution in elevating them to the coveted goal of success in culture and civilization by the side of the advanced white race.

Mr. Du Bois writes a chapter each on the economic revolution in the south and on religion in the south. He is more academic than is Prof. Washington and reveals the scholar in his researches and in the style of his discourse. He is revolutionary and has the spirit of the old abolitionist. He would demand every privilege of the whites whether prepared for it or not, claiming that they are human privileges and inherent by right.

The book is itself an eloquent testimony to the possibilities of the negro in that it reveals two master minds of that race and gives confidence that they will raise up leaders who will deliver them from every form of bondage whether of ignorance and incapacity or imposed by prejudice and custom. Alva W. Taylor.

Overcoming Depression.

Depression is not to be overcome by fighting it. To forget all about it, in the expression of the best gifts we have, even though they may not be remarkable, will put depression so out of mind that it will not need to be fought. A kind word to a friend will do more to lift the cloud of one's own depression than hours of a mere effort of the will to overcome the gloom. Expression of one's best is the best cure for depression that gives ascendancy to one's worst.—*Sunday School Times.*

"Life does not consist in seeing pictures, but in struggling toward a splendid result."

ONE OF GOD'S ERRAND BOYS.

S. G. Inman.

The congregation at La Rosita, Coahuila, is one of the most remarkable of our Mexican churches. When the town began its existence something over two years ago, our work was commenced there. A church was organized in a few months, due principally to the untiring efforts of the sainted Zamorano, a miner who occupied even his noon hours in preaching the gospel to his fellow workmen. Before being burned to death in the mine, he could count a dozen of his converts in the little church. Among these was a father and mother and five boys, the two oldest and the parents being members of the church. The oldest, sixteen, copies parts of the gospels on paper and carries them with him in the mine when he goes to work to read them to others. His experiences are most interesting.

But it is Lorenzo, his younger brother, who died a few weeks ago, that this story is about. His was one of the first confessions we were privileged to take at La Rosita. But his parents wanted him to wait awhile for his baptism, as he was only eleven years old. But he insisted so strongly that he knew what it meant to be a Christian, that permission was finally given him to take this step. Some months afterward he became an invalid, and all during his sickness he showed a faith and appreciation of Christ's love which is very seldom equaled in children whose families have known Christ for generations before. None of the church members or the minister ever came to see him that he did not ask them to sing and pray with him, his favorite hymns being: "Mi Redentor el Rey de Gloria" (My, Redeemer, the King of Glory) and "Cerca de Ti Senor" (Nearer My God to Thee). When his mother would pray with him, he would say to her: "Mamma, do not pray that I may get well. Pray that God's will may be done. That's the way Jesus prayed."

The last afternoon of his life he went off into a long sleep. When he awoke he said to his mother: "I have been away off. I had to go on an errand for God. I have just come back to see you a little while, for God wants me to do errands for Him all the time. Pretty soon a beautiful coach is coming to take me away." A few hours later he called all the family together, and told them that he would now have to leave them. He begged his mother not to cry for, "I am not your boy, now, Mamma. I am going to be God's boy." Then, in words that reminded his parents of the farewell of Jesus to His disciples, he began speaking to each one of his brothers about their lives, urging them to be faithful to Christ and to obey father and mother. Then he spoke to his parents. He had seen them grow impatient with each other at times. He begged them not to do this any more but to love one another, and help each other to be good Christians. "And now I must leave you," he said. "Here comes that beautiful coach for me. O, it moves so silently and beautifully. It will come for all of you too, after awhile, but not now." And he threw back the cover and made as if to enter the coach. His mother took his little wasted form in her arms, and he whispered, "Dios mio," but his voice failed, and his father, recognizing a favorite text, repeated for him, "Ten miserieordia de mi" (My God, have mercy upon me). The little lips moved in a vain endeavor to follow his father. But no sound was heard. He passed from his mother's arms into the awaiting coach of heaven.

Is it worth while—all this spending of men and money, that His little ones in the dark lands may be led into His light? You, fathers and mothers, reply, supposing that this had been your boy. Is the simple gospel not adaptable to the superstitious and color-loving Latin American? Then you, friend critic, explain this twelve year old boy's faith, who had heard so little time before of his Saviour's love, and show us how it is that this mother could say that if God restored her son to her she would be so much more faithful, and that if He took him, she would have to be still more faithful that she might meet him in the heavenly home.

Saltillo, Mexico.

TELEGRAM.

Atlanta, Ga., Aug. 15, 1908—The West End Christian Church tabernacle meeting closed tonight with 125. Five weeks' meeting with only twenty invitations on account of sickness. Have rarely had such support as Pastor Bernard Smith gave. Church most devoted to the cause. Bro. Boileau did great work with solo and chorus. The Lord was with us. Start at Fostoria, Ohio., twenty-third. HERBERT YEUELL.

HOW NEW ORLEANS WILL FEED OUR DELEGATES.

In addition to furnishing food for the mind and a balm for the eye, the charming old Creole City appeals with peculiar force to the man or woman with a good appetite.

History is strident with rotund tales of the gourmet; we are told of the red mullet and the tongue of the peacock served with cucumbers, and seed pearls on the table of Nero; of the humming bird brains served with sauce piquante and flanked with the eyeballs of the scarlet flamingo to tempt the sated appetites of Lucullus and Epicurus and the kindred gourmets who dallied about the feasts in the halycon days of Rome, when slave-fed ichthyological specimens gave up their ghosts and the nations of the earth furnished their quota of viands for the tables crowned with the redolent wine from the vintage of the known world; but none of these things so rejoice the jaded stomach as a fillet of beef a la Mignonne, or a tenderloin a la Richelieu, or a stew or river shrimp a la Creole, and a hundred other wonderful and appetizing dishes concocted and served by the chefs of New Orleans at the principal restaurant of the city.

The various delicacies which characterize our cooking in all sections of this great country pale into insignificance before the mellow pleasures of a Creole breakfast or dinner, in which the dainty aroma of admirably mingled condiments spurs the appetite, before the dishes with their smoking contents regale the hungry ones in fact.

It is not only in the materials but also in the manner in which they are prepared by the cook that enables the chef of the Creseent City to smile in disdain over the clumsy efforts of his ancient prototypes, and adds a peculiar charm to the restaurants of this great metropolis where the ambitious Chef de Cuisine delights to set before his admiring patrons, not only on the feast days, but every day, his piquant and attractive concoctions through which New Orleans has achieved the enviable distinction of being the "One City" in the United States in which the appetite receives a prompt and just attention, and where it is possible to secure a most enjoyable repast at a moderate outlay.

Another very interesting fact to our people is the very moderate cost of living in New Orleans, where special rates have been given for our International Missionary Convention, October 9-15, 1908.

If you have lost your appetite,
Or health has taken wing,
Come this way in your weary flight,
For here they write and sing,
Where Art and Nature expedite
The search for life's sweet spring.

W. M. TAYLOR.

CORNER STONE EXERCISE OF THE MISSIONARY TRAINING SCHOOL AT INDIANAPOLIS AUG. 10, 1908.

A thoroughly representative gathering of five hundred Disciples from all over Indiana and from many other states was present at the corner stone exercises of the Sarah Davis Detering Memorial Missionary Training School at Irvington on August 10. The day was ideal, and every feature of the occasion went to impress those present with the importance of this advance move in our missionary work.

As was said by Mrs. Cunningham, president of the Indiana C. W. B. M., "This school is the gift of our woman's organization to the brotherhood. It is to train our youth for increased service and efficiency in all our fields." In keeping with this thought, President McLean of the Foreign Society and Secretary Wright of the American Society gave most helpful and inspirational addresses.

President McLean declared that the building under erection was a prophecy of better things among the Disciples of Christ. "Other corner stones will be laid," he said, "because this one has led the way. This will be one of the most useful and influential buldings on the American continent. It will surpass the influence of the pyramids or of the Parthenon in the world's history. It will be a great power house from which currents of spiritual influence will go forth to transform lives and hearts in the uttermost parts of the earth."

Preceding the actual placing of the corner stone, morning and afternoon sessions were held in the Downey Ave. Church, near the school. After a brief and interesting sketch of the beginning of the training school enterprise by Mrs. Frank Wells, W. R. Warren gave the principal address of the morning, taking as his theme: "She Hath Done What She Could." Mr. Warren held that the measure of service was not quantity but the limit of each individual's capacity. He paid glowing tribute to the men and women whose lives have made this school possible.

"This building bears one name," he said, "but lifts a manifold memorial, as it renders a manifold service. Through it a loving daughter testifies of her sainted mother to all generations. 'She Hath Done What She Could' But all motherhood is honored in the memorial to Sarah Davis Detering.

"This instantly saddens our rejoicing

hearts, for Helen B. Moses, who, most completely of all we have known, gave both her living and her life to her King, will not need the room that loving hearts were preparing for her. No tablets or inscriptions are needed to make this truly and perpetually a memorial, not only to her, but to other builders of this fair structure.

"This training school will furnish young missionaries more than extra technical fitness for this work abroad. Its students will have courses of lectures and invaluable conferences from time to time with missionaries on furlough. Not the least advantages of the training school will be its close affiliation to Butler College. It will not be necessary to duplicate instruction in any subject, but all the classes of Butler will be open to the missionary students. The standards and traditions built up by many years and many mountaintop lives in the college, will become at once a part of the school's inheritance."

President T. C. Howe then extended the greetings of Butler College and of the citizens of Irvington to the C. W. B. M. He complimented them on their work and the site they had chosen and paid high tribute to Mrs. Moses, Mrs. Burgess, Mrs. Jamison and other presidents of the board whom he had known personally.

Brief talks were then given by Mr. and Mrs. Menzies and Miss Vanee of India, Jasper T. Moses and Miss Vera Wise of Mexico, W. D. Cunningham of Japan, and by several of the home missionary workers of the C. W. B. M. who were present. The music was in charge of Miss Una Dell Berry, who sang two solos, "Far and Near the Fields are Waving" and "Building for Eternity."

The afternoon session was opened with prayer by Mrs. Harlan. Mrs. Ida W. Harrison in outlining the future of the work pleaded for a high pitch of appeal to prospective missionary candidates, for nothing less than fellowship in the sacrifices and sufferings of Jesus Christ. She was followed by W. J. Wright, who said that it seemed most eminently fitting that this building which combined the features of a home and a school should be erected by our women, because the home is woman's peculiar sphere and she is also supreme in the training of the young. While bemoaning the fact that the parent society which he represented had been so long homeless, Mr. Wright extended his heartiest congratulations that the work of the C. W. B. M. was to have the benefit of the permanency and solidity of a real home.

President McLean's address, which has been referred to already, followed that of Secretary Wright. The audience was deeply impressed at the high spiritual ideals held forth by Mrs. Harrison and Mr. Wright and was profoundly silent when President McLean arose. He suggested that it was time for some enthusiasm and applause, which was liberally accorded. After singing the doxology the audience was dismissed with prayer by Dr. A. R. Benton and went directly to the training school site.

After the song, "My Faith Looks Up to Thee," Mrs. Harlan read a long list of the articles deposited in the sealed copper box that was to go in the corner stone. These include a Bible, an American flag, copies of the first and last issues of the *Missionary Tidings*, a copy of each of the books issued by the C. W. B. M., the declaration and address, photographs of past and present national officers of the board, a signed photograph of A. McLean and Secretary Wright's autograph, besides many other documents representing the work of the society and photographs of the most generous donors to the building fund.

The box was then lowered to its final position within the stone by Mrs. Maude D. Ferris, prayer offered by Rev. Allen B. Philputt, and the service closed with the singing of the doxology.

The building, which is now in process of construction, is built of colonial brick and Bedford stone and will be 165x95 feet and four stories in height, containing about 75 rooms. Mrs. Effie Cunningham and Mrs. Frank Wells, of this city, the centennial committee for Indiana, have visited all the training schools of the country and are embodying in this new building the ideas gained in this tour.

There will be a well-equipped gymnasium, kindergarten rooms, domestic science and music rooms on the ground floor. On the main floor will be a museum containing curios from the different missionary fields; also the offices of the national board, missionary library and rooms for the meetings of the executive board. Class rooms and dormitories for the women will occupy the third floor, while the dormitories for the men will be on the fourth floor. Here also will be a large dining-room at one end and a thoroughly modern kitchen, with a cold storage room, etc.

The school is located between Downey, University and Ohmer avenues, and in close proximity to Butler College. The college library is the only building on the plot of ground above described and as it is under the administration of the city it will be open to the students of the training school.

JASPER T. MOSES.

ANNUAL CONFERENCE OF OUR ENGLISH CHURCHES.

The twenty-eighth annual conference of our churches in England was held last week at Lancaster, with our extreme northern church. It was certainly one of the best we have had. We have never been more cordially received by the ministers and churches of a town than we were at Lancaster. The most significant note of the entire series of meetings was that of Christian Union. The subject was referred to over-and-over again, although only one brief address was down on the program bearing on the theme. Our feeble folk in this country have an influence in this direction far beyond what our numbers would warrant, and some of us feel that this is the field in which our work should be largely devoted in the future. The field is such that the propagation of our principles need not depend exclusively upon the multiplication of our churches as such.

We have suffered a slight loss in membership during the year in common with almost every other religious body in the country. The reports from the various churches show a hopeful spirit, however, and several forward steps are sure to be taken during the coming year both in local centers and in the general work.

The presence of several American brethren was appreciated, including Prof. B. C. Deweese and Hamilton and Gormond, evangelists.

The conference sermon was delivered by Dr. David Brook of Southport, president of the National Free Church Council. The power of his message, which was on "The Print of the Nails," was in its simplicity. It went straight to the heart. Dr. Brook was entertained at luncheon, together with the ministers of the town, by our ministers in attendance at the conference, and a delightful fellowship was enjoyed. Our preachers conducted fourteen or fifteen services in the town on the Sunday preceding the conference, including a large open-air meeting in the evening, under the auspices of the Free Church Council.

The president for the year has been Bro. Eli Brearley and he closed his year of office by delivering an excellent address on "The Present Position and Its Problem." The president-elect is Bro. Frank Coop of Southport. This is the first time that any other than a preacher has occupied the position. Bro. Coop will make the centennial year a significant one, although it was with great reluctance that he accepted the post.

Leslie W. Morgan, General Secretary.
16 Warner Road, Hornsey, London, England.
July 28, 1908.

"Does your school boast of a football team ?" "No; we used to boast of one, but we have to apologize for it now."

"Spelling may be a gift," groaned Mr. Tyte-Phist, whose boys were in school; "but it costs a heap to buy the spelling books!"—Chicago Tribune.

An old librarian, unable to find his umbrella one evening when it was time to close, returned, and looked anxiously for it in the card catalogue, under the letter U.

SKIN CLEARED

By Simple Change in Food.

It has been said by a physician that most diseases are the result of indigestion.

There's undoubtedly much truth in the statement, even to the cause of many unsightly eruptions, which many suppose can be removed by applying some remedy on the outside.

By changing her food a Kan. girl was relieved of an eczema which was a great annoyance to her. She writes:

"For five months I was suffering with an eruption on my face and hands which our doctor called eczema and which caused me a great deal of inconvenience. The suffering was almost unbearable.

"The medicine I took only gave me temporary relief. One day I happened to read somewhere that eczema was caused by indigestion. Then I read that many persons had been relieved of indigestion by eating Grape-Nuts.

"I decided to try it. I liked the taste of the food and was particularly pleased to notice that my digestion was improving and that the eruption was disappearing as if by magic. I had at last found, in this great food, something that reached my trouble.

"When I find a victim of this affliction I remember my own former suffering and advise a trial of Grape-Nuts food instead of medicines." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

With The Workers

J. B. Dickenson has resigned as minister in Belton, Mo.

H. C. Bowen is in a good meeting at Belhaven, N. C.

Lewis DePoister is the new man on the field at Mt. Morris, Ill.

Percival Baker will end his pastorate in Arrowsmith, Ill., August 31.

J. W. Tyndall has organized a new congregation at Whiteacre, N. C.

The Oklahoma State Convention will be held at Shawnee, August 24-28.

A. R. Liverett will begin a meeting at Blockton, Iowa, the first of September.

J. A. McKenzie will begin a meeting at Villisca, Iowa, the first of September.

H. O. Breeden and Prof. Saxton will begin a meeting in Cantrall, Ill., Sept. 6.

J. A. Shoptaugh has removed from Enid, Okla., to Anthony, Kan., where he will preach.

The church in Carterville, Ill., where E. W. Sears is pastor, will soon occupy its new building.

C. E. Chambers is now in a meeting at Redding, Iowa. The meeting is being held in a tent.

C. D. Houghham has resigned as minister in Streator, Ill., where he has had splendid results in his work.

There were two accessions last week at the Sheffield Ave. Church, Chicago, of which W. F. Shaw is pastor.

John L. Brandt will hold a meeting this month for the church in Moweaqua, Ill. D. G. Dungan is minister.

C. J. Robinson has been called for another year at Heyworth, Ill. He has been made happy by a fine increase in salary.

C. B. Newman, formerly pastor in Indianapolis, Ind., and other cities, is reported seriously ill at his home in Oregon.

Under the leadership of George E. Prewitt, the church in Aurora, Mo., is building a modern and commodious church house.

E. B. Kemm and his people recently dedicated an addition to the Sunday school rooms of the church at Gibson City, Ill.

Guy L. Zerby will be a student in Eureka College next month and desires to preach for a church near Eureka. He has a good record in Illinois.

W. S. Johnson will begin a meeting at Lewis, Iowa. Sherman McClure is the minister there and we expect a good meeting as a result of their efforts.

Richard W. Gentry, associate pastor of the Memorial Church, Chicago, is smilingly receiving the congratulations of friends because of the arrival of Richard Gentry, Jr.

There are frequent additions to the church in Enid, Okla., of which Randolph Cook is pastor. He is publishing one of the best local papers which comes to our exchange desk.

At Belding, Mich., where O. W. Winter is pastor of our church, union services are held Sunday evenings. Four Protestant churches unite in these meetings with much of interest and profit.

Twenty-one persons have united with the Jefferson St. Church, Buffalo, N. Y., in recent weeks. The pastor, B. S. Ferrall, and his family, will spend all of August near Angola, Ind., at Lake James.

A. C. Gray has resigned as pastor in Ann Arbor, Mich., and will teach in Eureka College as one of the professors in the Bible department. He will add much to the strength of that department.

John Lord, of Vigan, P. I., reports two schools recently opened among the head-hunter tribes of the interior. These neglected people are greatly enthused over their opportunity to learn. Bro. Lord also reports two native chapels recently dedicated.

Fred E. Hagin and family, missionaries of the Foreign Society, will sail on the Manchuria from San Francisco, Aug. 15. They have been home on furlough and go back to Tokyo, Japan, to resume their missionary work. Their stay in America has been an inspiration to the work. Bro. Hagin stirred the churches greatly with his strong addresses during the rallies last winter.

Prof. C. T. Paul, of Hiram, Ohio, is to conduct a mission study class during the convention at New Orleans. This class will be held from 8:30 to 9:30 each morning, just before the regular program begins. This will be a great class and every delegate ought to be in it. Prof. Paul is one of the most successful mission study teachers in the world. He will use a book on Home, and one on Foreign Missions.

William Remfry Hunt sails from England to China early in September, and his family also return after furlough. They have spent their vacation largely in England where their relatives reside. They were in America a few weeks. The Seventh St. Church of Richmond, Va., supports Bro. Hunt. This church was greatly stirred by his recent visit to them. Bro. Hunt's new book "Heathenism Under the Searchlight," has evoked wide and favorable comment in England.

Bro. George W. Muckley, secretary of the Church Extension Fund, is staying at Rochester, Minn., for a few weeks, with Mrs. Muckley, who passed through a very severe operation in the hospital at that place last week. At last report her condition was favorable, but some time must pass before the results are fully known. Meantime the Disciples everywhere will be deeply concerned in the anxious and trying experience of one of our beloved and faithful leaders.

SOUTH KENTUCKY.

Under the caption the evangelist of the south field reserves the right to write about anything that may be of interest to the cause of Jesus Christ.

(1) It is not too late for me to say, that we had under very discouraging circumstances one of the most enthusiastic conventions at Princeton, May 25-27, we ever have had. There was a decided gain in the financial receipts over any previous year since the present evangelist has been in the work. More evangelistic meetings were held the past missionary year than ever before.

One of the special features of the meeting that added great interest was the inspiring presence and talks of such men as J. B. Briney, W. T. Moore and Carey E. Morgan. We shall ever remember with pleasure and profit their coming. But from present indications our South Kentucky Christian Missionary and Sunday School Association is no more. For about thirty-four years this association has been doing work in the extreme part of western Kentucky. For some years past many who have taken the most vital interest in the work have thought that a union of the entire missionary forces of the state would better the condition and further the interests of the cause of Kentucky missions. At Princeton the South Kentucky convention voted unanimously, with the exception of one man, to unite our missionary forces. So we expect to have the first united convention at Hopkinsville, September 21-24, and any person who fails to attend will miss, I predict, one of the most enthusiastic conventions ever held in Kentucky. Get ready to attend. A one fare plus twenty-five cents for the round trip has been secured over all the railroads. Lodging and breakfast will be provided for all who will send their names to Harry D. Smith, Hopkinsville, Ky.

Be sure to attend to this at once, that homes may be provided for all.

(2) The next thing that I want to say is that the evangelist has been constantly in the field since the South Kentucky convention was held in May at Princeton. Three meetings have been held, one at Eucrgesia, a country church in Christian county. Beginning July 1, at Lyonville, Graves county, and continuing for nineteen days, forty-eight souls were baptized and five others united with the church, making fifty-three in all. Some touching scenes of this meeting I would like to relate, but space forbids. The next meeting was held at Cuba, just four miles away, taking up exactly the remainder of the month, resulting in sixteen additions. I am now in the extreme southwestern corner of the state holding a meeting at Mt. Herman church. R. P. Meeks preaches for this little band. I could not gain the consent of my mind to disclose to the reading public the sad condition of this church, caused by some extreme views adopted and executed by some of the old church, resulting in the withdrawing of the best people I ever knew. Let us draw a veil over the scene.

(3) What I want now to say is:—The time draweth nigh, even at our doors, when all of the churches of Christ are called on to take the offering for Church Extension. Will any one—can any church afford to refuse this call? I hope and pray not. Sept. 6 the first Sunday in the month is the time. Any Sunday in the month will do. Take the offering and send it, much or little, to G. W. Muckley, 600 Waterworks Building, Kansas City, Mo. Don't fail.

(4) Now I want to say one more thing, viz.—Oct. 9-15, 1908, is the date when another great event is to take place. Our International Conventions are to be held at New Orleans, Louisiana. There are so many good reasons why we should make every effort to attend. I cannot undertake to mention them. Every necessary preparation is being made. The whole state of Louisiana and the historic city of New Orleans have thrown wide open their doors and said, "Come in and make yourselves at home." Could we ask for more than has been offered us? Will we refuse to go and give every encouragement to the little band of Disciples in New

Orleans trying to establish the cause of primitive Christianity in that great city? Let's all go up and possess the land.

All aboard for New Orleans, Oct. 9-15, 1908.

W. J. HUDSPETH.

Hopkinsville, Ky., Aug. 10, 1908.

KANSAS, WYOMING AND MONTANA.

Found the work at my home town in very good condition.

Bro. Ellis Purlee will remain with the Coffeyville Church and plans are being laid for a big revival and a larger work.

Aug. 1 and 2 visited Sheridan, Wyo. It is a beautiful city of about 10,000. Our church people, under the splendid leadership of Bro. O. A. Adams, are surprising the whole community. One hundred and seven have been added to the church since Jan. 1, 1908. About $900 has been put in improvements inside the building. They have a membership of over 200 and a Sunday school of nearly 300. Bro. Caywood, a young real estate man, is superintendent and certainly means business. The Senior C. E. has a large enrolment and the Junior will be organized this fall.

Sunday morning I gave an address in the interest of our C. W. B. M. work. At the close of the address and in response to an invitation to become members of the auxiliary nineteen women came forward and six people to unite with the church

In the afternoon at four o'clock we met to perfect the auxiliary organization and two more women and four men gave their names, making in all twenty-five charter members. The following officers were elected:

President—Mrs. Frank Huber.

Vice President—Mrs. Belle Goodnight.

Treasurer—Mrs. O. A. Adams.

Secretary—Mrs. W. H. Taylor.

The church is planning for a great revival in October, when Bros. Allan Wilson and Miller will be with them.

From Sheridan I left for my work at Joliet, Mont., spending one day in Billings, arriving in time to help about thirty of our church people give Bro. Jordan and his wife a "pounding."

The prospects for a splendid meeting at Joliet are good.

Bro. O. G. Shanklin and his wife have thoroughly prepared for the revival, having visited every home and given personal invitations to these services. Bro. Shanklin has been here eight years. Every Lord's day he preaches three sermons, riding twenty-five miles, and attends two Sunday schools. We need more such workers in Montana.

We expect to make a splendid report of the revival work later.

LUCILE MAY PARK,

Montana Ass't State and Song Evangelist.
and State Organizer C. W. B. M.

Aug., 1908.

EUREKA COLLEGE.

Six of the teachers of Eureka College are spending the summer at different universities. Profs. Jones, Cannon, Compton and wife, are at the University of Wisconsin; Miss Baxter is taking advance work in the University of Indiana; and Prof. Gray is finishing his work in the University of Michigan.

The Eureka Chautauqua held its second session recently and the program was extraordinary. It looks as if this would become a permanent feature of our interests in this part of the state. The chautauqua is held on the campus of Eureka College and is helping us very materially to get our educational interests before this part of the state.

The Boosters' Club of Eureka College brings glad tidings to the college authorities through the word of Mr. William Price, a member of the graduating class of next year and president of the club. Word has been received from quite a number of the old students that they will return next year with from one to three students each.

For the first time in the history of Eureka College the class of 1908 issued an annual. It is called "The Tub." This volume is full of valuable information and beautiful pictures of college buildings and interests. It has already done the college a great amount of good and is destined to do still more good. The proceeds from the sale of the annual will go to the college for the re-seating of the chapel, which has been recently frescoed and otherwise improved.

The campaign committee of Eureka College recently met in the office of Mr. A. J. Elliott in Peoria to receive the report of the field secretary, H. H. Peters, and to plan work for the remainder of the summer and early fall. The work that has been accomplished during the past six months has been successful and the outlook never was brighter. The Committee is made up of men of vision and every movement is entered into with care.

Knox P. Taylor of Bloomington, Ill., spent a few days last week in Eureka. In a public service held in the Christian Church, Bro. Taylor spoke of the great good that Eureka College and the Christian church in Eureka had done for our cause in Illinois, and throughout the world.

OF INTEREST TO MEXICO VISITORS.

To Editor CHRISTIAN CENTURY, Chicago, Ill.:

Dear Sir:—While I am away down in Mexico, I do not want my friends who read the CHRISTIAN CENTURY to think that I am out of the world, or have no business opportunities, for I am making more money now than I ever did in my life.

Four years ago I took up a fruit claim. They give you the land if you will pay for setting out five acres of tropical fruit trees, within five years. The Department of Improvement set out my banana trees, 1,500 on the five acres, and attended to them for two years, or until the first crop was ready to gather, and it cost me $620. The Department of Improvement will care for your trees, and gather and market your fruit continuously, for one-third of the crop, and so I just let them attend to my orchard.

In 1907 the department paid me for my share, $1,281.30 in gold. For the first six months of 1908 I have received $708.76 in gold, and expect the last half of the year will bring me a little more. You get your money every three months, as bananas are picked and marketed every day of the year. I think this is doing pretty well for a woman in a strange land?

You do not have to come to Mexico to take up land; just write to the official in charge, Senor Elisha D. Ely, Tuxteoec, Mexico, for blanks to take up fruit claims, and he will send you full particulars. You can pay for setting out the trees in installments of $5 a month if you wish, and you need never go to Mexico, if you prefer living elsewhere.

MRS. MARY BENNETT.

"Who is the fellow with the long hair?" "He's a Yale college boy." "Well, I've often heard of those Yale loeks."

"Mother," said a thoughtful Boston child, "is Philadelphia older than Boston?" "Of course not, my son. The first settlement was made in Charlestown in 1630, while William Penn did not arrive on the site of Philadelphia until fifty-two years later." "That was always my impression, mother; how is it then that Philadelphia is mentioned in the Bible, while Boston is not?"

"What can be more perfeet in its way," says the Buffalo Commercial, "than the remark of Tommy (hampered with a conscience and home from an afternoon party): 'Mamma, darling, I've a great favor to ask of you. Please don't ask me how I behaved.'"

The late Professor Jowett had a curious way of commenting on the work that was brought to him by students. On one occasian he was shown a set of Greek verses. After looking them over carefully, he glanced up rather blankly, and said to the author, "Have you any taste for mathematics?"—Argonaut.

In a little village in New Jersey the school mistress saw one of the little boys crying. She called him to her and inquired the reason. "Some of the big boys made me kiss a little girl out in the school-yard," was the reply. "Why, that is outrageous! Why did you not come right to me?" "I—I didn't know that you would let me kiss you," he said.—Chicago Daily News.

SELF DELUSION

Many People Deceived by Coffee.

We like to defend our indulgences and habits even though we may be convinced their actual harmfulness.

A man can convince himself that whisky is good for him on a cold morning, or beer on a hot summer day—when he wants the whisky or beer?

It's the same with coffee. Thousands of people suffer headaehe and nervousness year after year but try to persuade themselves the cause is not coffee—because they like coffee.

"While yet a child I commenced using coffee and continued it," writes a Wis. man, "until I was a regular coffee fiend. I drank it every morning and in consequence had a blinding headache nearly every afternoon.

"My folks thought it was coffee that ailed me, but I liked it and would not admit it was the cause of my trouble, so I stuck to coffee and the headaches stuck to me.

"Finally, the folks stopped buying coffee and brought home some Postum. They made it right (directions on pkg.) and told me to see what difference it would make with my head, and during that first week on Postum my old affliction did not bother me once. From that day to this we have used nothing but Postum in place of coffee—headaches are a thing of the past and the whole family is in fine health."

"Postum looks good, smells good, tastes good, is good, and does good to the whole body." "There's a Reason."

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From a student's symposium in the Hiram College Advance.

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3. Because there you may learn to think for yourself, without throwing away faith and belief.
4. Because coming in contact with Hiram's world-wide interests you will grow.
5. Because on graduation you will have a diploma that counts for something in the world of action.

The Home-Coming issue of the "Advance," containing the above symposium entire, the inaugural address of President Bates, a poem by Jessie Brown Pounds, articles by Judge F. A. Henry and Profs. E. B. Wakefield, B. S. Dean and G. H. Colton, and many other things of interest, also catalog and full information, sent free on application to J. O Newcomb, Secretary, Hiram, Ohio. (Mention the Christian Century.)

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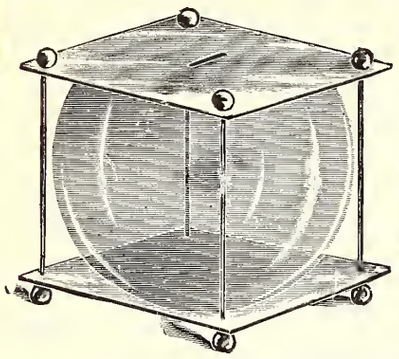

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Next session opens September 15, 1908.

Send for catalog to Miss Emma Frances Hartshorn, Registrar, Oklahoma Christian University.

E. V. ZOLLARS,
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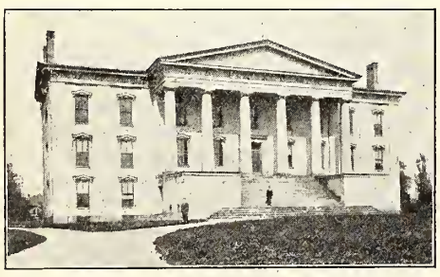

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President Transylvania University,
Lexington, Ky.

CHURCH ADDITIONS.

Salt Lake City, Utah.—There were twelve additions, three baptisms, last month at regular services.—Dr. Albert Buxton, pastor.

Belding, Mich.—At regular services Sunday morning, August 9, two excellent young women made the confession, and one week ago an older lady also came forward. There is good interest in every department.— O. W. Winter.

Conyers, Ga.—Our meeting at Bethel Church, Rockdale County, closed August 5 with two additions, one by confession and baptism, and one by statement. E. Everett Hollingworth, Minister.

A SPENDTHRIFT.

Publican—"And how do you like being married, John?"

John—"Don't like it at all."

Publican—"Why, what's the matter wi' she, John?"

John—"Well, first thing in the morning it's money; when I goes 'ome to my dinner it's money again, and at supper it's the same. Nothing but money, money, money!"

Publican—"Well, I never! What do she do wi' all that money?"

John—"I dunno. I ain't given her any yet."—Punch.

An Absent-Minded Professor.

"Dr. J— is a scientist, and therefore a deep thinker, and, consequently, often preoccupied and absent-minded. His most recent adventure attributable to his absent-minded propensities is at present furnishing much amusement for the faculty.

"He was reading one evening after dinner when his wife approached and, touching him on the shoulder, remarked softly: 'Oliver, Mr. and Mrs. B— are coming over this evening, so just go upstairs and change your coat.'

"The quiet little professor complied without a murmur. An hour later, when the visitors had been in the house some time, the hostess excused herself for a moment and slipped upstairs to see what detained the doctor. She found him in bed, calmly sleeping.

"'Oh, to be sure, the B—s,' he said, when she awakened him. 'I'll be right down. I guess I was a little absent-minded. I must have forgotten what I came for when I removed my coat, for I kept on undressing and went to bed'."

At the beginning of the recent Russo-Japanese War a schoolmaster told a class of boys the cause of the fighting, and then asked all who favored the war to hold up their hands. Up went every hand but one. "Well, Jack, why are you opposed to the war?" asked the master. "'Cause, sir, war makes history, an' there's more now'n I can ever learn," was the totally unexpected answer of the youngster.

Father—"You are very backward in your arithmetic. When I was your age I was doing cube root." Boy—"What's that?" Father—"What! You don't even know what it is? Dear me, that's terrible. Here, give me your pencil. Now we'll take say, 1, 2, 3, 4 and find the cube root. First you divide—no; you—let me see—um—yes—no—well, never mind—after all, perhaps you're too young to understand it."

An English health officer recently received the following note from one of the residents of his district, "Dear Sir,—I beg to tell you that my child, aged eight months, is suffering from an attack of measles, as required by act of parliament."

"Mr. Gibbons," said the teacher of the class in rhetoric, "point out the absurdity in this figure of speech: 'At this time the Emperor Frederick hatched out a scheme,' etc." "It seems to me all right," replied the young man after some reflection. "It does? Explain if you please, how he could have 'hatched out' a scheme." "Well, he might have had his mind set on it."

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The Christian Century

A CLEAN FAMILY NEWSPAPER OF THE CHRISTIAN CHURCH
(Disciples of Christ.)

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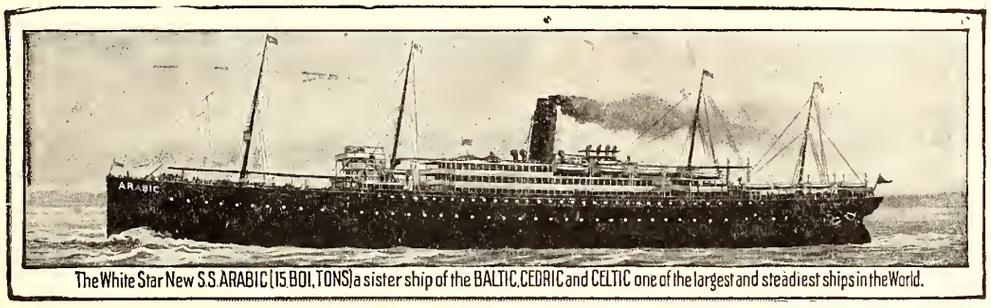
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September Offering for Church Extension

Begins Sunday, September 6th. Continuing every Sunday in September.

Homeless churches are stars of the sixth magnitude (scarcely seen with the naked eye) or of the thirteenth magnitude (scarcely seen with the telescope) and their light goes out forever.

We began Church Extension in 1888 with $10,662. The Board asked for $250,000 by 1900 and $500,000 by 1905. We passed our marks in both cases. Shall the doubtful mark remain after the Centennial? Our brethren must answer.

CHURCHES SHOULD

Try to take the Offering on the day appointed, if that day is favorable, and send increased offerings.

However, all Sundays in September are for Church Extension offerings, so do not sacrifice the Offering for the day.

Fourteen Hundred and Sixteen

congregations contributed to Church Extension last year. The Board realizes that September is an unfortunate month for Offerings in many churches, but more of our churches should

Take the Offering

and do their best. City congregations should wait until their people have returned from vacations. This is the Lord's work and every church wearing his name should be in line.

Order supplies from, and send offerings promptly to

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Kansas City, Mo.

GOOD POINTS FOR YOU TO CONSIDER WHEN GIVING TO CHURCH EXTENSION

CENTENNIAL WATCHWORD—"We must raise $150,000 this year and $200,000 next year to reach the million."

1. Money repeats itself in this Fund every five years.
2. Churches are helped that first help themselves.
3. The work pays for itself by the four per cent interest which is charged.
4. This is a permanent Fund to loan to churches that can not borrow elsewhere or except at exorbitant rates of interest.
5. The church aided first helps itself. When our loan is sent it pays the last dollar of indebtedness.
6. Every dollar loaned calls out three others. The church aided raises three dollars for every one loaned.
7. The Board has handled all the money contributed to the Fund plus over $780,000, which has been paid back on loans, making a total of more than $1,440,000, which has been loaned to 1,178 mission churches scattered through 44 States and Territories and only $563 has been lost, where congregations voluntarily deeded their property to the Board for debts against them.

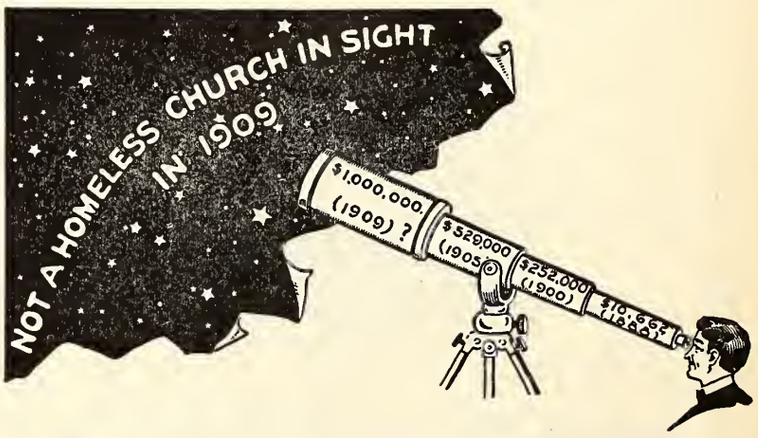
EXPLANATION OF NAMED FUNDS.

We now have 29 Named Funds. We want 50 by 1909. A Named Fund in our Church Extension work is $5,000 or as much more as the donor desires to make it, and is named after the donor or any one he may designate. Individuals give $500 annually to create them and churches $300 annually. A separate account is kept of each Named Fund and a spearate annual report made to the donor. All loans are made from this Fund to help build churches and are paid back into the Fund in five equal annual installments. The interest at four per cent is kept in the Fund and compounds itself semi-annually. As soon as enough money is accumulated from new gifts, interest, and returns from loans, another loan is made. The money is constantly repeating its work by coming back and going out again in loans to help weak and struggling churches complete their first church building. Money more than doubles its work every five years. For example, $2,500 will do the work of $6,221 in five years, building 12 churches with loans of $500 each.

Thus, the F. M. Drake Loan Fund has built 66 churches since February, 1889, and has done the work of over $26,000 and earned $3,672 of interest, though Brother Drake gave only $1,200 in 1889 and $380 each year until he paid in $5,000 within 10 years.

READ THIS FOR CONSCIENCE' SAKE

SINCE our April meeting your Board of Church Extension has been compelled, because of lack of money, to refuse aid to all applicants except in a few cases where small loans were granted out of our Named Funds. We have had seventy-eight applications for help since April, and every appealing congregation came with strong pleadings showing the best of reasons why we should help them to build. Each congregation was in a growing town or city with great promise of a strong church if only an adequate building could be erected. None of these can be aided until we hear from our Annual Offering in September. Our Offering must bring over Eighty Thousand Dollars if these worthy mission churches are to be aided.



The Church that is Properly Housed becomes a Fixed Star of the First Magnitude—a Shining Light within its Own Community, to its Own Country and Throughout the Whole World.

THE ANNUITY PLAN. WHAT IT IS! HOW IT WORKS!

IN OUR CHURCH EXTENSION FUND, AT KANSAS CITY, MO.

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1. You can see your money work while you live.
2. You have no rouble or losses in making reinvestments.
3. You have no taxes or attorneys' fees to pay and your income is regular.
4. The Society is perpetual and is incorporated. Its funds are perpetual and are loaned only on first mortgages where titles are absolutely good.
5. Your money is safe because the Annuity Bond which the Board issues you is as good as a Government Bond because it is backed up by all of the assets of the Fund, which now amount to $650,000 and which will constantly increase.
6. We receive remittances of $100, or as many hundreds or thousands as you can send, and your money will be received at any time and the Bond will be dated so that your interest begins at once.

How Your Money Works—The Board does not invest your money in some secular enterprise and WAIT FOR YOU TO DIE before using it in the work of Church Extension. All of our Annuity money is loaned at 6 per cent to aid promising congregations to build. The moey is returned by the churches using it in five equal, annual installments, and as fast as it returns it goes out again and again to build churches. Your money is thus in a PERPETUAL WHIRL OF DOING GOOD, because we have more demands for Annuity money than we can answer. Our mission churches in the new Southwest are glad to get Annuity money from the Board of Church Extension and pay 6 per cent, which is only 2 per cent more than is charged for the regular funds. They then have their loans in the hands of their friends.

Our Annuity Fund has received 224 gifts and $215,000, and 125 church buildings have been erected by Annuity Funds alone.

We can use $100,000 this year. Send remittances at once and give your full legal name and your age. Remit to

G. W. MUCKLEY, Cor. Sec., 500 WATER WORKS BLDG., KANSAS CITY, MO.

VOL. XXV. SEPTEMBER 3, 1908 NO. 36

THE CHRISTIAN CENTURY

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THE MYSTIC SEA.

BY PAUL LAURENCE DUNBAR.

The smell of the sea in my nostrils,
The sound of the sea in mine ears;
The touch of the spray on my burning face,
Like the mist of reluctant tears;

The blue of the sky above me,
The green of the waves beneath;
The sun flashing down on a gray-white sail
Like a scimiter from its sheath.

And ever the breaking billows,
And ever the rocks' disdain,
And ever a thrill in mine inmost heart
That my reason cannot explain.

So I said to my heart, "Be silent;
The mystery of time is here;
Death's way will be plain when we fathom the main
And the secret of life be clear."

CHICAGO

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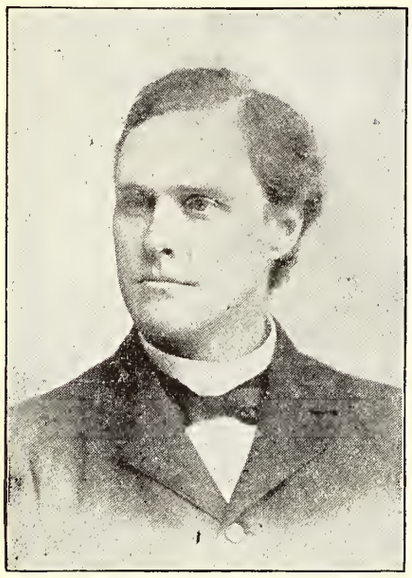

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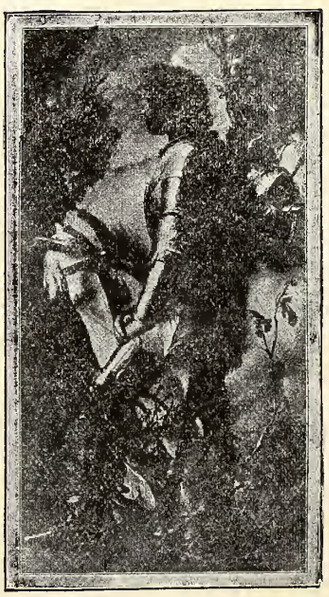

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CHICAGO

The Christian Century

Vol. XXV. CHICAGO, ILL., SEPTEMBER 3, 1908. No. 36.

EDITORIAL

Announcement.

Our readers are probably aware that the past few weeks have been a time of financial stress and difficulty for the Christian Century. For reasons which it is to no purpose to discuss the Company has been burdened with debt beyond its ability to bear. A crisis has been approaching for many months. This crisis, painful and regrettable in every aspect, we are able to announce is now past. A new company is in process of formation. The old editorial staff will continue with the new paper together with important additions. Ample capital and a proper business policy will henceforth stand under the ideals this paper has striven to promote. All friends of these ideals will rejoice that the paper which has represented them so ably hitherto will in the future be able to lead on more confidently than ever.

As soon as the details of the new arrangement are fully completed our readers will be taken frankly into the confidence of the management.

Chicago and the Convention.

The presence of the Illinois convention in Chicago this week is an event of unusual meaning. The problem of entertaining a state convention on the basis of free hospitality to its delegates is one that only a strong congregation dares undertake. For this reason Chicago has never had the pleasure of entertaining the brethren of the state in their annual conference. The time has come, however, when our strength in the city warrants our attempt to return to the brethren of the state the courtesies they have so often offered us. Chicago Disciples do not, as a rule, live in large, roomy houses as do our brethren in the smaller towns, but our welcome to our flats is as whole-souled as did we offer the capacious houses of the Lake Shore Drive.

The convention means much to us. The proneness of Chicago and the rest of the state to think themselves apart from each other in political matters is in danger of reflecting itself in our church life. It is important for Chicago Disciples to possess a state consciousness as well as a city consciousnes. It is likewise important for the state to remember that Chicago is a part of Illinois and that, for good or ill, its future cannot but affect the character of the larger commonwealth. Our interests are identical. Our problems are identical. Our faith is identical. It is therefore wholesome for us to come together often for mutual inspiration and counsel.

Besides the preparation of our homes for entertainment, the committees have been assiduous in two matters: arranging for the convention to use the Y. M. C. A. auditorium in the heart of the city for its sessions, and to give a splendid banquet for the men of the state at the Auditorium Hotel on Tuesday evening. We shall not suggest the difficulties under which the committees have worked, principal among which is the fact that so many Chicago people have been absent from town on their summer vacations and have not yet, many of them, returned. No doubt the faithful workers will have all things ready quite as well as if they had been backed by all their customary helpers.

The most interesting features of any convention of Christian people are the fellowships it occasions among brethren. Whatever the merits of the program, it is rarely the prearranged features of a program that are carried with us the longest. The impromptu, unexpected, personal expressions often make upon our memory the deepest mark.

The Christian Century joins with the churches of Disciples in Chicago in a cordial welcome of the convention and in the prayer that this gathering may deepen the fellowship, broaden the vision and intensify the zeal of all Disciples in our state.

Miracle and Faith.

The objection which has most weight in our day, and which unless removed will stand as a fatal hindrance to the acceptance of the miracles, is the apparent chasm which separates these phenomena from the uniform course of events in human experience and under the reign of law. It is no answer to assert that a divine being is above law, for that begs the question at the start, and overlooks the fact that the laws of nature are simply God's ways of working and thus are the disclosure of his own character. The suspension of these laws would not only work havoc in the order of nature but would be a contradiction of the conception of God which not only the unvarying and majestic order of the universe but the teachings of the Scriptures have made impressive. If the prophets permitted themselves to use language which implied the vibrant and changeful character of God, even his arbitrary and autocratic reversals of mood, they have left us abundant proof that these are but the forms and figures of speech with which they sought to explain the mystery of the divine, and that behind them all there lies the deeper and more impressive conception of a natural and moral order which is certain and satisfying because it knows no change.

It may be that the proper definition of miracle will assist in the quest for a tenable position, conservative of the facts both of science and the Bible. It is often the case that controversies thrive on the failure to make clear the points of belief. There are two views which for the sake of the discussion may be set in contrast. One asserts that miracle is the intervention of a supernatural power in the realm of natural law. According to this theory there are two realms of life, the natural and the supernatural. The laws, the life, the character of the one are distinct from those of the other. The order of life native to the higher realm is superior to and independent of the laws of the lower realm. A being belonging to the supernatural realm may therefore employ the forces of nature in whatever manner he elects. Its laws may be reversed, its direction changed, its processes interrupted or accelerated at will. These violations of law, nature is powerless to resist. They emanate from the being of the superior realm before whom natural law is silent and submissive, ready for temporary or indefinite suspension. Such a being was Jesus. He was a visitant to the world, but his normal residence was in heaven, whose supernatural character he bore in his earthly life, and with whose powers he was clothed. His miracles were the manifestations of this superior life, the setting aside of nature in obedience to a higher law. This theory encounters no difficulty in the mind of one who accepts the earlier view of the world. But it is in direct conflict with all modern conceptions, and is either giving way to more satisfactory explanations of the facts or to the total rejection of the miraculous. And indeed if this view is all that stands between unreflective belief and blank denial, the case looks unpromising for miracle.

The other definition asserts that miracle is the unusual but normal activity of a perfect life in the domain of nature. There is no such cleavage or dualism in the universe as that which requires the assumption of two realms, the natural and the supernatural. Indeed this distinction is unknown to the Bible, and is the creation of metaphysical speculation. All life in one. The universe is the scene of the divine activity, and its laws are merely God's ways of working. All law is natural, and at the same time it is divine. The truth that Butler saw and that Drummond interpreted more fully needs acceptance as applicable to all the ranges of life. The "Analogy" and "Natural Law in the Spiritual World" do not apply alone to the corners and fringes of things but suggest the essential oneness of the world. The Father's house is not divided against itself. The word "supernatural" is not so much untrue as insufficient. From one point of view there is no supernatural, for all things are natural and orderly. But viewed from another angle, all human life, as well as divine, is supernatural, for its true estate is superior to the

visible order of the world. We belong to the higher realm; our citizenship is in heaven.

The life of Christ is the one perfect life of history. He lived the nomal, natural life of a man at its highest point. This consisted perfectly with his claim to be the Son of God. In this estate he employed law at its highest level. The responses which our inadequate and fragmentary life obtains from nature, and which become more complex and varied as we gain new altitudes of vision and new depths of spiritual experience, seem as nothing worth beside the calm supremacy of his power. He touched the keys of life beyond the range of our limited experience, and the harmony which poured forth we call miracle. His word was with power because the secret of nature was his own. Nor is there a hint in the Scripture that the works of Jesus were suspensions or suppressions of natural law. They exhibit the use of law at a higher point than that to which other lives have attained. Science may well decline to recognize the miracles of Jesus as falling within the limits of ordinary and explicable phenomena, but he would be a bold and over-confident defender of the closed circle of present knowledge who with the vast and humbling mass of fresh scientific facts daily emerging to view should assert that the miracles of Jesus are beyond the range of law, or may not ultimately be capable of scientific demonstration. Such at least is the feeling of not a few men of our day whose attainments in the arena of research entitle them to respectful hearing.

The last word has not been spoken.

In the nature of the case it never can be spoken. Meantime we may content ourselves with some approaches to a true and satisfactory view of the question. These may be set down in the following terms: The Gospel miracles leave upon the mind the impression of events which rest upon foundations of fact. None of the attempts to eliminate them from the record seem satisfactory. The view that miracle is a violation of law is fatal to the acceptance of the event. Miracle must be explained as the result of the use of natural forces at their highest level. Jesus performed miracles as having a certain value, but he regarded them as far less convincing than the appeal to intellect and conscience. In the early church they were given similar secondary significance. At the present time the miracles of the New Testament have no evidential value, because it is easier to convince men of the lordship and saviorship of Jesus than of the reality of the miracles. The latter are accepted because they are the natural activities of such a life as his, and not as the attestations of that life. The claims of miracle-working in the Old Testament rest upon less convincing evidence than those in the life of Christ. The claim that miracles have a place in ecclesiastical history and in the practice of certain religious bodies today may be in large part dismissed as lacking in credibility, and for the rest as reposing upon facts easily explicable in accordance with the laws of suggestion. The redemptive facts of Jesus' life are independent of miracle. His wonderful deeds were an aid to his followers in the creation and nourishment of their faith in him and in their immediate work of evangelization. Such a value the miracles no longer possess. But they assist in the comprehension of the origins of our faith, and of the unique influence of the Lord upon that age. Miracle had its value, but also its limitations. The greatest miracle is the life of Christ. Greater than any work he did was the nature he revealed. On this and his teachings the faith of the world rests. One proof alone is there higher and more convincing than this, and that is the presence and power of Christ in the soul.

Making Religion Technical.

The personal religion of Jesus was the simplest thing in the world. It could be expressed in small words, the common words of daily experience. No technical vocabulary was needed to transmit it. No recondite doctrines were requisite to the faithful practice of it. No elaborate organization was needed to act as a channel for it. The child was the embodiment and best illustration of it and a pure heart was the essential condition of a vision of God.

For centuries, however, the religion that goes with Christ's name has been inextricably connected with long words, hard doctrines and a close-knit organization. The assumption prevails that Christianity cannot be expressed in any save these hard terms of historic theology and that the grace of God is limited to the channels of conventional organization. Therefore many call themselves unbelievers or agnostics who have the root of faith in them, but who do not find themselves able to use the accepted vocabulary of religion. This is a sad fact and accounts for the separation of many genuine Christians from the church. We speak a foreign language to them; and their language is, if not foreign, at least pagan or "secular" to us. And all the time their real meanings may be identical with Christ's meaning and with our own. Nevertheless we insist that "shibboleth" shall not be pronounced "sibboleth," and the penalty for speaking it that way is not much different from that meted out to the luckless Ephraimites of old.

After all, our union among ourselves and with others must be on the basis of common meanings, not on a common vocabulary. No formula of the creeds nor of the New Testament, taken simply as a formula, is a guarantee of agreement even when it is pronounced in unison. It is a costly mistake to strive to run religious thought and life into any fixed mould of words. The world has lost immeasurably just because the words of scripture, especially Paul's words, have been crystallized into a technical norm for the expression of Christian experience. The holy Scriptures are the highest and finest formulation of Christian experience the world contains. But they are used at their highest purpose, not simply when they are learned by memory, but when they are allowed to fertilize the mind so that it can bring forth new words, new formulæ, original expressions of the capacious life within the soul.

Christian vocabulary has not yet reached its limit. The "sound words" which the authorized version makes Paul exhort Timothy to "hold fast" are correctly rendered "sound teaching" in the modern translation. Paul never dreamed that from his letters would be extracted the normative vocabulary of Christian theology. He was engaged in the enterprise of emancipating Jewish Christians from Judaism, and the technique of his thinking was conditioned by the concrete problem he was facing. He must offer Christianity to the Jew in such terms that it shall mean truth to him, that it shall satisfy the questions his Jewish heart is concerned with. Under different circumstances we find Paul using a different form of speech, a different argument, as when he faced a non-Jewish audience at Athens. Here he spoke from presuppositions quite unlike those upon which he addressed his Jewish brethren.

In John's gospel we have a unique writing among the New Testament books. Its typical concepts are not only unlike Paul's but vary obviously from the other gospels. There is a bigness in John's record, a depth of mysticism, a sweep of vision that the other gospels seem not to have. John seems to be viewing Christ's life from the standpoint of heaven, of eternity. He is therefore less technical, more universal in his concepts and vocabulary. He uses the great-big little words, such as "life," "light," "spirit," "truth," "death," "see," "know," with a unique frequency and richness. The Pauline concepts of "Justification," "Redemption," "Adamic Sin," "Adoption," "Righteousness by law versus righteousness by faith," "the covenants," and such like do not occur in his gospel. These latter were Paul's own, forged to solve a particular set of problems and to save Israel from the narrow pocket of self-righteousness into the freedom of Christ's gospel.

Christianity has been unfortunately limited and even distorted by the fact that for centuries theologians have gone to Paul's writings almost exclusively for the stuff out of which their systems have been made. The assumption has prevailed that the problem Paul faced is a perennial problem, persisting ever in the same form, and therefore solvable by the same arguments he used. But this is not so. To men of modern times religion knows no such problem as apostolic Judaism presented. To force the vocabulary of Paul's argument upon us is therefore not only to weight religion down with irrelevancies and to make it difficult and unreal but to miss the essential meaning of Paul's words. We are not for a moment suggesting that Paul's argument is not true. It was not only true but masterfully true. It is ours, however, not to copy his vocabulary merely, or his concepts, but discerning his point of vision, and catching his spirit, to turn our faces toward our own problems as he met his.

This way of looking at religion makes it a broader, more real and simpler matter than we usually assume. It is not a form of words that we are to learn, but a spirit, and attitude, a temper, with respect to our life that it is important for us to adopt. A gentleman was the other day describing to us a new acquaintance he had just made. "He is a most intelligent man and we talked until midnight," he said. "Did you talk about religion?" we asked. "No, I don't think he knows much about religion; we talked about life," was the reply. What a pity! What a pity that religion has been separated by its technical vocabulary from the realities of life so that intelligent men, responsive to the great interests of life, do not know that true life and religion are one.

This, at least, is what Jesus said he came to do for men, not to found a new religion, nor to teach a new form of words, nor to establish a more effective organization, but simply to give "life more abundantly."

Christian Union

Errett Gates.

Universities and Christian Union.

Professor Ernest D. Burton, of the University of Chicago, in an article in the *Standard* on "The Christian University and the World-Wide Mission of Christianity," urges the importance of universities in the Christianization of China. He says: "That, in particular for which the hour calls is the speedy establishment of Christian universities in China, and in other lands which it is our mission to reach and influence. I say universities, rather than colleges, not because I would have these schools bear ambitious names, repeating the mistake that has so often been made in this country, and founding a high school and calling it a university, but because it is a real university that China needs—an institution of that breadth of spirit which would make it really entitled to this name. Such universities should be Christian, not in the sense that they exist to propagate the views of any western sect of Christianity, not in the sense that they should be chiefly devoted to the study of theology, or the direct propagation of religion, but that they should be controlled by Christian ideals, characterized by that same love of truth, openness to truth and zeal for human welfare which it is the ideal and to some extent the effect of every truly Christian university in Christian lands to inculcate and foster, Christian universities in the same sense in which Princeton and Yale and Brown are such." Prof. Burton and Prof. T. C. Chamberlain, both of the University of Chicago, have been appointed as an "Oriental Investigation Commission" to spend the next year in China investigating the educational needs and opportunities of the country with a view to the establishment of universities on a large scale in all parts of the empire. The bearing which the university ideal has upon the unification of Christendom is stated in the following words: "The founding of Christian universities on the foreign mission field will tend to diminish emphasis upon denominational peculiarities, and to strengthen emphasis on the cardinal truths of Christianity—personal faith in God as revealed in Jesus Christ, personal devotion to the welfare of men for whom Christ gave his life. This is, if I am rightly informed, the inclination of the wisest and strongest men on the mission field. Out there in the face of heathenism our sectarian differences grow less important, and were it not for the pressure from the churches at home would be more minimized than they are."

"The Christian university and world-wide Christian missions! Shall there be a new alliance between the representatives of these two creations of the Spirit of Christ? Shall the need of the eastern world and the unparalleled opportunity that God has set before the western world rouse us all to eagerness and consecration such as we have never known before, melt the barriers that have separated us one from another, and unite us in heart and effort?"

It has long been known that the atmosphere of a university was a good dissolvent for sectarian bigotry and conceit, and a medium uncongenial for the culture of sectarian assertiveness. That is why some of the most sectarian denominations fear the atmosphere of a university and its influence upon the minds of ministerial students. Young men gathered together in a university from different denominations can not mingle in the libraries and class-rooms in the free pursuit of the truth, without discovering much truth in common among all sects, and the common indebtedness of each to all others for the truth they hold. The university is a specific cure for all forms of sectarianism, cocksureness and infallibility, if taken in sufficiently large doses.

I submit the following plan of action for the unification of Christendom in this generation: Let all Protestant denominations agree to train their men for the ministry in a single university where every teacher and student shall be free to investigate an dto speak the truth as he finds it. If that will not bring unity in a single generation, nothing will.

The Biblical Problem

Herbert L. Willett.

Will you please suggest some recent treatments of the subject of miracles? J. C. B.

Chicago.

Bruce, "The Miraculous Element in the Gospels;" Illingworth, "The Divine Immanence;" Rainey, Orr and Dods, "The Supernatural in Christianity;" Abbott, "The Supernatural;" Whiton, "The Supernatural."

Do you believe that the Ten Plagues were merely a series of unusual natural disasters? A. K. B.

Kansas City.

The uniform impression gained from the Old Testament narratives is that Israel left Egypt in a time of unusual disturbance caused by disasters which were unknown in the land, but whose force and numbers paralyzed the native people, and were interpreted by the Hebrews as the signs of God's providential activity in their behalf. The wonder of the Exodus consisted not in the nature or method of the plagues, but in the use made of them by Moses under divine direction for the deliverance of the nation. Professor Sayce, the foremost champion of the conservative school of archealogical study as against the critical views of the Old Ttestament says, "There was nothing in the plagues themselves that was either supernatural or contra-natural. They were signs and wonders, not because they introduced new and unknown forces into the life of the Egyptians, but because the diseases and plagues already known to the country were intensified in action and crowded into a short space of time." Early Hebrew History, p. 169). Professor Petrie, the best authority upon the monumental discoveries in Egypt, and a strong defender of the Biblical accounts, says "Seeing that the land there (in the desert) was sufficient to support his kindred, he (Moses) came back and tried to get permission for them to go on a pilgrimage to the sacred mountain. This was refused, but many troubles of bad seasons, and a plague at last so disheartened the Egyptians that, in the confusion, some thousands of these tribes escaped into the wilderness. They safely crossed the shallows of the gulf, but a detachment of troops following them was swept away." (Researches in Sinai, p. 221). These are not the words of "higher critics," but of men determined to maintain as far as possible the historicity of the Old Testament records.

Is the story of the crossing of the Red Sea merely a poetic story, and without basis of fact so far as the dividing of the waters is concerned? B.

The prose narrative in Ex. 14 is at pains to point out the driving back of the waters of the gulf by a strong east wind with ridges of sea bed exposed, and deeper channels still flooded here and there like protections (translated "walls") on either side. The poetic account in chapter 15 is far more picturesque, but less intelligible. Dean Stanley says of this event, "The passage as thus described was effected not in the calmness and clearness of daylight, but in the depth of midnight, amidst the roar of the hurricane which caused the sea to go back—amidst a darkness lit up only by the broad glare of the lightning as 'the Lord looked out' from the thick darkness of the cloud. We know not, they knew not, by what precise means the deliverance was wrought. The obscurity, the mystery, here as elsewhere, was part of the lesson." (See Petrie's words above). The fact of the crossing of the Red sea (i . e. the waters of the Gulf of Suez, either near the present place of that name, or further north at some point to which it once extended), is one of the conspicuous and undisputed facts of Hebrew history. It is this fact as the birth moment of the nation that has significance, and not the manner of its occurrence.

The anti-saloon movement has struck the Illinois Central Railroad. Officials of that road have given orders that no liquor be sold on trains south of the Ohio River. General Passenger Agent Samuel G. Hatch said recently: "Yes, we have stopped the sale of intoxicating drinks on our trains south of the Ohio. There are so many anti-saloon stations on our southern lines that we thought it best to do this. Louisiana has gone the anti-saloon people one better and passed a law forbidding passengers drinking on trains, even from their own bottles. Texas has had a similar law for some time and its effect, I understand, has been beneficial to all concerned."

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER XI.

Evelyn.

"Good morning, Mrs. Kirklin."

It was early in April, in the year 1903. The breath of spring was in the air and a robin caroled from a tree near by. Maidie was watering some geraniums that stood in the window, and as she looked up she saw Evelyn standing in the open door. It was the Evelyn of ten years ago, only more beautiful with the perfection of womanhood. The light brown hair with a glint of gold; the delicate, regular features, the fair complexion, the eyes that sparkled with health and happiness, and the slight but well rounded figure, blended together into exquisite loveliness.

Maidie kissed her and exclaimed, "Why, Evelyn, when did you come back?"

"I came back last night and started out the first thing this morning to see some of my old friends. Lottie is at the door in her wheel chair."

The years had brought changes to Minington. The Black Acre was broader and blacker; the culm heaps were higher; another breaker had been built and the number of breaker boys doubled; the great strike had come and gone leaving sorrow and desolation in many homes.

They had also brought changes to the Kirklins, who no longer occupied the miner's cottage in the Black Acre, but lived in a neat house on Monroe St., and the rooms were no longer bare, but furnished in a plain, tasteful manner.

Maidie invited the girls in but Evelyn said, "Why can't we sit on the steps in the sunshine here beside Lottie's chair?"

Little crippled Lottie had also grown to womanhood. She would never walk again but she had made her life useful, for it had broadened and blossomed under the influence of helpful, loving friends.

"You don't know how surprised I was when I saw Lottie in her new chair," said Evelyn.

"She has Aunt Mehetabel to thank for that," said Mrs. Kirklin.

"Yes, and for a great many other things, too," said Lottie. "My correspondence course in kindergarten, for instance."

"Evelyn, it would do you good to see Lottie's kindergarten," said Mrs. Kirklin.

"Well, I am going to see it this afternoon. It just fills my heart with joy when I think of it."

"Well, Aunt Mehetabel is not the only one I have to thank for that," said Lottie, "if it had not been for you, Evelyn, I don't think I would ever have learned even to read and write. It was you who put all those higher ideals into my life. You remember I was so dull and my speech so broken, that it seemed as though I could never learn to read; but you would not give up. Then you brought me books and it all helped, and now that I can pass it on to the other little children, is indeed a joy. I can never hope to do as much as those that are able to get about, but the children are almost more than feet to me. They seem to anticipate my every want, and if I need my chair moved to another part of the room, or something brought to me, there are a dozen little hands ready."

"They cannot very well do otherwise; you love them so much and are always planning such nice little surprises for them," said Maidie. "I went to visit Lottie's kindergarten one afternoon last week, Evelyn, and there were thirty little children there about the happiest you ever saw; and would you believe that Lottie has actually succeeded in getting them to come with clean faces and hands? They were all shining as though they had been polished for the occasion."

"Where did you get the little red chairs?" asked Evelyn.

"Oh, from the same source that we have had so many nice things, Aunt Mehetabel, of course. You know I had rough, rude benches for the children, and one day a man came to the door and said he had a load of chairs for Miss Lottie Rominiski. I told him there must be some mistake, but he said that was the name, so I submitted."

"I am going to furnish you with an assistant next summer," said Evelyn, "that is, if you will have her."

"Oh, Evelyn, can you mean that you are going to help me?"

"Yes, we will go into partnership."

"How splendid that will be," said Lottie, "I will have a chance to learn so many things."

"You graduate in June, do you not, Evelyn?" asked Mrs. Kirklin.

"Yes," said Evelyn, "and what do you suppose I am going to do next year?"

"Oh, tell us," said Lottie.

(Copyright, 1905, Ella N. Wood.)

"I am going south, I think to Georgia, to teach in one of those large, cotton-mill towns."

"We might have known it would be something of that kind," said Mrs. Kirklin. "You will never be happy, Evelyn, unless you are helping the mill children or the breaker boys."

"I long to stay here in Minington, but my father does not think the time is quite ripe for any special work along that line." Turning to Mrs. Kirklin Evelyn said, "Did you know father was looking for an assistant?"

"No, I did not know it, but I am glad. The wonder is that he has not broken down long ago."

"If he finds one, he will push the settlement movement that he has had in his heart so long."

"If he does that he will need you, Evelyn."

"Yes, it has been the dream of my life for several years to do something like that for the working people in Minington."

Mrs. Kirklin went into the house and returned with a picture in her hand.

"Evelyn, I have something to show you," and she handed Evelyn the picture.

"Oh, Mrs. Kirklin! This is Jean, is it not?"

"Yes, Evelyn, would you have known him?" and Maidie's face beamed with motherly pride.

"Yes, I would have known him. While he has changed in many respects, he has the same look in his face that he had when he was a boy."

"Mrs. Kirklin, I have been talking to Evelyn about Jean and how splendid he is, but I cannot begin to tell half of it."

"I hope, Evelyn, you will soon have a chance to find out for yourself," said Maidie.

As Evelyn looked at the picture, she thought, "No wonder Lottie is enthusiastic. It scarcely seems possible that this manly face and splendid physique belong to the slender, stoop-shouldered breaker boy whom I tried to teach how to read and write."

All of Jean's trips to Minington chanced to have been made while Evelyn was away at school, so the years had passed without their meeting, and the change in Jean was so great that it seemed almost incredible. She had heard much about him from her mother and Lottie, and had rejoiced at his good fortune, but the image already in her mind had been too firmly fixed to be dispelled in that manner, and as she now looked at his picture, and realized all that time had done, the old interest she used to feel for him was awakened and she longed to see him.

"Jean has been Mr. Snow's private secretary for two or three years," said Maidie.

"Yes, so mother told me," replied Evelyn, "but I don't see how he is able to do that and keep up his college work."

"Oh, he has an assistant. He could not possibly do it alone. Mr. Snow says Jean knows more about his business and can look after it better than any one he has ever had, and it pleases Jean very much to be able to do it."

"When will he graduate?" asked Evelyn.

"A year from June," answered Maidie. "This is the week of his spring vacation. I hoped he might be able to run down for a day, but fear he cannot this time."

The ladies were so intent in their conversation that they did not see a figure turn up the walk, but hearing a quick step they all looked up and before them stood Jean. He laughed at their surprise, but noticing Evelyn, a shade of embarrassment passed over his face.

"Oh Jean! we were just talking about you," said Maidie as she sprang to meet him. He kissed her lovingly and turning shook hands with Lottie.

"Jean, you remember Evelyn, do you not?" asked his mother. As she spoke, the vision of a little girl with a pink gingham dress and sunny curls flashed through Jean's memory. He saw her bending over his shoulder and guiding his pencil with her small, fair hand. Was this the same Evelyn? Memory had kept the picture fresh in his mind, and the little hand had seemed to guide and beckon all through the years; but the child had vanished and he stood face to face with the woman. For an instant the old, bashful shrinking that he used to feel when they were children came over him, then he reached out his hand and said, "Yes indeed, I do remember her. I am more than glad to renew the acquaintance again, Miss Hathaway."

"Oh, Jean, don't say 'Miss Hathaway,' said Mrs. Kirklin. "You are nothing but grown up children yet and it must still be Jean and Evelyn."

They all laughed and felt more at ease.

"Mrs. Kirklin has just been showing me your picture," said Evelyn, who still held Jean's picture in her hand. "I cannot quite get it through my head yet that it is really you."

"I have been trying to solve a similar problem," said Jean. "Suppose we submit them to Lottie. How is it, Lottie?"

"I can't see that either of you has changed a bit, only Jean is very much grown up, but you are just the same Jean and Evelyn to me that you always were."

They all laughed merrily at this.

"How long can you stay with us?" asked his mother.

"Mither, I hate to tell you that I must go back tonight. I must go to Pittsburgh tomorrow with Uncle Jasper, and have at least a month's work to crowd into this week. But how good it is to get this one glimpse of you. Where is father?"

"He went down town this morning, but I think he will be back soon."

"If I were not afraid of robbing your mother, I would ask you to call before you leave, so I will extend the invitation to your next visit." said Evelyn to Jean as she rose to go.

"I shall certainly call when I come again; your father and I are excellent friends."

"Father is in Harrisburg and I fear I will not get to see him before I return to school."

"Oh yes," said Jean, "your father and Doctor Jones have gone there to push the child labor bill in the legislature."

"Yes," said Evelyn, "we had a letter from him this morning and he feels very much discouraged at the prospects."

"Well, I certainly hope they will win out," said Jean.

When Lottie and Evelyn had gone, Mrs. Kirklin looked at Jean and said, "What do you think of Evelyn?"

"The same as I have always thought, mither. When we were children she seemed like an angel to me."

"She is one of God's good angels, Jean," and they went into the house.

(To be continued.)

The Christian College Woman.

By Arthur S. Phelps.

Womanhood is not manufactured by the university. The picture of your life is painted only from the color in your tube. The perfume of the garden is hidden in seed and soil. The glory of a woman is her femininity; and femininity includes four things—gentleness, purity, sympathy, simplicity. The ideal is conceived by its suggestion in the real. My friend stood before the "Venus de Milo" in the Louvre, and wept at the perfection of grace and glory he saw there, and came away declaring that he should never marry; the Venus de Milo was his bride. Though he has since become the happy father of eight children, the ideal of the young student is still the ideal of the college president. When his views of marriage changed, he said his wife must have "a good body, a good mind, a good heart and a good cheer." All of these he finds realized in the beautiful woman in his home. Side by side with the "Venus" of the Louvre, I like to place Michael Angelo's "Pieta" of St. Peter's not as equally perfect in art, but because the storms of life have left their traces on the face of the mother.

As the Christian young woman enters college this fall, let her resolve that she will not try to be other than God made her. I found the French women the best dressed women in the world. They say American ladies follow prevailing styles blindly, whether they are personally becoming or not; but that the French adapt their dress to their individual turn of figure. Michael Angelo, surveying the products of his original genius, exclaimed with a sigh: "How many painters will my work shipwreck!" We can now look back upon the foolish extremes into which his servile imitators ran. How often is natural sweetness degraded into a goodness *a la mode!*

"There are those who are good, but sorely they try us,
For it seems that their goodness is cut on the bias!"

Education enables a woman to make a determination of relative values. The universal humanizing tendency of our day has nowhere made itself more noticeably felt than in university teaching. Science has a new biology, a new anthropology, a new sociology. English literature and the modern languages thrill with an international touch. History is no longer a sensational story of epoch-making wars, merely; it is a serial biography of race-leaders. There is a wholesome mental sameness in modern academic training, arising from a judicial rating of values. A "crank" is one who puts secondary things first. All false and temporary sects and systems find their origin here. The real character of an individual is determined by his estimates, no less than is the influence of public utterance and private conversation. We are continually misplacing emphasis, and taking the wrong path. A newspaper says: "Many a lady who would not soil her white hands by touching a black stove, will soil her white soul by reading French novels." Life is a process of selection, as truly as in a library, or a dry goods store. The wise advice is applicable: "Don't buy anything just because it is cheap." Good goods cost. The college student will get what she is willing to pay the price for.

Education is an atmosphere, not a collection of curiosities, nor even a kit of tools. This is the significance of the halo in paintings of the holy family, of the nimbus, of the tongues of fire. A college training is thrown away on the callow graduate for whom it has done nothing more than enable her to talk oracularly in the parlor about "culture." Sentiment is the highest thing in a young woman's life, sentimentality one of the cheapest things. Of 6,123 recent suicides, 61 per cent—three-fifths—were girls. A high education is stored power, static energy, a dwelling of the soul in the eternal. It is the door of service, the key to the human heart, a life-long debt to the ignorant.

Los Angeles, Cal.

He Obeyed.

There is something extremely disconcerting in the unexpected application of parental instruction; and the quick-witted small boy is an adept in the practice. "Don't say 'goin'' and 'skatin', Tom; always pronounce your 'g's'" says mamma, whereupon Tom looks up wickedly and replies: "I thought you were always telling me not to say 'Gee!'" Italian boys in a somewhat different spirit, perhaps, occasionally bring their elders up short by the same method of ill-timed obedience to the letter of the law. The author of "A Tuscan Childhood," Lisi Cipriani, relates an incident of her small brother whose most glaring fault was that he would interrupt. He had been corrected repeatedly and instructed to say: "At your convenience, mamma, I have something to tell you." This is how he bettered the instruction:

One day toward the end of the season my mother had taken Ritchie and me to the baths at Leghorn. The baths are built on piers and rotundas into the sea. We have no tide at Leghorn, and these piers are connected by bridges. Before the autumn storms begin the boards are taken away, so that only two long wooden beams and the railings remain. There was absolutely no danger in walking across these bridges on the beams, as we could have all necessary support from the railings, and it was great fun. I had crossed one of these bridges quite a distance from where my mother and some friends were sitting. When I started to return I forgot that the boards had been taken away, and walked splash into the sea.

Ritchie, who was standing by me, instead of taking the slightest concern as to what would happen to me, rapidly crossed the bridge and ran to my mother. Taking off his cap, the little fellow stood politely beside her for some time, waiting till she had finished a rather long story she was just telling. Then he said:

"Mamma, at your convenience, I have something to tell you."

"What is it?" said my mother, approvingly, for she appreciated that her efforts were being rewarded.

"Mamma, at your convenience, Lisi has fallen into the water."

"What!" exclaimed my mother, jumping up. "Has any one pulled her out?"

"I don't know," said Ritchie, very politely, "but I did not interrupt your story, and she can swim."

Rebirth of Bruges.

After more than four centuries of stagnation Bruges, once the commercial capital of Europe, is to regain some of its ancient prosperity. The sea has been restored to it. A canal has been cut from the city to the sea and a new port constructed, and a way made by which the quaint old city of the lace-makers may handle some of the current of trade which passes between the ocean and the hinterland.

In the middle of the fifteenth century Bruges was the busiest and richest city, if not the largest, in Europe. It was situated on a canal which had been so built as to form a branch of the Zwyn estuary, was a principal market of the Hanseatic League, and had at its wharves shipping from all the world. When Paris numbered 120,000 people Bruges had a fourth more. Its factories were never idle, its merchants became princes, its many canals were alive with boats bound for inland places.

But in the course of time it was found that the arm of the sea was filling with drifting sands. Efforts were made to stay the process, but without success. Year by year the waters shoaled and by the middle of the sixteenth century Bruges was but an inland town, the empty shell of former greatness.

A canal twenty-six feet deep has been dredged through the sand, about eight miles in a straight line to the North Sea. There immense concrete jetties make a new "fore port" for Bruges, where passengers and express freight can be transferred to rail. Heavy goods will pass through a lock to the canal, and so to a great new basin at the city itself, where all the canals have access to wharves and quays. A city of Zeebrugge, or Sea-Bruges, has been established at the mouth of the canal. Bruges itself has already felt the impetus, and it is rapidly growing again, the population in 1900 being more than 50,000. Its paupers, of which it has the largest proportion of any European city, are diminishing, and prosperity seems at hand. Nothing more picturesque has been attempted by the engineers in recent years than this restoration of trade to a forgotten capital, this re-introduction of the sea through the treacherous dunes to the ancient City of Bridges.—Youth's Companion.

The Sunday-School Lesson.

Herbert L. Willett.

DAVID THE KING.*

It might have been supposed, considering David's popularity in Israel, and the death of Saul and his sons, that no time would be lost in opening David's way to the throne. Yet such was not the case. Matters moved but slowly in that direction. There was no immediate attempt made to put anyone in that place. The people of the central and northern region in which Saul's kingdom lay were too badly shattered by the recent events to take any steps toward reorganization of the government. The Philistines were in control as far east as the Jordan, and nothing could be done.

The Delay.

It is a significant fact that five years passed before any efforts were made to secure a king in Saul's place. Then Abner, Saul's chief general, who in some unexplained manner had survived the battle of Mount Gilboa, took Ish-bosheth, Saul's son, and made him king in Mahanaim, east of the Jordan. It is apparent that it was not safe to attempt any west-Jordan movement as yet. The Philistines were too strong, and Ish-bosheth lacked the qualities of leadership which could have promised success in such an effort.

David in Judah.

Meantime David was securing the throne of Judah. From the beginning of his outlaw life he had never forgotten that he might win the kingship. In his relations with the Philistines he had taken care never to break with his own people. Even when he represented himself to the king of Gath as committing depredations on the cities of Judah he was in reality taking great pains to do nothing of the kind, but only to make raids on their common foes. More than this, he sent portions of the spoil from these raids against the Bedouin and the Amalekites to the elders of cities both in Judah and the north, so that they looked upon him with great favor.

The Open Way.

When at last Saul's death removed the last obstacle to his return to his land, he consulted the oracle as to the wisdom of going back among his own people of Judah. The response was favorable, and the place selected was Hebron. This was in itself a sanctuary, having been held in reverence from days long prior to Abraham's residence there. The burial place of the patriarchs in the cave of Machpelah added to this feeling of sanctity. Then, too, Hebron was admirably situated for defense, at the highest point in the south, and it would give David an opportunity to develop his government at a distance from any contrary activity on the part of the house of Saul. To Hebron, accordingly, David went, taking not only his own household, but the numerous colony he had gathered about him in the outlaw period. These free companions had been his only protection in the days of his misfortunes. They now became the nucleus of his army, and constituted a sort of old guard or tent legion, given special rank and quarters among the forces of the kingdom.

David King of Judah.

It was not long before circumstances, aided no doubt by David's admirable diplomacy, suggested to the men of Judah the wisdom of making him their king. He had all the qualities which appealed to them as suitable in a leader. He was young, handsome, brave, generous, persistent, shrewd, and marked by that element of enthusiasm which can command the passionate attachment of army and people. His romantic exploits had made him a popular hero. The suggestion that he be made king met with ardent approval, and in what appears to have been a mass meeting of the tribe of Judah, he was chosen to the position. It was now his task to secure not only his present honor, but even more to prepare for its extension to all Israel.

David and the North.

He had already made efforts to win the good will of the northern towns by gifts of spoil to their chiefs. He now went further. To the men of Jabesh-gilead, who had nobly carried off the bodies of Saul and his sons from the walls of Beth-shan, to save them from further mutilation, he sent a message of congratulation and good will, which must have pleased not only the people who received it, but also the adherents of the house of Saul. There were outbreaks of hostility between the partisans of David and those of Abner, the chief representative of Saul's family. But David must have deprecated and repressed such displays of zeal, as likely to endanger rather than assist his plans. In fact, one of these encounters came near ruining all his hopes for a friendly settlement with the claims of the house of Saul. In one of the chance meetings of the troops of the two factions, Abner killed Asahel, a brother of Joab, David's chief general. It was no private feud, but a fair and open fight, in which Abner had expressly warned the younger man against an encounter with him.

Joab's Revenge.

But Joab cherished dark thoughts of revenge, and when later on, Abner, disgusted with the weakness and temper of his master, Ish-bosheth, made overtures to David in a journey to Hebron, Joab seized the opportunity afforded by the presence of his foe in David's capital and murdered him. Nothing but a prompt and emphatic repudiation of Joab's act by David, and a great public funeral, saved the king from suspicion of complicity in the foul deed. But the king's conduct on this occasion not only allayed public uneasiness, but raised him higher in the love of his people, and even of the north.

David King of Israel.

The result of all these slow happenings appeared not long after in a strong movement to extend David's rule over the entire nation. There came to Hebron a deputation of elders from the northern cities presenting their petition that he become their king. That this was what David had hoped and worked to secure from the first cannot be doubted. He combined the elements of personal popularity and adroit diplomacy, which made his selection inevitable. He now saw the successful consummation of his plans. To be sure he was little more than nominal king of a ruined country. The Philistines were yet in control of large tracts of the land. But David had already won a place of vantage in Judah, and to extend his realm was pleasant work for such a man. He must have a more central capital than Hebron. He must have an army of greater size and strength. He must have a palace and a sanctuary. All these plans were doubtless made in the days at Hebron, but when once the league with the northern tribes had been arranged, and David felt himself secure in his power, he lost no time in bringing to pass the ambitious designs he had cherished. He was no longer leader of a tribe; he had a nation behind him. He was no longer the prince of Judah; he was now the king of Israel.

Daily Readings—Monday, Watchful of Providences, 2 Sam. 2:10; Tuesday, Recognition of others, Eph. 4:20-32; Wednesday, Forbearing and forgiving, Col. 3:9-17; Thursday, Gratitude and prayer, 1 Thess. 5:16-28; Friday, Stewards of God's Grace, 1 Peter 4-1-11; Saturday, Obedient and faithful, Gal. 5:13-21; Sunday, Conscious accountability, Rom. 14:1-10.

*International Sunday-school lesson for September 13, 1908: David made King over Judah and Israel, 2 Sam. 2: 1-7; 5: 15. Golden text. "David went on and grew great, and the Lord God of hosts with him," 2 Sam. 5: 10. Memory verses, 5: 4, 5.

The Prayer Meeting.

Silas Jones.

GREAT ENDINGS TO GOOD LIVES.

Topic—September 16, John 17:4; Acts 7:54-60; 2 Tim. 4:6-8.

"When I was making my defense I thought I ought not to do anything unworthy of a freeman just because I was in danger, and I have no misgivings now over the manner of my defense. No, I would far rather defend myself as I did, and die, than owe my life to

a craven defense. For it is wrong for me, and for any one else, either in a lawsuit or in battle, to resort to every possible device in order to escape death. In battle it is often plain that a man may at least save his life by throwing down his arms and imploring quarter of his pursuers. And in other kinds of danger there are plenty of devices whereby a man may save his life, if he has the audacity to say and do anything and everything. But, my friends, I suspect the difficulty is, not to escape death, but rather to escape wickedness. For wickedness runs swifter than death, and now I who am old and slow have been caught by the slower runner, while my accusers who are clever and swift have been caught by the faster runner, which is wickedness. And now I depart having been condemned to death by you. They, too, depart condemned by truth to pay the penalty of depravity and unrighteousness. I abide by my punishment; let them abide by theirs. I suppose those things are destined to be; and I think it is best for all." There is something for the Christian to ponder in these words of Socrates to his judges.

"I Have Finished the Work."

When Jesus came to the end of his life, his work was done. There were no vain regrets on account of lost opportunities. There was no need to apologize for half-hearted support of righteous causes. He did all that God gave him to do. Of no other can this be said. There are many whose lives are pleasant to remember. We can say of them that they have finished their work, but we do not mean that they left nothing undone. At the passing of the best men and women love must cover their faults while it erects memorials of their good deeds. Jesus met death as no other met it because he had lived as no other ever lived.

"Lay Not This Sin to Their Charge."

Stephen died surrounded by madmen. A half-witted man has more sense than ten thousand men in a mob. Stephen spoke to his countrymen of the universal religion. They thought he was attacking the foundations of their ancient faith. They accused him of blasphemy, and when they could not answer his arguments, they stoned him to death. But he won and they lost. He prayed for them that they might not have the sin of killing him laid against them. They were on the side that could not stand the truth. They looked to the past; they feared the future. Stephen knew the future would vindicate him, for he knew he was right. It was possible, therefore for him to pity the foolish men who were the destroyers of his life. Their seeming triumph was their ruin, and he knew it.

"I Have Kept the Faith.

Not until we have been tried and approved can we appreciate the feeling of Paul when he wrote his parting words to Timothy. The traitor cannot begin to tell us what Paul meant. But the man who has preserved his ideals of honesty in business in the face of temptations to enrich himself at the expense of the poor can understand Paul and rejoice in his faithfulness. The preacher who resists the inclination to bid for cheap applause and subjects himself to the scorn and ridicule of bad men in the church and out of it in order that he may be on good terms with his conscience and be able to give a good account of his stewardship before God is aware that it costs something to be faithful. But the cost is nothing as compared with the joy of it. Paul could respect himself because he had been true to his Master. He looked for the crown of righteousness which the Lord gives to his faithful servants.

Teaching Training Course.

Lesson XIV. The Priestly Histories.

Two types of historical books appear in the Old Testament, the prophetic and the priestly histories. Neither is written as we write history today, for the interest of both is in religion rather than in the events of past or present as such. None the less, certain of these events are selected to serve as the illustrations of the principles of the higher life.

The prophetic histories were insistent upon the moral conduct of individuals and the nation. They point out the fact that men are happy and prosperous in proportion to their obedience to the will of God as expressed by the prophets. The priestly historians on the other hand magnify the place of the ritual of religion in the life of the people, and attempt to show that the great and successful kings of Israel and Judah were those who gave attention to the priestly rites of the sanctuary and honored these members of the religious establishment.

The two books of Chronicles are the most representative books of this class. They were originally one, and were indeed joined to Ezra and Nehemiah. By what means they became separated we do not know. First Chronicles opens with a genealogical list which runs back to Adam, and Second Chronicles ends at the opening of the exile, the place where the books of Kings leave their story. To a considerable extent therefore the books of Samuel-Kings run parallel with Chronicles. They are indeed both taken from the same earlier sources, as a comparison of their form will show. Yet their spirit and purpose are quite different. Samuel-Kings lays emphasis upon tthe dangers and consequences of sin. Chronicles glorifies the spectacular and priestly elements of the national life. There is also a tendency on the part of the Chronicler to read back into earlier time the institutions and ideals of his own age, and to exaggerate the numbers he uses. These facts have led many scholars to regard Chronicles as of little historical value. Yet this judgment must not carry too far. The books are easily seen to have a value of their own, even though they may not be as trustworthy to the historian as the great prophetic histories. The date of Chronicles is in the late post-exilic period. The last person mentioned in the record is Juddua, the high priest contemporary with Alexander the Great, 333 B. C.

Ezra and Nehemiah follow Chronicles and are closely connected with it in form and spirit. Indeed a study of these books soon convinces one that the hand by which they were written was the same one that wrote the books of Chronicles. But the nucleus in both cases is the personal memoirs of Ezra and Nehemiah respectively. These men each left journals containing the important events of their lives during the time of their residence in Judah, and these are the foundation material which the Chronicler used in writing the books. It is also apparent that the narratives of these two reformers in Judah after the exile have become mixed and confused in the books as we now have them. Nehemiah came to Jerusalem from his official position in the court of Persia about 445 B. C. He found the city still without walls, though the temple had been built. He secured the coöperation of the people, and built the walls in a very short time. He then continued as governor of the province for a period of twelve years, and after a visit to Persia returned once more to his task.

Later on came Ezra, about the year 397 B. C., and completed what Nehemiah, had begun, by instructing the people in the law which he brought with him from the Jewish community in Persia, which was much more numerous, progressive and scrupulous regarding the law. The most drastic part of Ezra's reforms related to the mixed marriages of Jews with the women of the neighboring nations. These the scribe not only forbade, but he compelled many who had contracted such marriages to separate themselves from their families. This spirit of exclusiveness no doubt did much to make the Jews of later days the narrow and exclusive people they became.

The little book of Esther is more a romance than a history, yet it may have some foundation in fact, and was certainly greatly prized by the Jews in spite of, perhaps on account of, its fierce spirit of hatred against the heathen world. Even its heroine shares the same spirit, and considers the slaughter of a great number of non-Jews an appropriate and desirable thing. The historical difficulties presented by the book have led many modern scholars to regard it as less a record of facts than an appeal to the national pride and patriotism. The date was in the late Persian period.

Literature—The section in the introductions of Driver, McFadyen and Bennett and Adeney. Also the articles on the books named, in Hastings Bible Dictionary and the Encyclopaedia Biblica.

The Ocean looketh up to heaven
As 'twere a living thing;
The homage of its waves is given
In ceaseless worshipping.
They kneel upon the sloping sand,
As bends the human knee;
A beautiful and tireless band,
The priesthood of the sea!—J. G. Whittier.

All growth in the spiritual life is connected with the clearer insight into what Jesus is to us. The more we realize that Christ must be all to us and in us, that all in Christ is indeed for us, the more we shall learn to live the real life of faith which, dying to self, lives wholly in Christ. The Christian life is no longer the vain struggle to live right, but the resting in Christ and finding strength in him as our life, to fight the fight and gain the victory of faith.—Andrew Murray.

Willing to Work.

He is a very rich man now, and he made his fortune one morning while he was still a boy. A fortune is not made when the last thousand dollars have been gathered and counted; it is made when a boy or man takes the decisive step towards success, or shows the decisive quality which will sooner or later command it. For success, although sometimes a matter of opportunity, is rarely a matter of accident; and even when it is a matter of opportunity, the harvest is not gathered in unless there is a strong man ready to do the reaping. This man showed the stuff that was in him by a little advertisement in a local newspaper: "A willing boy wants work." That was notice to the world that a capable, trustworthy boy was to be had, who would not measure his work by his wages, but put his mind and heart into it; and the world is always on the watch for that kind of a notice, because it needs the boy who is behind it and is anxious to employ him. To be both willing to work and eager for the chance is to set one's feet squarely on the road to success at the start; after that it is only a matter of time. The road is full of half-hearted, uninterested shirkers who would stop and rest from their labors if somebody would give them food and clothes, and of unambitious drudges who plod along and do as little as they can. The boy who has trained himself to run and is eager to put forth his strength goes straight to the front. The willing boys who want to work always get it.

And what is true of boys is equally true of men. The willing man is rarely out of work. If half the energy put into getting more wages and cutting down hours were put into cheerful, faithful, competent work, far more would be accomplished in the way of securing better conditions. In every department of life, willingness and competency are at a premium because so few men, relatively, put real heart and skill into what they are doing. A host of men are continually inveighing against general conditions, the order of the world, the hardness of life, the indifference of Providence. Society is full of men of good character and fair industry who never take the trouble to make themselves masters of the thing they are doing, and who, when the time of slackness comes and they are dropped from the list of active workers, do not understand that they have discharged themselves. As a matter of fact, except in very rare cases, no man need be discharged. It is possible for even the average man, by zeal and hard work, to get such a grasp of the thing committed to him that his employer cannot afford to lose him. Almost every man who chooses can make himself invaluable. As a rule, men discharge themselves because they do not make themselves necessary. Willingness is the beginning of this process of education in skill. The great majority of men fail because they do not work hard enough or intelligently enough. They are content to do what is set before them, and they do it fairly well, but they do not do it supremely well. In every field of work the complaint is heard on all sides that it is difficult to get a man who takes an interest in his work and does it with thoroughness. Niggardliness of effort and slovenliness of manner are characteristic of a host of men who might be expert workmen if they chose. They lack willingness; they are not willing to endure the discipline, to give the time, to deny themselves in order to get their tools thoroughly in hand. The willing man, except in very rare periods, can always find work. People are glad to have him about.—The Outlook.

A Thorough Demonstration.

"My dear, you must not fidget so with your handkerchief when you're in the pulpit," said the minister's wife, as she walked home by his side after the morning service.

"Fidget!" exclaimed the gentleman. "Why, I seldom use my handkerchief. What do you mean?"

"I don't mean using it," replied the wife, laughing. "I hope you will do that whenever it's necessary; but I mean pulling it out of one pocket and stuffing it into another, only to take it out and thrust it under the hymn-book. It's a nervous habit, and it's perfectly distracting to watch you."

The clergyman looked kindly incredulous as he said:

"I think you must be mistaken, my dear. I might have changed it about a good deal this morning, I believe I did, but I'm certain that it isn't a habit. To prove it, I'll leave my handkerchief with you this evening." It was agreed.

At the close of the invocation the minister's hand was seen withdrawing itself stealthily from his coat-tail pocket, and after he had said, "Let us continue our worship by singing three stanzas" —there was a long pause while he fumbled in the other coat tail before he added—"of the three hundred and forty-third hymn."

By keeping his mind on his hands instead of on the hymn, he managed to get through the singing with only one slip; but there were several awkward pauses during the responsive reading, when the minister's wife watched his hands roam from breast pocket to pulpit cushion and back to his coat tail again.

During the anthem the minister seemed less absent-minded, but his wife was uneasy when it came time for the prayer, and discreetly covered her eyes. Then he grew more and more distracted, and kept the audience waiting with hymn-books in hand while he made another search for the missing bit of linen before giving out the number of the hymn.

Finally it was time for the sermon. "I invite your attention this evening," he began, and then stopped. This time his hand was in his breast pocket. "You will find my text," he began again, "in the eighth chapter of Romans." The little lady in the pew had gained her point, but really it was ceasing to be a joke. He could never get through his sermon at this rate. Hastily she beckoned to an usher and sent him into the pulpit with the minister's handkerchief. He clutched it with ill-concealed relief, and shot a guilty glance at his smiling wife. Then he drew a long breath, and, as one set free, went on with his admirable sermon.—Youth's Companion.

Busy Mr. Frog.

"Hello, Mr. Frog, what are you doin' in my garden?" said Jimmie to the big brown toad that was sitting in the middle of the lettuce bed in his "corner" of his father's garden.

"Hello, Mr. Frog, I said, what are you doin' in my garden?"

But Mr. Frog answered never a word. He just sat there and looked solemnly at Jimmie out of his bright, beady eyes.

"Well, Mr. Frog," Jimmie persisted, "if you won't tell me what you are doin', I'll just wait and see what you're doin'."

So Jimmie sat on the ground close by and looked at Mr. Frog, and Mr. Frog in turn looked at him. Pretty soon a little red bug flew down and lit on the lettuce near Mr. Frog's nose. Jimmie saw something flash out of Mr. Frog's mouth and back again "quick as a wink." And Mr. Red Bug was not on the lettuce leaf any more.

Jimmie was sure Mr. Red Bug didn't fly away, but he wasn't sure about what had happened.

He thought, "I'll watch Mr. Frog better next time." And again a bug stopped close to Mr. Frog, and again something jumped from Mr. Frog's mouth and back, and Mr. Bug was gone. And this time Jimmie was sure that little Mr. Bug had gone into big Mr. Frog's mouth.

Before his mother called him to supper, Jimmie had seen Mr. Frog catch twenty-seven bugs. He asked his father how Mr. Frog could catch bugs so well, and was told that he had a long, slender tongue with a sticky end, and when he flipped it against a bug Mr. Bug would just stick on and go back into Mr. Frog's big stomach.

"Mr. Frog's a good fellow to have in your garden, son, and you had better take care of him," said Jimmie's father.

And Jimmie said: "Yes, sir; I sure will. I'm going to be partners with Mr. Frog."—Child's Gem.

Brevities.

Sam—What's d' matter with you and Chloe?

Susan—Matter 'nough. She insulted my friend, Mr. Jackson, what called on me las' night.

"Insulted Mr. Jackson, did she?"

"Dat's what she done. She asked me who dat 'ere nocturnal visitor was?"—*Yonkers Statesman.*

"Elsie," said the mother of a small miss, "you'll have to be broken of the habit of sniffling at the table."

"Hadn't I better be mended, mamma?" queried Elsie.

Little William had had hard work keeping awake one Sunday at church, and later on, being asked how he liked the sermon, he replied: "Well, the beginning was good, and so was the end, but there was too much middle."

A little chap residing on the south side was amusing himself one evening by copying the names of the former presidents. After reading them over an idea suddenly entered his small head. "Why, papa," he exclaimed, "ever so many of the presidents were named after streets in Chicago!"

Tommie—Gee! It's orful quiet over ter our house.

Sammie—What's th' matter? Somebody sick?

Tommie—No; ma's went away and took the phonograph with her!—*Yonkers Statesman.*

"Do you believe in ghosts?" asked the man who resents all superstition.

"No, suh," answered Mr. Erastus Pinkley. "An' all I's hopin' is dat dem ghos'es will lemme stay dat way 'stid o' comin' around' tryin' to convince me."—*Washington Star.*

From the Colleges.

The Bible College of Missouri, Columbia, Mo., is a vigorous and growing institution in affiliation with the University of Missouri. It is, however, neither a "Bible Chair" nor an "Annex" of the University of Missouri. It is a College, officially distinct from every other institution. It enjoys the following advantages:

1. An admirable location in the very center of the most numerous brotherhood in any state in the Union.

2. An equally admirable location with reference to the campus and buildings of the University of Missouri.

3. A thorough biblical curriculum for students preparing for the ministry, for missions, and for other departments of Christian work.

4. An interchange of credits with the University of Missouri—ministerial students taking work in the University, and university students taking work in the Bible College. In preseribed courses the University of Missouri gives to its students full credit toward the A. B. degree for hours taken in the Bible College.

5. The intellectual atmosphere and the inspiration of a great and growing university with its expert teachers, its many departments, its libraries, gymnasiums, and varied Christian activities.

6. No tuitions are charged either in the University or the Bible College.

During the last year above ten per cent of the students in the Arts Department of the University of Missouri took work in the Bible College, and received credits toward their A. B. degree. The influence of the work of the Bible College is felt in university circles, and is recognized and gladly acknowledged by the University authorities. It is a leaven that permeates.

The work of the Bible College is recognized as being altogether helpful and constructive. The greatest reward of its teachers comes in the many assurances from their students of the spiritual and intellectual help they receive.

W. J. Lhamon, Dean.

COTNER UNIVERSITY.

The prospects of this institution are encouraging. The indications are that the attendance will be increased and the coming year will be the most prosperous of all. The department of education, with its close touch with the education of teachers is growing in interest. The new six-year course, by which both the Arts and Medieal degrees are secured, promises to be an attraction to those desiring medical training together with a thorough general culture. The department of music, both vocal and instrumental, is being strengthened. The new gymnasium under the management of Coach Stevens, is a new attraction to physical training. On every hand vigor and hopefulness are apparent. Fall semester opens September 7.

W. C. Aylsworth.

The Pastors' College claims to present the ly system of prompt relief for the present nful need of preachers now before the otherhood. It proposes to take 500 brethof only moderate edueation, to give them wledge and practice during a single school year, then to have them take our smaller churches where they will have time for study, during the next three years, under the direction of the college. It is a suggestion that will appeal to those who have the heart to preach, who wish to feel that they have been educated for it, and who have not the time to take the regular course in college. Our personal acquaintance with the president, George Thom Smith, justifies us in saying that he will not be content without good, solid, conscientious work in the school room.

EUREKA COLLEGE BOOSTERS' CLUB.

The prospects of Eureka College for the coming year are by far the best than for many years past. The correspondence indicates a large increase of students. There are many reasons for this, one of the most potent ones has been the formation and work of the new student organization which was formed at the elose of last year. The primary work of the Boosters' Club is the enlarging of the student body and for this purpose almost all the students pledged themselves to do their utmost to return and bring another student with them. The officers of the society are daily receiving encouraging letters from students who have secured the promise of one or more new students and are working for more.

If the students themselves realize the value of increased opportunities of Christian education, the Christian churches of Illinois should bestir themselves to provide the means of attaining it by loyally supporting Eureka College.

An exceptionally large number of ministerial students are expected this fall. If any churches within reasonable distance of Eureka are in need of student preaching, mutual benefit may be secured by writing to Eureka College.

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES.

Joseph A. Serena.

The recent meeting in Boston of the American Federation of Catholic Societies ought to be full of interest to every Protestant in the country because of the issues raised and the positions assumed. At a time like this, when there seems to be a concerted movement on the part of a large body of the Anglican church to go back to Rome, it is worth while to read the position the Roman church assumes toward present-day problems.

This gathering was the seventh national convention of the kind and was attended by delegates from all parts of the country. Mr. Edward Feeney, of Brooklyn, the national president, in his opening address outlined the issues and aims of the Federation, saying:

This Federation will attack the evil of divorce as a crime against society, and we shall enter our protest against the general disruption of the family by law, for the family is the unit upon which governments are founded. Federation will advocate the cause of Catholic education, that religious and secular instruction shall go hand in hand.

We shall reiterate our warning against the dangers of Socialism. Socialism and infidelity have throttled France, the eldest daughter of the church. It would not have been so had there been a Catholic federation of societies in France built on the lines of the great German Central Verein.

Federation will appeal for a clean press, pure literature, proper observance of the Sabbath day, honest government, decent citizenship, the relation of labor and the church, the protection of Catholic interests and in general endeavor to elevate the moral tone of our people and promote the love of God and our country.

In the opening sermon, preached by Archbishop O'Connell, of Boston, in the cathedral, the issues were most clearly outlined. Throughout the convention the point of attack was upon one or the other of the foes the archbishop mentioned, Protestantism and Paganism, including in the former the New Theology, with it resultant evils, and in the latter "Socialism."

The two foes which face today the cross of Christ, still raised aloft by his church as the tree of eternal life, are first, the last remnants of that negation once called Protestantism and now styling itself "The New Religion," and secondly, the same eternal energy, paganism, which the apostles faced from the first day when to the gentile world they preached Christ crucified. And the Catholic church today remains the only reliable moral force upon which all order and law and authority can depend.

There is not a condition existing today in the world, civilized or uncivilized, which the church of Christ has not faced 100 times before and settled with the same identical principle. The student of philosophy knows that truth is always truth and the only originality in the moral order is immorality; and yet we are expected seriously to listen to this talk about growth of truth and new religion.

If one can bring himself to the point of granting the arrogant position of the Roman church he cannot but admire this keen characterization of Protestantism:

I dare say that the Catholic church alone must soon be recognized as the only bulwark

TRIED TO FORCE IT.

Thought System Would Soon Tolerate Coffee.

A Boston lady tried to convince herself that she could get used to coffee, and finally found it was the stronger. She writes:

"When a child, being delicate and nervous, I was not allowed coffee. But since reaching womanhood I began its use, and as the habit grew on me, I frequently endeavored to break myself of it, because of its evident bad effects.

"With me the most noticeable effect of drinking coffee was palpitation of the heart. This was at times truly alarming, and my face would flush uncomfortably and maintain its vivid hue for some time.

"I argued that my system would soon accustom itself to coffee, and continued to use it, although I had a suspicion that it was affecting my eye-sight also. The kidneys early showed effects of coffee, as I found by leaving it off for a few days, when the trouble abated.

"Finally a friend called my attention to Postum. At first I did not like it, but when made right—boiled 15 minutes until dark and rich—I soon found Postum was just what I wanted. No flushing of the face, no palpitation, no discomfort or inconvenience after drinking it.

"Of course all this was not felt in a week or two weeks, but within that time I can truthfully say a marked difference had taken place and a great deal of my nervousness had vanished.

"At present time my health is excellent, due to a continued use of Postum, with a general observance of proper hygiene. Of nothing am I more convinced than that if I had continued drinking coffee, I should be today little less than a nervous wreck, and possibly blind."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

against the prevalent social evils which seem even now to threaten the life of the nation. She is today the only moral body which gives indication of growing vitality and increasing vigor. The Catholic church has but just begun to manifest in this young land the undying vitality with which Christ endowed her. The leaders of Protestantism are now proclaiming that unless all signs fail their churches may soon close their doors. The principle of private judgment and the so-called "higher criticism" have done their havoc.

The Bible, which half a century ago was a fetish, is today a fable, and whatever there was of simple faith in the supernatural is fast being dried up in the hearts of those whose ancestors made faith alone the only condition of eternal salvation.

The tide which four centuries ago started with the rebellion of Luther against his ecclesiastical superiors has gone on mounting until rebellion succeeding rebellion has submerged those who caused it and has left in its wake utter ruin of the supernatural.

Regarding the school question he had some very plain things to say, and he said them. Forty years ago this church compelled the subject of religion to be omitted in our public schools. Now it decries the godless public school, pointing with Pharisaical pride to its parochial school system. When, in our schools we attempt to right the error, the Catholics come again with an attack upon a "pagan substitute for Christianity." Verily the issue seems to be Catholicism or nothing. But hear the archbishop:

> Lack of religious influence in early years in the home and school has begun already to bear fruit in every phase of our national life.

We Catholics have pointed it out like many another danger for a century past. We have done our duty to our own under circumstances which have proved our sincerity. While our people are among the poorest of this country in material goods and least able to bear new burdens, they have erected at the cost of millions and millions of dollars, schools and institutions wherein their children might be taught that there is a God to whom all men must be responsible, that moral law emanating from that God binds them during all their lives, that all authority is from God, that civil rulers are sacred in that authority, that the law of the land is to be obeyed under penalty of God's displeasure, that rights of property are sacred, and all those other inviolable principles of right and duty which stand for order in the world and the peace of humanity.

While doing for the children of the nation what the nation itself cannot do, we have been burdened with a double taxation, which is nothing short of outrageous tyranny.

I call upon this federation and upon every Christian in the land to oppose with all his influence the latest attempt of an infidel propaganda to thrust into the schools what appears on the surface to be an innocent system of ethical culture, but which in reality is only another clever ruse to substitute a pagan philosophy for Christianity.

If this meeting of the federation will have accomplished only this one great achievement —arousing the whole American people to a knowledge of the awful dangers which the nation must eventually face if this system of irreligious or unreligious training of the young continues it will have done something. Christian in the land to oppose with all his to gain the eternal gratitude of all true patriots.

Regarding modernism nothing was said. The outsider was left to infer that in the great Catholic church no questionings ever come, that it is the same "yesterday, today and forever." But, like some other religious bodies, it is best seen from afar. Notwithstanding its form and power, we have reason to believe that it is feeling the general effect of the unrest of the religious world. In fact, the very pressure of a "federation" of Catholic societies signifies that some need from without imperatively calls for a closer organization for protection.

The next gathering will be held in Pittsburg in August, 1909.

Syracuse, N. Y.

FOREIGN MISSIONS.

The Foreign Society has just received $800 from a sister in the state of Washington. She is three score and ten. Her chief desire is that her money may be used for the spread of the Gospel.

The officers of the Foreign Society will hold a conference with some twenty-five of its missionaries in Cincinnati, September 1-3.

The receipts of the Foreign Society for the first twenty-four days of August amounted to $16,594. This amount was received from 543 sources, or in this number of gifts. This is a gain of 144 gifts for the corresponding time one year ago.

The churches on the Pacific coast are being greatly stirred by the visit of Dr. and Mrs. Dye. The Southern California convention voted to raise $12,500 for another new station far up on the great Bosira River in the Congo. They follow the example of the Northern California brethren, who are raising $10,000 for a new station on the same river. The Oregon brethren started the ball rolling by pledging $15,000 for a mission steamboat for the Congo.

M. D. Clubb, of Pomona, California, writes that the day spent with them by Dr. Dye, of Africa, was one of the greatest in their experience. They gave a thank offering of $230, to be used in sending Mr. and Mrs. Moon, of Oregon, out to the Congo as missionaries. Then G. H. Waters and wife of the congregation decided to take Mrs. Moon as their personal Living-Link. These good people also support a missionary under the C. W. B. M. The people of the middle states will have to step lively to keep up with the missionary pace being set by our California brethren.

J. H. Wenz, of Sacramento, California, is the Chairman of the Centennial Committee for Foreign Missions in Northern California, the special object of which is to raise a special fund of $10,000. The Northern California brethren will be glad to co-operate with him heartily.

A friend in Southern California pledged $600 for the support of Mrs. E. R. Moon, who expects to go to Africa as a missionary of the Foreign Society. This makes another "Living Link" for California.

The church at Covina, Cal., W. G. Conley, minister, will support E. R. Moon as their "Living Link" in Africa. This is a bold step for this splendid church.

The church at Pasadena, Cal., has raised a special fund of $230 toward the outfit of E. R. Moon, who expects soon to depart for work in Africa.

W. G. Conley, Covina, Cal., has been appointed Chairman of the Centennial Committee for Southern California, the special object of which is to raise a Centennial Fund of $12,500 for Foreign Missions in that region. This is a splendid undertaking, and under the inspiring and wise management of Brother Conley, we have no doubt of success.

E. W. Thornton's Bible Class, numbering thirty, of Long Beach, Cal., have pledged themselves for a "Living Link" in the Foreign Society. We congratulate Brother Thornton and his splendid class upon this bold step. There are hundreds of other Sunday schools who ought to undertake some larger and more definite things for the furtherance of the gospel.

A LIFT IN A TIME OF GREAT NEED.

Jesse B. Haston.

What a hand to hand struggle we do have in a city like Denver! Twenty months ago, I came to Denver and found the East Side Church meeting in a dark, unpleasant hall, where it had worshipped nearly ten years. To secure a building was looked upon as a well-nigh impossible task. We went to work. I determined that we should locate and build in a first-class locality. We found the site at Thirtieth avenue and Williams street. The price was $2,100. How could we buy it? After a stiff course in the art of real estate dealing, we traded for the chosen site some property we had down near the railroad shops, and paid $600 on the difference. This left us $600 still in debt on the lots. It seemed to me that the raising of this first installment had well-nigh exhausted the money ability of the congregation. But the resources of a wise faith are surprising. To pay this balance on the lots, we next searched for and found sale for one and a quarter of the four lots, which left us 70x125 feet on an elegant corner and paid for. Now for the building. We planned a $20,000 structure; raised $500 and went to work on the basement. August came. Excavations were made and basement walls built. One thousand dollars had been collected. The folks said that the congregation had surely expended its financial energy. We stopped work and took four months to raise $400 debt on the work thus far done. The panic came. Winter was upon us. To stay in the old hall meant further expense, delay and stagnation. What should be done? To be able to use a promised loan it was necessary to raise $3,000 more, to complete the first section of the building. Now—what can possibly be done?

NIGHT NURSE.

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Nursing the sick is often very burdensome to the nurse.

Night nursing is liable to be even more exhausting from the fact that the demands of the system for sleep are more urgent during the night hours.

A Va. lady, called on to act as night nurse in the family, found the greatest support from the use of Grape-Nuts food. She says:

"Our acquaintance with Grape-Nuts began eight years ago. We bought the first package sold in this place, and although we began as skeptics we became converts to its striking food value.

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"Soon I grew to like Grape-Nuts very much and after our patient recovered I was surprised to find that I was not at all 'worn out' on account of broken rest. My nerves were strong and steady and my digestion was fine. This was the more surprising because I had always suffered with weak nerves and indigestion. My experience was so satisfactory that other members of the family took up Grape-Nuts with like results." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

We turned to that great repository of a great people's business-like faith, The Extension Society. The Board seemed willing to do any reasonable thing I asked to help us into our new quarters. It granted us $1,500, and we fitted up the basement section for worship. It is comfortable, roomy, will seat over three hundred, and is our own.

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We are hilariously happy! The congregation is taking on growth.

The accompanying cut shows the building as it will appear. Spanish mission in style, solid, enduring, to be the proud but humble instrument for saving the souls of a city now growing by leaps and bounds.

On opening day, money sufficient was pledged to wipe out this loan by the end of the year, by which time we shall be erecting the superstructure.

Hic Fabula Docet.

A STRENUOUS TRIP.

Dr. Royal J. Dye and his wife have just completed their trip to the Pacific Coast. It was indeed a strenuous one, but great things are the results. Writing under date of August 17, he says:

"Some things have greatly encouraged us, others have disappointed us, and we are sorry that we have not been able to produce more immediate results. We sympathize with you all in the office as we have never done before. We thought we knew, but we only guessed at it.

"The good fellowship all along the line has heartened us much and we shall go back to our beloved Bolengi with a new courage, feeling that the great brotherhood understands and feels and is backing the work. It will be an encouraging message to send to the Congo and a stimulating report to take back to the Bolengi Church.

"It has been hard work, but it has been worth while. We enjoy talking to interested people. We did not get much time to visit or to see the sights. The business of our King was too pressing. We trust it will count for larger things in the years to come. God grant that they do not forget it.

"Yours in his glad service,

"ROYAL J. DYE."

CHURCH ADDITIONS.

Suwanee, Ga.—An eleven days' meeting in Hopewell Church, Gwinnett county, closed August 19, with one baptism. C. R. Miller was the preacher. There was considerable petty opposition by other religious bodies. E. Everett Hollingworth, minister.

A consecrated man is needed for the field at Conyers, Ga. E. Everett Hollingworth, who has been there for over two years, will take up the work at Fitzgerald, Ga., where the two congregations (First and Central) have united.

PASTORS' COLLEGE, Champaign, Illinois.

Students cannot enter at any old time; boys, not at all.

For these classes:

(a) Those whose limited education prevents them from entering college.
(b) Those who are too old to spend several years in school.
(c) Those who began to preach with inadequate preparation.
(d) Those who want the best, regardless of cost.

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Our class in "Learning How to Think" is a pioneer. No other theological school has it. The obligation, the tools, the methods, the materials, the tests of high thinking; how to attain increased power of thought; the art of study; the Carlylean method of reading; the training of the imagination for those who wish to soar, form a mental gymnastic, increasing mental ability to a degree not suspected. But that is but one morsel in the superb menu. Entrance in early September only. Send for catalogue. Quick.

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5. Because on graduation you will have a diploma that counts for something in the world of action.

The Home-Coming issue of the "Advance," containing the above symposium entire, the inaugural address of President Bates, a poem by Jessie Brown Pounds, articles by Judge F. A. Henry and Profs. E. B. Wakefield, B. S. Dean and G. H. Colton, and many other things of interest, also catalog and full information, sent free on application to J. O. Newcomb, Secretary, Hiram, Ohio. (Mention the Christian Century.)

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Chas. Reign Scoville.

WITH THE WORKERS.

In a contest between Hopewell, Reese and Bethel Bible schools, in Georgia, for three months, Bethel finished with the greatest attendance and Reese with the largest amount of offerings.

NOTICE.

After four years' ministry with the church of Edinburg, Indiana, I have resigned my work there to enter the evangelistic field. This pastorate has been the most pleasant and happy experience in all my ministerial career. This church is blessed with one of the best official boards in the Brotherhood and the congregation as a whole will be difficult to equal. They are blessed with the good things of this life and know how to dispense them to the one who ministers to them. I am open for evangelistic dates after September, my first meeting being Milan, Mo., during this month. Churches desiring my services can address me 705 Conn St., Lawrence, Kans.

WHARTON MEMORIAL HOME.

September 1, 1909, nas been decided on as the date for the opening of the Wharton Memorial Home at Hiram, O. One of the most serious trials of our missionaries will be relieved by this provision of a home where their children can be cared for in this country during school age. The F. C. M. S. nas planned this home, profiting by the experience of other foreign missionary societies which have long had similar homes. It is a most commendable undertaking and merits the support of the entire brotherhood.

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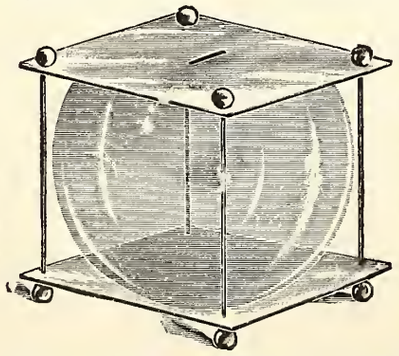

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¶ Offers courses of four years based upon high school courses, four years in extent, leading to the degree of A. B., Ph. B., S. B. Courses, requiring an additional year's work, leading to the corresponding Master's degree. Courses are also offered in combination with the Bible College, the Law College, and the Medical College.

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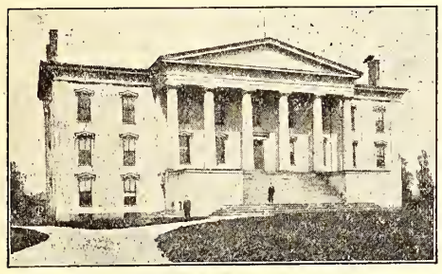

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Richard Bruce	.50	.33
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The excursion tickets permit a stopover at Vicksburg and the National Military Park, together with a ride of one hundred miles on the Mississippi River between Vicksburg and Natchez, including meals and berth on the steamer, at an additional cost of $3.50.

Special train will leave Chicago at 6:00 p. m., Wednesday, October 7, and arrive at New Orleans at 8:15 p. m. the next day. An attractive folder has been issued by the Illinois Central Railroad and can be obtained free by application to any of the passenger agents or to Mr. R. J. Carmichael, city ticket office, 117 Adams street, Chicago.

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CHRISTIAN CENTURY, Station M, Chicago

VOL. XXV. SEPTEMBER 10, 1908 NO. 37

THE CHRISTIAN CENTURY

GOLDEN ROD

When fades the cardinal-flower, whose heart-red bloom
Glows like a living coal upon the green
Of the midsummer shadows—then how bright,
How deepening bright, like mountain flame, doth burn
The golden-rod upon a thousand hills!
This is the autumn's flower, and to my soul
A token fresh of beauty and of life
And life's supreme delight.

When I am gone
Something of me I would might subtly pass
Into these flowers twain of all the year;
So that my spirit send a sudden stir
Into the hearts of those who love these hills,
These woods, these waves and meadows by the sea.

—RICHARD WATSON GILDER.

CHICAGO

CHRISTIAN CENTURY

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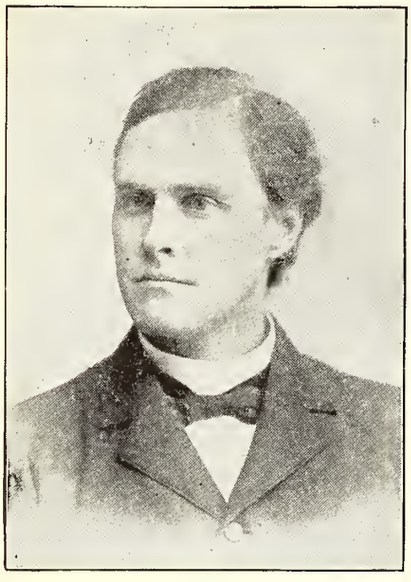

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The Christian Century Company

- - CHICAGO

The Christian Century

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The Illinois Convention

A Feast of Fellowship.

The Disciples of Illinois have met once again in annual session, heard reports of the year, planned new work for the future, informed and refreshed each soul present concerning the great field and our obligation to evangelize it, and adjourned with "My Faith Looks Up to Thee," sung not by the lips only but echoing in the heart of every delegate.

The convention gathered in a tremulous state of mind. Chicago was an untried hostess. Whether our small membership in the great city could make the delegates comfortable or not was a matter of doubt both in her own mind and that of the delegates. Besides, for weeks the public press had been laying serious heresy at the door of him who was to preside at the convention. A certain denominational paper had been striving to inflame the brotherhood of the state even to the point of deposing him from office. A few hotheads on both sides may have wished to see such an issue joined. But the great body of sensible and intelligent Disciples were determined that our Illinois convention should not be made an arbiter of doctrine. No convention ever worked with greater harmony. The business was dispatched with facility. The addresses were broad-visioned, uplifting and every way adequate. The uniform courtesy of Dr. Willett, the president, in manner of presiding and in appointment of committees was only matched by the fairness and good spirit of all who spoke from the floor.

The hospitality of Chicago brethren was as simple and cordial as it could be in a small town, and there was room and to spare. The Y. M. C. A. building proved just the right place to hold the meetings. It was central and easily accessible. With its splendid auditorium, conference room and capacious lobbies at our disposal, all the functions of the gatherings were well served. The banquet at the Auditorium hotel on Tuesday night brought nearly 200 men of the convention together in the fellowship of the highest ideals and most important interests of the kingdom of God.

The program was an agreeable disappointment. On its face it looked to many below standard. But as it moved from number to number some happy surprises emerged. Chicago auditors had the pleasure of hearing for the first time a number of the capable men of the state who are well known in their own section. Among these is Rev. John I. Gunn, of Arcola, who spoke on Wednesday night on "Facing the Facts." He began with a tired audience. His subject lent itself admirably to a most technical and dry treatment. But he made every hearer "sit up and take notice" for nearly an hour while he covered the whole field of Illinois missions to be spread out before us. His view was broad and sympathetic. His presentation forceful and appealing. He showed himself to be a man of fine imagination and common sense. Excepting the president's address, probably no feature of the convention was so favorably commented upon as the address of Mr. Gunn.

On Thursday noon, Rev. W. W. Sniff, of Paris, Ill., spoke on "The Glorious Gospel." Mr. Sniff is an honest speaker. He uses no "methods." He simply stands before his audience and talks quietly and earnestly about the things that his heart believes. His address was a review of the things commonly believed among us and among all evangelical Christians. Starting with the glorious facts of the New Testament record he enumerated the outstanding features of Christianity, concluding with the glorious consummation for the church and the individual soul which the gospel offers. It was rather significant that Mr. Sniff's selection of facts upon which the glorious gospel rests included mainly, if not only, the miraculous facts. We watched in vain for him to place a moral fact in the foundation he was laying and this, it seems to us, betrays the weakness of the structure. Christianity has miracles in it, but it does not rest on miracles. The moral facts upon which Christianity rests may be miraculous, but their glory is not that they are miraculous, but that they are, first, facts, and secondly, moral. We do not wish, however, to intrude a criticism here, but simply to suggest a method for another speech in the same theme.

In two able addresses Rev. W. F. Shaw, of Chicago, and Rev. S. S. Laflin, of Stanford, contrasted the city and country churches with their problems and possibilities. Mr. Shaw, one of the most devoted pastors in Chicago, has lived here long enough to know whereof he speaks. His address glistened with important facts which proved instructive to Chicago hearers as well as the down state brethren. Mr. Laflin believes in the country church. His sarcastic thrusts at the city church and the educated preacher were taken good naturedly by every one when it was remembered that he goes soon to take an editorial position on the Christian Standard.

President R. E. Hieronymus, of Eureka College, read a thoughtful and well prepared paper on the educational problem in general and especially among the Disciples. He contended earnestly for the small college, if you do not lay two great stress on the "small." The obligation of such a college to produce character as well as learning in its students was the cardinal point of his paper. The report of Mr. H. H. Peters, Endowment Secretary for Eureka, showed that one hundred supporters had been found to stand under the endowment campaign for five years. Mr. Peters hopes henceforth to give himself to the business of raising a quarter of a million dollars for endowment purposes.

The Sunday school session on Thursday evening proved enjoyable. After a spiritual address by Rev. W. B. Clemmer, of Rock Island, Mr. W. C. Pierce, of Chicago, spoke on the Teacher Training movement. Mr. Pierce had some good illustrations and stories with which to light up his points and he held everybody's interest. Mr. Clarence L. Depew, of Jacksonville, the state Sunday-school superintendent, presided at this meeting and received a fine token of appreciation from Mr. Pierce and the audience.

On Friday morning Rev. F. W. Emerson, of Freeport, spoke on the Prohibition question, Dr. Royal J. Dye rehearsed his thrilling story of the Bolengi mission in Africa, and Dr. W: T. Moore, of Columbia, Mo., spoke on "Education and Our Plea." Dr. Moore's presence throughout the convention was an inspiration and his superb address at the close was heartily received. He found three stages in the Genesis creation narrative—creation, chaos and reconstruction. In a figure he transferred these stages to the history of the Disciples of Christ. We have passed through the periods of creation and chaos, and are now in the re-construction period. The primary need of this period is light. "Let there be light!" is the divine fiat for our day as well as for the ancient enterprise. We have no fear of scholarship. Let the truth be known. The Disciples of Christ should be the last to throttle our educated men. Education can proceed only in the atmosphere of liberty. Light and liberty must go together. The Disciples of today should guard jealously the freedom won at so great pains by our fathers. But greater than light or liberty is love. Standing upon its lofty height the differences of opinion and creed fade out. A plea was then made on behalf of Bethany College, for which Dr. Moore, as chairman of a committee, is striving to raise an endowment of a half million dollars.

The registration committee reported 301 visitors from out of the city with an estimate of fifty others whose names were not registered. The convention of next year will be in Eureka and will have Rev. J. H. Gilliland, of Bloomington, as president.

The President's Address.

The largest attendance at the convention sessions was on Wednesday at noon, when President H. L. Willett delivered the annual address. The occasion was vibrant with interest. The Chicago newspapers had for two days been stirring up expectancy by sensational predictions that Professor Willett might be deposed from the presiding office or "censured" in a resolution on account of his recent utterances on miracles. It was known that an influential teacher in one of our colleges had urged his deposition in a recent issue of one of the brotherhood's newspapers. This teacher was present at the convention and holding informal conferences with many brethren. Moreover, a formal conference on Professor Willett of perhaps a score of delegates was held on Tuesday in the Palmer

House, upon which the professor himself descended accidentally in his search for the meeting place of the state board. The report of this conference got into the newspapers and served to further whet the appetite of the people. So when the vice-president, Rev. Edgar D. Jones, of Bloomington, presented Dr. Willett, he was confronted with a full house of eager listeners, friends and critics. No word went unheeded. Not propositions only, but prepositions were analyzed. Professor Willett spoke without manuscript, but his composition was as clean and adequate as if it had been written down. Our readers will be given the substance of this address in the next issue and can read it for themselves. When the convention adjourned for luncheon it was with a verdict as of one man that a great prophetic word had been spoken. To a Disciple audience every proposition seemed self-evident. Every paragraph anchored itself in the historical position taken by the fathers of this reformation. Two things only for which we wish to commend Dr. Willett: First, that there was no sign of personal passion in any part of his address. The circumstances were stimulating enough to have caused a weaker man, a man less sure of his ground and uncertain of himself, to vent his personal feelings upon his critics. The poise and calmness of the speaker made it clear to every discerning heart that his mind had risen above the mere circumstance that he personally was involved and that his interest was only in the disclosure of the truth.

A second point for which we are grateful is that the question of miracles was not mentioned. A point of view of the Old Testament was re-affirmed which would suggest a ground of defense for the position the speaker had previously taken on the Old Testament miracles, but the subject of miracles was not dignified as of equal rank with the burning questions discussed in the address. So while we enjoyed the address for what it contained, we also enjoyed it the more that it did not contain these two points.

From the moment the president's address was completed a new temper came upon the convention. Men became frank with one another. The whispering suspicions that had been passing about were changed into good natured open conversation in the corridors and at restaurants. The work of the convention proceeded without fear of embarrassment by a theological issue and its spirit was happy and harmonious. No matter on what side of the academic question of miracles a man may stand he cannot but feel that the Chicago convention was a wholesome experience for us all. The issue was met best by transcending it and holding what W. T. Moore calls the "promontory of love" from which holy attitude as we look down all our differences fade into the landscape of God's great plan.

The Year's Receipts.

Receipts from 282 churches and twenty individuals in direct offerings	$ 5,670.09
Interest on Permanent Fund	1,145.73
Receipts in the field (state)	552.21
From the First District	523.82
From the Seventh District	747.69
From the Eighth District	428.52
From twenty-six Endeavor Societies	219.58
From 225 Bible Schools	1,235.58
From the American Christian Missionary Society	334.00
From subscriptions to the News	541.72
Total receipts from all sources	$11,398.84
Total number contributing churches	357

J. A. Harrison, Treas. I. C. M. S.

The Field Secretary.

Secretary J. Fred Jones had several chances to hear what the brethren of the state thought of him. Mr. Gunn in his address declared that he would like to see a chair of common sense endowed at Eureka College with J. Fred Jones as its occupant for life. For twelve years Mr. Jones has been state secretary. He knows the field and the men thoroughly. He abounds in good humor and wisdom and is above the average in grace.

The Business Men's Banquet.

The Christian Business Men's Association of Chicago provided one of the most enjoyable features of the convention. The banquet under their auspices on Tuesday evening brought together nearly 200 men at the Auditorium hotel. The following menu was served:

Caviar on Toast
Cream of Peas, St Germain
Relishes
Whitefish, a la Creole
Parisienne Potatoes
Tenderloin of Beef, au Madere
Spinach, au Croutons
Pineapple Sherbet
Chicken Salade
Biscuit Tortoni
Cakes Cheese Coffee

After dinner Mr. E. M. Bowman, president of the association, and toastmaster of the evening started a set of speeches going that will never be forgotten by any man present. The great notes of service and coöperation were struck. The petty differences of creed and theory fell away in the presence of the mighty work to be done. It was a wholesome hour. Professor Graham Taylor of Chicago Commons, a man's man, spoke first. His subject was the "Church and the City." It was a superb setting forth of the situation. He found the sanctions for the church in the necessities of the concrete life of society. Life and religion are one. Many of the functions of the church have been taken over by the city or the state and are now supported by taxation. Education and charities are conspicuous cases in point. If education was a religious function when the church supported it, it is no less religious when the state supports it. So with the organized charities of today. The church is responsible not only to save a few from the wreck of society but to save the wreck. Politics is the housekeeping of the whole community and is a sacred function. It will not always be consistent to have a community of Christians without a Christian community. A man must be better than good nowadays, he must be efficient. The address was rugged in manner and thought. It dealt with facts of immediate and convincing importance. The premises were self-evident. To the discerning mind the point of view held by Professor Taylor suggested a basis for a union of Christian people of all sects which would be not creedal but practical, finding its norm not in any external authority but in the sense of civic and social oneness.

Secretary J. Fred Jones, of Bloomington, and Rev. Steven E. Fisher, of Champaign, followed Mr. Taylor, taking their cues from him and carrying the spirit of his address, the one into our state work and the other into the men's Sunday-school class movement. Following them Mr. John W. Thomas, of Chicago, spoke on behalf of the Business Men's Association, setting forth its aims and plan of procedure. Mr. Bowman as toastmaster kept things going in the finest of humor with his introductions, comments and good stories.

C. W. B. M. Sessions.

Beginning on Monday evening the Christian Woman's Board of Missions held their annual convention. The address was made by Mrs. Anna R. Atwater, national vice-president. Following her address a memorial service for their "promoted leader," Mrs. Helen E. Moses, was held. In this memorial service Miss Lura V. Thompson, Rev. F. W. Emerson and Mrs. Atwater participated, each paying a tribute to the great spirit and fruitful life of Mrs. Moses.

The Tuesday sessions were full of practical interest, including reports of state officers and papers on various subjects. Prominent among the addresses was that of Miss Anna L. Barbre, of Taylorville, who spoke on "Young Ladies' Mission Circles." Miss Barbre is county superintendent of Christian county.

While the men were enjoying their banquet at the Auditorium hotel on Tuesday evening, the women were holding a "Workers' Conference," led by Miss Lura V. Thompson, state secretary. Here were revealed the methods by which this woman's organization maintains its unity and enlists thousands of recruits and a quarter million of dollars every year for the Lord's work. If some plan for organizing men as these women are organized could be put into effect the millenium would speedily dawn. C. C. M.

Selfishness in Sorrow.

Do everything you can to help brighten and beautify the lives of other people. Sorrowing people are as a rule intensely selfish. They consider their own grief the most important thing in the universe, and go about recklessly casting shadows on their lives. Avoid this. Remember that your sorrow is the most sacred of all in life's vast list of woes. A thousand people whom you meet in the daily walks of earth have heavier griefs to bear. A living trouble is far more than a dead one. You at least have a sweet memory to carry through life. Many others have had even memory blighted, and instead of being allowed to weep over the grave, they are obliged to gaze daily at the corpse of happiness to which they are chained.—Selected.

Master Workman.

The real New Year's day for the church comes in September, not in January. The sense of a fresh start in all the work of the church comes with the passing of the hot weather, the return of the members from their vacations and the settling down of life to a more regular schedule of activities. The pastor, too, comes from his vacation with a new sense of power. The little vexations of the year have quite faded out and the feeling of victory is in his heart.

Reviewing the past year not many of us have the sense of thoroughness in what we undertook to do for Christ. Most of us are humbled with the fact that we have not worked up to our ability and our light. Yet perchance there are those whose hands are clean, who, reviewing their past year, have an honest sense of integrity, who can say with their Master, "I have finished the work which Thou gavest me to do." This is as it should be. We have no right to assume that such wholeness of mind is impossible. Nor should we compel ourselves or others to grovel morbidly in the dust of self-humiliation when the facts do not demand it. All souls who are actually succeeding in the work of Christ are objects of our congratulation and inspire us to do better work ourselves.

But with most of us who work in the church there is the sense of at least partial failure. The knowledge that our past year is unfinished, that its arrears follow us into the present moment. Our failures are ever with us. They may be explained variously. Perhaps we have not worked for Christ because we did not conceive clearly a task for ourselves that was worthy to call out the best that is in us. Perhaps the work we did was mechanically done, not for love of souls nor of God, but for pride or love of the institution. But with most of us our sense of partial failure in the Lord's work is accompanied with the haunting sense of an unsurrendered will. The second best things of life have distracted our wills from the doing of the first best. We never fully got our hearts' consent to do just "this one thing." Our interests were divided between God and mammon. Consequently our work was unfruitful and now as we review it it causes us shame.

Before beginning a new year it is well for us to face our failures and with humility of heart to bring them all into the presence of Christ our Master Workman. He came to do the will of God and declared with no self-deception at the close of his life, "I have finished the work thou gavest me to do." It will do us good to observe him at his work and learn of him.

First of all, we are impressed with the busy-ness of his life. No critic of Jesus has ever called him an idler. There are the signs of strenuousness and vigor upon every page of his biography. At the early age of twelve he assured his mother that he must be "about his Father's business." Leaving the carpenter shop where he labored with his hands he passed into his public ministry. Here we find him engaged all the time. Crowds surrounded him. They pressed at the door of the house where he was preaching. They came early in the morning with their sick to be healed. Intending to evade the multitude for a day that he might rest and talk quietly with his disciples, the crowd followed him around the lake into the desert place. Only at night had he leisure to pray. Likely he was aged prematurely by his strenuous toiling, for some guessed him to be fifty years old when he was but thirty-two. No loitering, leisurely ministry here. His task was serious. The time was short. The will of God drove him on.

But we cannot fail to observe the calm orderliness of Christ at his work. Each day seemed complete. He betrays no distractions due to unfinished tasks. With an equipoise that marks him as one of the sanest men he moves easily among his duties and keeps his work before him. There are no arrears from day to day. Sleep came to him easily, as when he lay in the boat and slept through the tempest. He did not worry. His heart was clear. His will was lost in the Father's will. As Christian workers we have no more important lesson to learn from our Master than this. Our church temper is anxious. The outsider is impressed with our uneasiness. We are fearful concerning financial support, concerning numerical attendance, concerning the enlistment of more workers. It is thus that we lose in power. Real strength is in repose. But we cannot find repose in our work except as we find it in a clear conscience, a consciousness that what is given us to do has been done with scruple and earnestness. After that the outcome rests with God and then our hearts may be calm.

Just here, therefore, is the third characteristic of the Model Workman—that he moved ever in the sense of the companionship and partnership of God. The clear perception of this fact brought the values of his work home to his soul. Otherwise his work must have seemed an utter failure. No man, speaking from a purely human point of view, ever failed more abjectly than Jesus. With the fires of Kingship and of popular leadership burning in his bones he found himself engaged upon humble and insignificant tasks. His friends were common, simple men. They whose fingers touched the button of power either were against him or ignored him. He was hunted like a wild deer and his life at last was taken in ignominy. Where is there in history such a life failure as this? How natural that the two disciples on the Emmaus road, contemplating the passing of this man from his work should betray their utter disappointment with the sigh, "We thought it had been he that should redeem Isreael."

But within the soul of Jesus there was a sense of something that his disciples had not yet learned to reckon on. That was God. Under the apparent failure of the work of Jesus lay the working of God. And God could not fail. Yea, what God had been waiting for for centuries was not some great man who should succeed, but some faithful man who should fail for the sake of the truth. God's purpose did not require that his servant should be great or picturesque, but only that he should faithfully do the plain will of the Father till the end of the day. Such a life failure God could use. From such a seed, dying, God could bring a vast harvest of souls. Now, it is immensely important for us as workers for God to see just this truth. We are really workers with God. The victory, the success, is not ours, but his. We may seem so unworthy. Our work may seem to count for so little. We spend our lives in a humble corner. But God is here. His power is underneath our puny efforts. His success is underneath our failure.

This new year let us watch the Master closely. Like him let us work hard, and let us work calmly. And like Him let us count God in, so that our hearts may have the assurance of the dignity of the humble thing we do and the prophecy of their ultimate success.

C. C. M.

To Evangelical Christians In All Lands.

Greeting: The World's Sunday-school Association assembled in the City of Rome recommended that the third Sunday in October of each year be observed by Evangelical churches everywhere as a day of prayer for Sunday-schools throughout the world, and the Executive Committee was charged with the duty of publishing this recommendation.

You are, therefore, invited to observe Sunday, October 18, 1908, by engaging in public and private prayer to Almighty God for a special blessing upon Sunday-schools in all lands. Every child of God, young or old, learned or otherwise, may constitute a link in this chain of prayer which is intended to encircle the globe, strengthening the tie which unites in a common bond of service, deepening our affection for each other, and increasing our zeal in an effort to secure the universal study of the Word, which is "the power of God unto salvation to every one that believeth."

In order that this recommendation may have the widest publicity possible, we earnestly invite the coöperation of the religious and secular press, ministers of the Gospel and Sunday-school superintendents, and all others who are interested in the work of the Sunday-school. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

By direction of the Executive Committee of the World's Sunday-school Association.

Geo. W. Bailey, Chairman.

August, 1908.

The Power of Smiles.

If people will only notice, they will be amazed to find how much a really enjoyable evening owes to smiles. But few consider what an important symbol of fine intellect and fine feeling they are. Yet all smiles, after childhood, are things of education. Savages do not smile; coarse, brutal, cruel men may laugh, but they seldom smile. The affluence, the benediction, the radiance, which—

"Fills the silence like a speech,"

is the smile of a full appreciative heart.

The face that grows finer as it listens, and then breaks into sunshine instead of words, has a subtle, charming influence, universally felt, though very seldom understood or acknowledged. Personal and sarcastic remarks show not only a bad heart and a bad head, but bad taste also. Now, society may tolerate a bad heart and a bad head, but it will not endure bad taste; and it is in just such points as this that the conventional laws which they have made represent and enforce real obligations.—Mrs. Burr.

Christian Union

Errett Gates.

THE NEED OF UNIFICATION IN OUR OWN RANKS.

Wm. Oeschger.

There is no department in the CHRISTIAN CENTURY that the writer of this article enjoys more than the one that is devoted to the problem of Christian Union. Brother Gates has our sincere thanks for conducting such a department in the CENTURY. Such a department will serve as a good clearing house for all that is thought and done on the question of Christian Union. We earnestly trust that it may be a permanent feature of the CENTURY; and may men, both liberal and conservative, be free to use it.

The writer is greatly interested in all that is said and done leading to the union of Baptists and Disciples. His prayer is that the day may soon come when these two great evangelical bodies shall be organically one. The process leading to this union can not be hurried by undue haste, neither should it be delayed by unpardonable negligence and gross indifference. We must pray, work, and wait. God will do the rest through his gracious Holy Spirit. The prayer of Jesus, "That they all may be one," will surely be answered. It is not in the heart of God to refuse His Only Begotten this petition for unity.

As a people we have always felt that we have come to the kingdom for just such a purpose, "To call together into one the scattered forces of Christendom." We were born with an instinct for union. The desire for Christian Union is congenital with us. It is one of our birth marks. Our entire history is marked with intense loyalty to the New Testament ideal of unity. The Disciples have faithfully preached, that unity and not division is the normal state of the New Testament Church. We have been so engrossed with the New Testament ideal of unity, that it has always been made a cardinal feature in our preaching. While there may be differences among us as to questions of practical administration, but upon the scripturalness and necessity of unity we have always been at one. We have never ceased to preach the sinfulness of division and the beauty of unity.

In the past our message has been chiefly directed towards those that are without. Our vision has been extroitive rather than introspective. We have been looking outwardly and not inwardly for our field of activity for Christian Union. Today, however, we are confronted with a situation that calls for serious introspective reflection. For while we have been preaching to others the call for union, we ourselves are in danger of making shipwreck on the shoals of internal division and dissension. No one that has eyes to see and ears to hear, can doubt for a single moment that there are well defined cleavages of thought among the Disciples of Christ. These cleavages are being pressed so far that we are being rent into parties and factions, so much so that it is seriously retarding the growth of the kingdom of God among us. Nashville, with its David Lipscomb, is out of harmony with the McGarvey-Lord thought that emanates from Lexington and Cincinnati; and it is needless to say that there is great discord between Lexington, Cincinnati and Chicago with its Dr. Willett. Nashville, Lexington and Chicago stand for three distinct poles of thought in our brotherhood. Each center, or pole, stands for certain things that are peculiar to each one individually. Each center holds things that are severely condemned by the others. In the case of Nashville this emphasis has been so heavily placed upon the individual peculiarity that it has led to actual division. Yet, while this is true, viz., that each one of these three centers of thought stands for things that are severely condemned by the other two, they all three, nevertheless, stand for Christian union. That center, Chicago, which in the eyes of many seems farthest removed from the historical position of the Disciples of Christ, is nevertheless, the most aggressive in its efforts for Christian Union. True, the platform upon which this wing of the church seeks the union of Christendom may not meet with the approval of the other two centers of thought, Nashville and Lexington, it nevertheless continues to be true to the birth instinct of the Disciples of Christ, the union of Christendom. It is a primordial instinct with us. We have the Christian Union habit, whether we are orthodox or not.

In our zeal to bring about the union of the scattered forces of Christendom we have failed to a large extent to cultivate the spirit of unity in our own ranks. We have neglected ourselves, in failing to give thought, time, and attention to our own internal need for unity. The time has come when we can no longer neglect ourselves in this matter. The hour has arrived when the most imperative duty that confronts us is, that we shall direct our attention upon ourselves if we expect to maintain the unity of the spirit in our own brotherhood. There are lines and cleavages of thought among us that are serious. In many cities we are represented by two churches, one that stands for the thought that radiates from Nashville, the other for that which Lexington radiates. Then we have churches and preachers that stand for Lexington as against Chicago. This last cleavage is one that has been growing more marked every year. The first cleavage culminated in actual division, separation. The difference between Lexington and Chicago, as witnessed to in our religious journalism, has issued in bitter internal controversy. How long this bitter internal dissension will continue until it will issue in outward division, God only knows. But it certainly will come, if it is not wisely dealt with.

To the writer of this article it does not seem that there is to be any great benefit to come to us as a people or to the kingdom of God at large from the attempt to incorporate into our own religious communion other churches, when we can scarcely maintain the bond and spirit of unity among ourselves even as we are now. What would the condition be if we should enlarge our numbers by sudden incorporation or hasty amalgamation? We are growing fast enough. There is a growth that is abnormal. To increase more rapidly than we are, I fear, would only accelerate the spirit of division. What gain will there be to the kingdom of God, if we do succeed in bringing about the amalgamation of a few Christian and Baptist churches? But, if in so doing, we add to the task of maintaining union and unity in our own ranks, the loss would be far greater than the gain. Of vastly greater importance is the unification of our own forces than that of seeking the amalgamation of Christian and Baptist churches. If Nashville, Lexington, and Chicago, could see things more alike, and work together as they should, in the bond of true unity and peace, the kingdom of God among us would go forward in leaps and bounds. The results of such unity and peace when compared with the results that would come from the amalgamation of a few Christian and Baptist churches, would be like the comparison that exists between a mountain and a mole-hill.

If we can not maintain the spirit of unity and oneness in our own ranks, it will all be an empty dream to attempt to grow and enlarge by the incorporation of whole churches. The time has come when we must court each other in our own ranks. The time is here when we must love our prejudices to death, and by the grace of God bury our differences. We must make an earnest prayerful effort to unite our own people in the bond of love and peace. When Jesus prayed, "That they all may be one," he meant that Nashville, Lexington, and Chicago, should also "be one." His prayer admits of no exceptions.

Unity in our own ranks is of infinitely greater importance to the cause of Christ than the union of a few Christian and Baptist Churches. For, if we fail in the former—unity within—the latter—the union of Baptist and Christian churches—will be a mere rainbow chase. We must turn our thought towards our own brotherhood. We must solve the question of unity within. This is the paramount problem that confronts us today. If we can solve this problem we can solve all others. If we fail in this, great will be our failure. For, failing in this, we fail in our birth instinct, the purpose for which we were born into the kingdom.

The writer desires that nothing that has been said in this article shall be construed or understood as being opposed to the union of the Disciples and Baptists wherever that is possible. We should do all that we can to bring about such a union. But for the unity within our own ranks we must labor or fail in our great historic mission. We must work for the former, but the latter, unity within, we dare not neglect. To neglect it, is to commit religious suicide.

Our next article will be on "A Church Irenic." In it we shall attempt to point out a course of procedure needed to bring about a greater measure of unity in our brotherhood.

Editorial Comment.

The foregoing words deserve the earnest and prayerful consideration of every Disciple. Must the Disciples of Christ, who came for the very purpose of uniting the dismembered body of Christ, confess to their confusion that they have been unable to preserve unity among themselves? Shall they who came to heal division be reproached with the admonition—"physician, heal thyself"? Must

they who have for a hundred years proclaimed the sinfulness of strife and division be charged with failure to practice what they preach? Have the Disciples been advertising a remedy that does not cure (even themselves) and preaching a plan for the union of the followers of Christ that does not work?

These are serious questions, but they must be frankly faced. It behooves the Disciples to illustrate among themselves the efficiency of the doctrine they preach. Those who stir up hatred and strife among brethren over differences of opinion shoulder a heavy responsibility. Who are responsible, those who make their doctrinal opinions tests of fellowship, and rule out all who do not agree with them, or those who ask toleration for doctrinal differences and stand fast in the liberty wherewith the fathers made them free?

It seems that others have noted the cleavage of opinion among the Disciples. The editor of the *Baptist World* of Louisville, Ky., makes the following statement in the issue of Aug. 8: "The disciples left the Baptists. When it so happens that the Disciples no longer differ from the Baptists, let the Disciples come home. They will be given a warm welcome. We do not believe that all the Disciples are Baptists in principle. Many still hold to baptismal remission and reject the work of the Holy Spirit. In our judgment the Disciples should divide. The really Baptist wing will lose nothing by coming back to the Baptists as most of the Cumberland Presbyterians came back to the Presbyterians."

Is this the way others see us? Are the differences between Lexington and Chicago sufficient to warrant division? As far as Chicago is concerned she says, No. She does not advise division for doctrinal differences, the rending of the body of Christ is too serious a matter. She does not believe that uniformity of opinion is essential to unity of fellowship. It was to provide for differences of opinion among Christians, and make unity consistent with variety and diversity that the fathers attached themselves to the motto: "Unity in essentials; liberty in non-essentials; charity in all things." Chicago abides by this venerable principle.

Chicago does not think that the present danger lies in differences of opinion, but in the spirit with which differences are treated. There is such a thing as heresy of faith; but there is also heresy of spirit in the treatment of heresy of faith. If a man say, I love God, and hates his brother, and treats him as an alien because of error in belief, he is a liar; for he that loveth not his brother whom he has seen, cannot love God whom he has not seen.

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER XII.

The Story of a Bill.

When Jean and Uncle Jasper reached Harrisburg on their way back from Pittsburgh, Mr. Hathaway and Doctor Jones boarded the parlor car.

"Why, hello Jean! This is certainly good luck. Where do you hail from?" and Mr. Hathaway grasped Jean's hand cordially and greetings were exchanged all around.

"We had some business in Pittsburgh and are just going home."

"Do you stop off at Minington?" asked Doctor Jones.

"No, I will not have time. I was down there for a day and they told me you were both in Harrisburg."

"Fool's errand! fool's errand!" said Doctor Jones. "I guess we might as well have saved our car fare."

"I see by the morning paper that your bill was defeated," said Uncle Jasper.

"Defeated! Yes, killed dead! It never had a ghost of a chance. The whole lobby were dead against us from the very beginning. Yes, we can even go back farther than that. The mill owners and operators had representatives at the primaries to see that only their tools were nominated; then they had two of the best lawyers in the state employed to direct the fight. We tried our best to get the bill introduced early in January, but even then it was too late. A legislature cares nothing for public opinion after election is over. From that moment, politics, to the majority, is a game of deals, and if the deals are human souls, so much the worse for the souls. Every device that ingenuity could plan or money buy, from argument to direct bribery was used against us. I think many of the legislators considered the bill of considerable importance and would have liked to see it pass, but they never had a chance to show it for it never got before them at all," and Doctor Jones jumped up and began pacing the aisle of the car.

"Where was it killed?" asked Jean.

"In the committee," said Mr. Hathaway. "We had the best legal counsel in the state draft the bill, and it was approved by the state federation of women's clubs, the National Consumers' League, and the New Century and Civic Clubs, of Philadelphia. There were representatives from each of them present, and they put forth every effort in their power, but failed utterly even to get a hearing before the committee. And the worst of it is that these abject slaves of political expediency and the dollar are our representatives. It is enough to make one hide his head in shame for his state."

"Representative McElwain says they will try hard to get the bill raising the age limit of the breaker boys to fourteen years reported out before the legislature adjourns," said Doctor Jones. "There is one chance in a hundred that it may pass; but they utterly refuse to do anything for the protection of the little girls. They must stand at their work at those body and soul destroying night shifts, and worse than all is the fact that they are unprotected from moral dangers shocking almost beyond conception.

"The citizens of the state bow to the wishes of the manufacturers. Why? Because to protect the girls would necessitate some remodeling of machinery, and maybe a little smaller dividends by the company, and the flesh and blood and honor of the girls are cheaper commodities than iron and steel. We have lost again, but they'll find they can't get rid of us so easily. I am more ready to fight than ever before."

"It is my firm belief," said Mr. Hathaway, "that the agitation will never slacken until this iniquity has been swept from every state. But child labor has taken such deep root in our country, that the victory can only be won by keeping it continually before the people as a public and not merely a labor question."

"I believe you passed the compulsory education law in 1901," said Jean.

"Say," said the old doctor stopping abruptly before Jean, "that compulsory education law that was passed two years ago, always makes me think of one of Aesop's fables I read when I was a boy; it was something like this: 'A mountain was heard to give forth dreadful groans, and the people said it was in labor, so they gathered about to see what it would produce. After waiting until they were very tired, out crept a mouse.' It is one of the most harmless and inoffensive laws our state ever passed. It won't hurt the operators a bit, neither will it hinder a single child from going into the mills or breakers whenever its parents see fit to place it there. But it will hinder us from getting a real compulsory education law passed."

"Yes," said Mr. Hathaway, "the bill was so changed before it reached the House that its own father would not have recognized it. The doctor's illustration is good; but, alas, the groaning and moaning of our little white slaves does not even bring forth as much as a mouse in their defense.

"Let me give you some interesting figures; we have in Pennsylvania over 70,000 children that go to work every day or every night. From the years 1880 to 1890, the number of children employed in this country increased 106.5 per cent, from 1890 to 1900, it increased 270.7 per cent, until now the number of children who work for wages reaches nearly 2,000,000, and according to the report of 1901, at least a third of them are under fourteen years of age."

"I tell you, gentlemen, it is almost past believing that such conditions exist in our country, and I think the laws are even more lax in New Jersey than in Pennsylvania, and we are finding it just as hard to get better ones," said Uncle Jasper. "I wish we could get such legislation on child labor as Massachusetts or New York have. They stand ahead of other states in that respect; but the Michigan laws are nearly as good, and I think that state is a little ahead in the matter of enforcement."

"Yes, I think that is true," said Doctor Jones. "A while back I was in Chicago, and just to satisfy my curiosity I went up into Michigan where they said some silk factories were run without child labor. I found three big factories and not a child in one of them. The work was done by young ladies, and they were healthy and happy in appearance. I don't think there was one under sixteen years old, and most of them looked twenty. The operators have built splendid houses for them, with pleasant surroundings and sanitary in every respect. They pay at the rate of two dollars and a half a week for their board and rooms, and work ten hours and fifty minutes every day except Saturday when they only work till noon; and the mills don't run at night. That sounds like fiction, gentlemen, but it is a fact, and I considered it well worth all

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the trip cost to see that a textile mill can be run at a profit without child labor. The employes receive good wages and the operators are making money.

"Compare that, will you, with the conditions in our own state? I was up at Scranton last December and heard the testimony of those little mill girls before the Anthracite Coal Strike Commission, and I tell you it was a revelation to some of the people of our country."

"I have always wanted to hear about that from some one who was there. I read a good deal about it in the papers at the time," said Uncle Jasper.

"Well, there they sat, those little slender girls, with faces careworn and pinched, and their big eyes looking around in wonder and astonishment that so many people should be interested in them.

"I attended a good many sessions of the strike commission, but never one at which there was such intense and breathless interest as this. Why, when little Annie Denks told the story of her life in the mills, every one of the seven commissioners rose to his feet and pressed closer to the little witness; the crowded court room became as still as death, and the plaintive voice was heard in every part of the room. The child told in a simple, frank way that she was but thirteen years old, and worked from half past six in the evening until half past six in the morning, that she stood at her work all the time, and that her parents were living and owned their home. She said that in the mill where she worked there were one hundred little girls employed on the day, and a hundred and fourteen on the night shift. Mr. Darrow asked the child if she would rather go to school. She answered, 'I have to work and if I do not work in the mill I would have to live out.'

"'Would you rather work in the mill or live out?' asked Mr. Darrow.

"'Oh, sir, I would rather live out,' the child answered.

"By this time some of the commissioners were at white heat and demanded to know what the law was in this state about children working in textile mills. They were told that the age limit was thirteen years.

"'What is the law about children working at night?' asked Judge Gray, and no one could answer the question. Think of that: The people concern themselves so little about this crime of child labor that they neither know nor care whether there is a law regulating it or not.

"Several other children were called to the witness stand and told their stories, but all to the same purpose—the pitiful story of hard work, long hours, small pay and under age.

"There was one child in particular that interested me a good deal. She was a little Polish girl by the name of Helen Richsichak. She could not speak a word of English and her testimony was interpreted by another little girl named Mary Oliskie, who was a bright child and interpreted in a very pleasing manner. She, too, worked in the mills.

"Little Helen said she was twelve years old and had been at work for a year, and worked twelve hours a day at three cents an hour; that her father was a miner and working, and that they owned their home. At this Judge Gray let out a short whistle of surprise and said, 'I'd like to see the father.' It was also shown that the girl possessed a certificate showing that she was thirteen, and this was obtained through the father swearing that she was that age. Judge Gray said that the operator and father were responsible for this, and that the mills evidently came to the mining towns because they can secure this cheap labor.

"One breaker boy of fourteen said his little brother ten years old worked in the breaker with him. He said that his father was dead, and when asked how he secured the certificate for his brother, said that he made it out, swearing that his brother was fourteen years old.

"Oh, I tell you they begin young to follow the examples set by their elders in perjury and crime."

"Where did the commission place the blame?" asked Jean.

"Judge Gray severely censured the fathers of the girls, and said there must be many cases where the fathers coin the flesh and blood of their children into money to increase their incomes.

"Mr. Darrow asked, 'How about the employer?' and the judge answered that he was to blame for doing what the law does not allow.

"At the beginning of the morning session, next day, the chairman said the commission was anxious that the lesson of yesterday, drawn from the testimony of those little girls, should be impressed upon this community and upon the citizens of this commonwealth. He said that, of course, they did not want to intrude or criticise the execution of the laws in a commonwealth of which they were not citizens, but that they believed that the good people of this state would take it to heart and see that the laws which were evidently framed to meet such cases were executed."

"I'm afraid the gentlemen of the commission will not have as much faith in the 'good people of this state' after this session of the legislature," said Mr. Hathaway.

"Well, here we are at Minington," said Doctor Jones as the train slowed up.

CHAPTER XIII.

A Twofold Crime.

The morning sun was sending its bright rays into Lottie's school room, which was tidy and neat with its long, low tables and rows of little red chairs. A small boy was watering a scarlet geranium which stood on the window ledge.

"Amil, you love the flowers, don't you?" asked Lottie, as she wheeled her chair a little nearer the window. In answer Amil pressed one of the bright blossoms against his cheek and smiled up into her face. She had grown very fond of the little Italian boy; he was nine, but very small for his age, yet she knew that before long he would be forced to go into the breaker, and that he was now receiving all the education he would ever have a chance to get. Calling him to her, she brushed back the abundant hair from his forehead and kissed the brown face, and as she took the slender hand in her own, thought how soon it would be bruised and spoiled in the breaker.

His face and hands were scrubbed so clean they were shining. This was one of the things Lottie had been able to do for these children of the poor of which she was proudest. Not one of them would appear in the school room with soiled hands and face. But not so with their clothes. The busy Italian, Irish and Slav mothers, not over tidy by nature, found no time to keep their children clean. Lottie and Evelyn had put their heads together to think of some way of making these children presentable, or even tolerable in the kindergarten, and it had resulted in what Lottie called the "kindergarten uniform," which consisted of a kind of bishop gown made of denim; blue for the girls and brown for the boys. These the children slipped over their clothes the first thing on entering the school room, and left them when they went home. Mrs. Kirklin kept them clean for Lottie.

"This is not exactly the way to keep clean," Lottie would laughingly say, "but the children certainly do look better with the dirt covered up."

A commotion in front of the house startled Lottie, and Amil's quick hands rolled her chair near to the open door. A little girl, crying bitterly, came running in.

"Oh Teake! Oh Teake, Teake! O-o-o-o!" and a small Polish girl about eight or nine years old threw herself across Lottie's lap.

"Why Polly! What is the matter?" and Lottie tried to lift the child's head who only clung to her more desperately and sobbed the harder.

"Polly, you must tell me what the matter is so I can help you. Has any one hurt you?"

"No-o, I ain't hurted. My mutter says I must by the fact'ry go."

Polly's sobs got the better of her again and down went her head in Lottie's lap while her hands clutched the wheels of the chair.

The other children were crowding around eager to know what the excitement was.

"What can you mean, Polly?"

Lottie had her misgivings. So often when one of her pupils had come up missing, she had found out they had been sent to work in the factory or breaker. Polly's sobbing somewhat abated under Lottie's gentle sympathy.

"Karl he got sick by the breaker mit a cough and rumatis. My fater he got so mad and swear big, an' he say I must go by the fact'ry."

"Polly, I can't think your parents intend to take you out of school and put you to work in the factory. Why, you are scarcely ten years old. Now run and wash your face, it is time to call school."

Polly withdrew reluctantly. The children filed in, donned their uniforms, and soon the red chairs were filled. But they had scarcely become quiet, when heavy steps were heard on the walk and a barefooted woman wearing a short petticoat and loose sacque, with a small blanket tied around her head, appeared in the door, panting for breath and her eyes flashing with anger. She glanced wrathfully around the room until she saw Polly.

"Ach, Polly Svelderski! Vat you mean goin' by the school today?" and the irate mother made a stride towards the child. Polly, with a cry, sprang towards Lottie and threw her arms around her neck. This move rather disconcerted the woman for a moment. Lottie taking advantage of this, asked Amil to give the lady a chair.

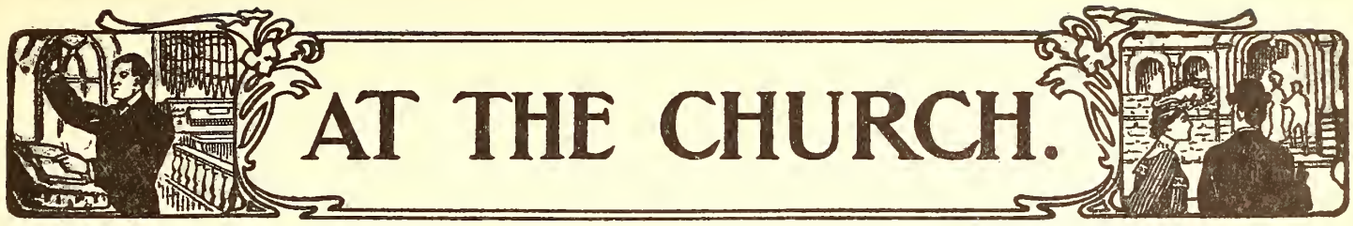
"Ich will kein Stuhl! Ich will mein Polly! Wir sind arm und she go by the fact'ry zur arbeit."

Mrs. Svelderski was getting her English and Polish very much mixed in her excitement, and stood before Lottie shaking her fist as though she, poor little, crippled teacher, was to blame. Perhaps she was to blame for making the little school so attractive to those mind starved children.

"But, Mrs. Svelderski, Polly is not old enough to work in the factory," interrupted Lottie.

"Ja! my man Nick say she be by tirteen. He go by the officer and swear already and get paper to say Polly kan arbeiten. My Karl he has great sickness mit rumatic fever. He get no more check by store. Polly get check. Nick, be drink much and so fierce

(Continued on page 10.)



The Sunday-School Lesson.

Herbert L. Willett.

*The Reign of Saul.

The lessons of the past quarter are occupied with the life and reign of King Saul. Yet he is by no means the chief character. Beside him stand two others, either of whom claims far more of the reader's attention and regard than does the son of Kish. Samuel is the first of these. For many years he had been the shepherd of Israel, leading them up from ignorance to knowledge, from separation to unity, from indifference to interest. The proof of the great work he had done for them was shown in their request for a king. Whether Samuel regarded the voice of the people as the voice of God in this matter, or resented the request as a reflection upon his own work, we cannot decide. Both views are taken by the various sources as they are combined in our narratives. But at any rate Samuel may well have considered the bare request itself as the proof that the unifying work he had been carrying forward had accomplished its results, and the times were ripe for another sort of rule.

King Saul.

Saul, the one chosen, was an admirable man in most regards. He was of good family, well built in frame and tall of stature, and as time proved, a brave warrior to place at the head of Israel's armies. If we knew nothing of Saul personally and still knew what we do of Jonathan we must still conclude that there was good blood in that family. Of Saul's other children we know little, and that can hardly be called favorable, if the portrait of the weak Ishbosheth and the weaker Mephibosheth, the grandchild, are veritable.

Saul's Defects.

Saul's fundamental weakness was his family pride and his dislike of the prophets. Even for Samuel, whom he revered, he felt a sense of patronage and superiority which little comported with the relations between the two men. If he could have given himself up to the advice and direction of the prophet as David did, at least in the first years of his reign, the story might have been told differently. We must also recall the fact that it is the friends of David who tell the story for the most part, and perhaps full justice has not been done to the first king of Israel. We catch glimpses of the man which make us respect and admire him at the same time that we are repelled by other traits which seem inconsistent with a great character. Yet his faults were the marks of his age, when all men were rough and brutal and mercy was not to be found in the breasts of soldiers. His courage was unquestioned, and his devotion to Israel, even when all hope of success was gone, was beautiful.

Saul and the Prophets.

His real trouble was his inability to comprehend the problem of Israel's life from the standpoint of the prophets. "Is Saul also among the prophets?" expressed the astonishment of the onlookers when they saw the proud Benjaminite youth practicing the ecstatic exercises of the sons of the prophets. This admirably reveals the popular sense of awareness concerning this distance between the two points of view. Saul never comprehended the real greatness of Samuel and the work he was doing. He could not sympathize with the prophet's liking for the rough men of the prophetic groups, in whom he saw only unkempt and ignorant figures where Samuel saw the making of the religious teachers of the nation. The result was that the king was not prepared to estimate at its real worth the authority of the man of God, and thought that his commands could be obeyed or disregarded at will. The tragic outcome of his life is the commentary upon this view.

"The Man After God's Heart."

The other figure whom the lessons reveal is David. To be sure we only see as yet the beginnings of his career. But enough is made plain to indicate the presence of one who must be reckoned with in all the history of his period. David was a man after God's own heart, not in the sense of moral perfection, but because in an age when so little was known of the divine will, and men were living upon the low plain of savagery, this man had some true conception of the will of God, and made it the program of his life to promote religion as he understood it. This did not prevent him from making sad mistakes, but it gave direction and purpose to his life such as appear in none of his contemporaries. To have made the acquaintance of three such men in the quarter is to have gained new and valuable materials for the study of religion, and for a knowledge of the long road which had to be traversed before the full disclosure of the divine nature and will could be made in Jesus Christ our Lord.

N. B. The teacher is at liberty to substitute a temperance lesson for this review.

*International Sunday school lesson for September 20, 1908. Review lesson. Golden Text, "And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake." 2 Sam. 5:12.

The Prayer Meeting.

Silas Jones.

Evils Which Must Be Driven Out of Our Country. Topic, Sept. 23. Num. 33: 50-56.

It is the fashion with certain writers to quote a direful prophecy of Macaulay whenever they wish to frighten American citizens out of their indifference to tendencies which threaten the integrity of free institutions. It may be wholesome for us to be reminded occasionally of the abyss into which Macaulay saw us plunging. "I seriously apprehend you will, in some such season of adversity as I have described, do things that will prevent prosperity from returning; that you will act like people who should, in a season of scarcity, devour all the seed-corn, and thus make next year not one of scarcity, but of absolute famine. There will be, I fear spoilation. The spoilation will increase the distress. The distress will produce fresh spoilation. There is nothing to stop you. Your constitution is all sail and no anchor. As I said before, when a society has entered upon its downward course, either civilization or liberty must perish. Either some Caesar or Napoleon will seize the reins of government with a strong hand, or your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth."

The recent mob at Springfield bids us moderate our wrath against Macaulay for predicting the downfall of the republic. If we are going to prove that he was a false prophet, we must be terribly in earnest in our opposition to the spirit of lawlessness. Boastful proclamations about curing the evils of freedom by more freedom are a mockery when the fury of the mob is destroying property and life. One of the evils to be driven out of the country is disregard for law. We must begin with the men chosen to enforce the mandates of city, state and nation. No man who is under obligations to the vicious elements of our population should ever be allowed to entertain the slightest hope of being elected to any office whatever.

There is a suspicion abroad that a rich man can escape punishment for his crime. If Harry Thaw had been a poor man, what would have been his fate? The man without a dollar ought to have as good a chance to get justice as the richest man in the land. Can the widow go to the court, present her wrong, and have her case judged upon its merits? Respect for persons, whether rich or poor, vicious or conventionally good, will undermine respect for the law. Unless the great and powerful are made to obey the law, we shall have either the Caesar or the barbarians of Macaulay's prophecy. The umpire must be fair or he will be trampled in the dust.

The greatest evils of the land arise from a lack of appreciation of the worth of the most insignificant citizen. We must learn to honor men because they are men and not merely because they are fortunately situated or have an agreeable personality. Institutions exist for man and not man for institutions. The saloon destroys

human life, therefore its destruction should be decreed at once. A tenement is unfit for habitation. Raze it to the ground. People living in certain parts of a city cannot get enough fresh air. The city must break a way for the air and the sunlight. The children must have a chance to live and be healthy in body and mind. A morally sane community will sweep away every refuge of lies behind which men hide when they rob the weak of their right to live clean, happy lives.

We need faith. We do not believe as we ought that God is on the side of the right. Culture without faith is powerless. It ministers to the pride of exclusiveness and ends in bitter pessimism. Faith in God sends men out to work for justice. It creates moral enthusiasm. It preserves the good in the old and it appropriates the good in the new. The man of faith always has something to do that is worth while. He does not live in daily terror of the deluge; he awaits the coming of the kingdom of God.

Teaching Training Course.

H. L. Willett.

Lesson XV. The Apocalypses.

In the latest period of biblical history, that which may be called the Jewish period, from 200 B. C. to the downfall of Jerusalem in 70 A. D., there appeared an order of writings different from any which have been considered in this series of studies. These writings somewhat resemble prophecy, yet are clearly of another character. They are more picturesque but less urgent and authoritative. They depend less on the preaching of the prophetic message for the time than on the interference of God in judgment upon sinful men. Despairing of the present world and age, they look for deliverance from present dangers to a future world or time. In them angels are the most prominent figures, and it is seen that God is thought of as removed to a great distance. In this regard these writings are very unlike the prophets'. Instances of such writings may be seen in portions of Zephaniah, Zechariah and Joel. But the best example is the book of Daniel.

The book of Daniel appears to have been the product of the spirit which led to the Maccabeean uprising in 168-165 B. C. It is an appeal to the faithful in Jerusalem not to abandon their faith in the face of the fierce persecution carried on by Antiochus Epiphanes, king of Syria, against the law-keeping Jews. In the course of this persecution many of the faithful were put to death and others were induced to abandon their religion for that of the persecutor. The book consists of two parts, of six chapters each. In the first is presented a series of incidents illustrating the courage and zeal of Daniel and his three friends as servants of Jehovah during the captivity in Babylon. In the second part, the author, living in the days of the persecution, speaks to his countrymen through the character of the Daniel whom he has been describing. He traces the history of the nations from the time of Nebuchadnezzar of Babylon down through the times of the Medes, the Persians and the Greeks to the wars between Syria and Egypt which are occurring in his own time. In each of the visions which Daniel describes, the point to which attention is directed in the sequel is the appearance of Antiochus, usually described as "the little horn," who is to be destroyed. The book was placed by the Jews, not with the prophets, but with the general writings of the Old Testament. Its date was probably about 165 B. C. and its author unknown.

There are many other apocalypses belonging to this period, such as the Book of Enoch, the Apocalypse of Baruch, the Fourth Book of Ezra, the Assumption of Moses, etc. An apocalypse is a revelation of otherwise unknown mysteries. The purpose of all these books, both those in the canon of the Bible and those outside, was to confirm the faith of the despairing and persecuted saints with the hope of the speedy manifestation of the power of God in such a manner as should destroy the wicked and reward the good. The Book of Revelation in the New Testament is the most conspicuous example of this type of writing in the Christian church.

Literature—Articles "Apocalypse" and "Apocalyptic Literature" in Hastings' Bible Dictionary. Also the sections on Daniel and the other books named, in the Introductions of Driver, McFadyen, and Bennett and Adney, and in Terry's Biblical Apocalyptics. Farrar, The Book of Daniel (Expositor's Bible). Porter, "The Messages of the Apocalyptists."

Though inland far we be.
Our souls have sight of that immortal sea
Which brought us hither.—Wordsworth.

In the Toils of Freedom.

(Continued from page 8.)

mad when Karl go not for zur Arbeit. Gott in himmel! sie haben kein recht es hir zu halten!"

The shaking fist came close to Lottie's face.

"Alas!" thought Lottie, "that is the whole story. Nick Svelderski wants his little ten-year-old daughter to work twelve hours a day in the factory so he can have more liquor."

She knew she was powerless to hinder the child from going into the factory, although the father had committed the crime of perjury by swearing that Polly was thirteen. This was no unusual case; they all did it, but how her heart cried out against it! Was not she herself, with her poor crippled back and feeble limbs that would never support her body again, a living, crying protest against child labor?

"Oh Mrs. Svelderski! if you would only keep her out a year or two longer. I am a cripple for life just because I was set to work when I was too young. That is why poor Karl is sick, because he went in the breaker too young. Oh, I wish you would let me have her in school another year."

Lottie was pleading as for her own life.

"Ach! Polly strong, she got no sickness ever. Koum heim!"

At this Mrs. Svelderski pulled the reluctant girl away from Lottie and started for the door.

"Good bye, Polly, I will come to see you."

But Polly's grief was too deep for utterance. Lottie sadly turned to her duties as the two forms vanished through the door.

"Gee, Teake! I sure will yell louder than Polly when mine mutter and pappy take me out mit the kindergarten und put me by the breaker. I will go fierce mad und kick."

This emphatic statement came from little Tim Geibe, and acted very much like a mental bomb, for instantly the room full of children began talking and wildly gesticulating. They had watched the exciting and almost tragic scene with intense interest. Their sympathies were with Polly and they all knew very well that it would be but a short time till they, too, must quit school and go to work. One small boy said, "My folks laugh much when I washes mit the soap and say I soon get black mit the breaker what won't washes off."

Lottie found it difficult to quiet the excited children. Then she told them they would have to obey their parents in this as in all other things, but that some time the good state of Pennsylvania would make laws that would keep the boys and girls from going to the breaker and factory, and make it possible for every one of them to go to school till they were almost grown up.

"Why don't they buy the laws right away, Teake?" asked one bright-faced boy.

"I hope we can get some of these good laws very soon," replied Lottie, but she thought, "Alas, that is just the trouble. There is too much buying of laws now. There is where the crime begins."

(To be continued.)

Our Mainstay, the Farmer.

Let trusts and corporations burst
  Like bubbles in the air,
And every bull in Wall Street's length
  Be swallowed by a bear,
The land is safe, while rising up
  At cock-crow in the morn
The farmer drives his furrow straight
  And plants his golden corn.

Let banks close up their iron doors,
  And bank officials flee
With all the trusting public's cash
  To lands across the sea,
There's nothing in the world to fear,
  We'll have enough to eat,
While in his broad and fertile fields
  The farmer sows his wheat.

Though railroads should forget to pay
  Their dividends when due,
And men promoting wildcat schemes
  Look very glum and blue,
There is no need to feel alarmed
  (Remember what I say),
Unless the farmer should forget
  To gather in his hay.

—Leslie's Weekly.

Patience means the readiness to wait God's time without doubting God's truth—A. T. Hadley.

Happiness does not come until we have ceased to seek for it, nor does peace abide except through self-sacrifice.

With The Workers

Three additions here since last report, all by letter. Lewis R. Hotaling.
Hoopeston, Ill.

Nantic, Ill., August 26, 1908.
Two young men and one young lady made confession of their faith last Sunday eve.
J. Will Walters.

J. V. Coombs and helpers are to be with J. P. Givens at Rossville, Ill., in October. The pastor is hopeful and expects a great meeting. All departments of the church are in good condition.

I have accepted the pastorate of the Tingley, Iowa. church, and began work Lord's day, the 16th ult.
George A. Gillett, th eformer pastor here goes to Knoxville, Iowa. J. P. Lucas.

Charles E. McVey, song evangelist, assisted a few days in a meeting at Denver, Mo., led by Evangelist Cooper of Grant City, Mo. There had been five confessions when he left. He is now assisting John R. Golden in a meeting at Flanagan, Ill.

After four years and a half of work at Denver, Ill., B. H. Cleaver of Canton, Mo., has changed to Timewell, Ill., where he succeeds B. S. M. Edwards, now at Versailles, The Timewell Church begins a meeting September 28, under the leadership of A. P. Cobb, Decatur.

The Third Church, Ft. Wayne, Ind., on August 16, four additions; August 30, one addition. Bible school gaining all through vacation months. Organized a Christian Endeavor last night. H. E. Stafford, our pastor, is solving our problems.
Edward Shellaberger, Clerk.

President E. Y. Mullins of the Southern Baptist Theological Seminary, Louisville, Kentucky, will deliver an address on "The Evidential Value of Christian Experience," at the annual public meeting of the Moody Bible Institute, to be held in the Moody Church, on Tuesday, September 15, at 7:45 p. m.

N. T. Haynes of Decatur, Ill., yesterday preached (and with unabated vigor), for the Englewood Church, two highly edifying gospel sermons. This is the tenth consecutive summer that he has visited over a Sunday and preached for this church—having not once missed doing so since he resigned his six and one-half years' ministry here, in 1898. Can the "record"—in this particular line—be matched in the history of another church in our brotherhood, and if so, will some one report"? W. P. Keeler.
Chicago, August 24, 1908.

Chicago, Ill., Sept. 3, 1908.
At a council of the churches at Austin, Evanston, Niantic, Winchester, Sterling, called by the Aurora church to consider some complaints said church had to make against Clifford Monroe, recently pastor of the Aurora church, the following action was taken:

"Resolved, that as we have received reports from several churches where Clifford Monroe has been pastor, that we ragrd him as not a proper person to hold a pastorate for one of our churches."

J. Fred Jones, President Council.
O. F. Jordan, Secretary.

E. Everett Hollingworth closed a week's meeting at Reece Church, Morgan County, Ga., with two baptisms, and one reclaimed. All these are men, two being heads of families.

The church at Salt Lake, by a large congregational vote called Dr. Albert Burton to a second year as pastor. His baptisms last year include Mormon, Methodist, Japanese. His sermons are published weekly in five daily papers. He gave the memorial address in the theater Decoration Day and the Judicial address on Juvenile Courts.

One of the occasions which help to cheer and brighten the life of a minister was enjoyed by myself and family on the evening of the 18th ult. After we had moved into the building which had been purchased and improved for a parsonage, when a goodly number of the membership filed in through the door with faces wreathed with smiles, hearts full of good cheer and hands filled with those things which help to fill an empty larder.

The evening passed away rapidly with music, conversation and various games, which were enjoyed by all. And it was with reluctance that we separated when time came for them to go. Our work has been moving on quite nicely since I came on the field in May. During a contest with the Sunday-school at Versailles which had been arranged just prior to my coming, our school increased in enrolment from eighty-five to 144; but through the month of August the attendance has fallen off some. We expect to organize a teacher training class soon, and hope with the coming of cooler weather to see improvements in every department of the work. T. L. Read.
Chapin, Ill.

Graduating exercises were held last week in the Moody Bible Institute when, at the close of the summer term, eighteen students, eleven men and seven women, were given their diplomas for the two years' work. This makes a total of forty graduates during the year.

Some of these students were expecting to take special courses in Theological Seminaries, but most of them were soon to enter upon various activities on the home and foreign mission fields.

The fall term of the institute opens with a large roster of students from different parts of the United States and Canada, and the various countries of the world.

The church at Flanagan, Ill., is having a successful revival, led by Evangelist Golden and Charles E. McVay as song leader.

NO DATE OF EXPIRATION.

H. Gordon Bennett is in a good meeting at Bushnell, Ill. Ten added first general invitation. It is one of the most difficult fields in Illinois. Booze fighting and booze selling chief occupation of many. Our cause very weak, hence no support or standing in community. H. G. Bennett.

SOME IMPORTANT KENTUCKY NOTES.

Another year in our Kentucky state work has closed. The reports for August are about all in. One hundred and twenty-six added, and much other good done. This completes the record of a good year's work. Our men in the field have done well. Much has been done to advance the interests of the Master's cause. Our books show a credit of $865.81 for the month of August.

RESIGNATION AT BLOOMINGTON.

Thomas J. Clark has resigned the church at Bloomington, Indiana, after a fruitful pastorate of fourteen years. The following facts are taken from the church leaflet of August 30:

The pastor has preached 1,360 sermons during this time. He has attended 483 funerals, an average of thirty-four and a half per year. Of these, ninety-five were members of this congregation. He has married 188 couples, an average of over thirteen couples a year.

The following accessions have been made to the church during these fourteen years: By confession and baptism, 796; by letter, statement, restored, and from other religious denominations, 449, making a total of 1,245.

Amount of money raised and disbursed for missions and other forms of benevolences, including only a part of that raised by the Ladies' Auxiliary for these purposes, $3,073.

At the beginning of this pastorate there was a debt of $1,800 on the parsonage. This was liquidated several years ago. The church has been remodeled during this time at a cost of about $3,600. In addition to this, through the efforts of the pastor, the fine organ was secured from Mr. Carnegie at a cost to him of $2,500.

The "New Purchase" has been secured at a cost of $7,000, and through the liberality of Aunt Jane Thomson, and from rentals, and contributions from members of the congre-

MOTHER AND CHILD

Both Fully Nourished on Grape-Nuts.

The value of this famous food is shown in many ways, in addition to what might be expected from its chemical analysis.

Grape-Nuts food is made of whole wheat and barley, is thoroughly baked for many hours and contains all the wholesome ingredients in these cereals.

It contains also the phosphate of potash grown in the grains, which Nature uses to build up brain and nerve cells.

Young children require proportionately more of this element because the brain and nervous system of the child grows so rapidly.

A Va. mother found the value of Grape-Nuts in not only building up her own strength but in nourishing her baby at the same time. She writes:

"After my baby came I did not recover health and strength, and the doctor said I could not nurse the baby as I did not have nourishment for her, besides I was too weak.

"He said I might try a change of diet and see what that would do, and recommended Grape-Nuts food. I bought a pkg. and used it regularly. A marked change came over both baby and me.

"My baby is now four months old, is in fine condition. I am nursing her and doing all my work and never felt better in my life." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

gation, the debt has been reduced to a little more than $1,500.

The ladies of the congregation have accumulated for a building fund not far from $2,500.

The present enrollment of the membership of the congregation is about 1,000 or 1,100. The attendance of the Sunday-school runs from 225 to 300, which is a very substantial increase. The greatest drawback to a larger increase in the attendance, is the need for more room.

Mr. Clark goes from Bloomington to Albion, Ill.

SOME INDIANA NEWS.

The congregation at Advance is without a minister, but is negotiating with a good man and will possibly locate him.

J. N. Grisso of Waneland, is manifesting true missionary zeal. There are several preacherless congregations near him and he visits a number of these on Sunday afternoon or on evenings during the week. In this way he is keeping alive the work at Mace and Marshall in addition to his other work.

L. E. Brown of Lebanon was the speaker at the Knox County meeting at Bicknell on August 30.

Our churches throughout the state will suffer a distinct loss in the removal of Orlando E. Tomes, who leaves the Englewood (Indianapolis) Church to take the work at Ann Arbor, Mich. As secretary of the State Sunday-school Association and president of the State Christian Endeavor Association he has rendered valuable services by his addresses and suggestions.

Another loss that we suffer is in the removal of Earl Wilfley, who closes a five years' pastorate at Crawfordsville to locate with the First Church at St. Louis. Brother Wilfley was recently with us in a two weeks' meeting at Thorntown and we learned to admire him for the effective manner, and rare literary style with which he presents the gospel message. During the meeting five were added by confession and one by letter.

There is one item in the Church Extension exhibit in the July-August number of "Business in Christianity" that caused me to "sit up and take notice" and to take hope and courage as well. While reporting an increase of but thirty-three in the total number of contributing churches, there is an increase of twenty-five in the list of Indiana churches contributing. There is some food for consolation for a "Hoosier" in that table. But lest we become "puffed up" we notice that Indiana has but 112 contributing churches, even with this commendable increase; some of our sister states report as follows: Ohio, 160; Missouri, 139; Illinois, 171. When will we truly realize our obligation to this great work. W. H. Newlin.

Thorntown, Ind.

PIKE COUNTY CONVENTION.

The annual convention of the Pike County Churches of Christ was held at Chambersburg, Ill., August 19-20.

These meetings are looked forward to from time to time with pleasure, and this one proved to be unusually interesting and much good was derived therefrom.

C. L. De Pew, State Superintendent of the Bible School Department, gave an interesting account of the progress of the Teacher Training Movement.

H. H. Peters, field secretary of the Eureka College, delivered a splendid address on "College or Educational Interests." Eureka College has many warm friends in Pike County, who are very much pleased over the prospects for a successful year's work the coming year.

PROGRAM OF THE KENTUCKY STATE CONVENTION,

Hopkinsville, Ky., September 21-24, 1908.

Opening Session, Monday Evening, September 21, E. J. Willis, Presiding.

Praise service, W. E. M. Hackleman; address of welcome, in behalf of Hopkinsville and all South Kentucky, H. D. Smith; response, "Greater Kentucky," H. C. Garrison; "The Union of Our State Missionary Interests Consummated," "On to Lexington in 1909," Mark Collins; announcements; social half hour.

Tuesday, September 22, C. W. R. M. Convention.

Mornsing Session.

Invocation, H. D. Smith; song service, leader, Prof. Hackleman; Bible study, S. M. Bernard; president's address, Mrs. Ida W. Harrision; state secretary's report, made by districts, conferring certificates by district managers, report of state treasurer, Mrs. O. L. Bradley; report of centennial chairman, Miss Sally V. Ashbrook; address, "Awakening of China," Prof. T. C. Paul; appointment of committees; announcement; benediction.

Afternoon Session.

Devotional; reports of committees; report of Y. P. department, Mrs. M. S. Walden; Morehead, Prof. F. C. Button; Hazel Green, Prof. H. J. Derthick, memorial, Mrs. Robert McRoberts.

Evening Session.

Devotional; an evening with the Porto Ricans, song by children of Hopkinsville Juniors; Missionary Experiences in Porto Rico, Miss Nora Siler; Porto Rico and Its Needs, Sarah K. Yancey; stereopticon views; solo.

PROGRAM KENTUCKY CHRISTIAN MISSION CONVENTION, SEPT. 23.

Devotional services, leader appointed by President; Bible reading, "Missions in Acts," Pres. J. W. McGarvey; president's address, Carey E. Morgan; announcements of committees by president; annual report of State Board of Missions and treasurer, H. W. Elliott, secretary; introduction of fraternal delegates: "Our New Kentucky Home," H. C. Kendrick; address, "Foreign Missions," A. McLean; announcements; adjournment.

Wednesday Afternoon.

Devotional services, leader appointed by president; reports of committees; (1) report of committee on "Articulation and Merger," chairman of State Board, President C. L. Loos, chairman of committee; (2) report of committee on Future Work, Joe W. Hagin, chairman; (3) nominations, H. B. Smith, chairman; (4) auditing committee, James S. Carpenter, chairman; (5) Country Church Problem, W. S. Irvin, chairman; (6) anti-saloon league, Mark Collis, chairman; (7) "Our Dead," J. W. Graham, chairman; A Word from Workers, introduced by W. H. Elliott, secretary; adjournment.

Wednesday Night.

Devotional services, leader appointed by president; Miss Chambers and her Charges; educational session, conducted by Prof. W. C. Morro.

PROGRAM FOR THE THIRTY-SIXTH ANNUAL CONVENTION

Of the Kentucky Christian Bible School Association, Hopkinsville, Ky., Thursday, September 24, 1908.

Morning Session.

Prayer service; "The Teaching Function in Acts," President J. W. McGarvey; the president's address, Chas. H. Fisk; reports: (a) Of the Evangelist, Robt. M. Hopkins; (b) of the Treasurer, J. S. Hilton; Appointment of Committees, Chas. H. Fisk; "Children's Day for Home Missions," Geo. B. Ranshaw; "Our Centennial Enterprise, E. L. Powell; "Bringing in the Sheaves," F. M. Tinder; announcements.

Afternoon Session.

Devotional service, G. H. P. Stoney; business session; "The Teacher Training Class," C. R. Hudson; general discussion; "The Organized Adult Bible Class," President R. H. Crossfield; questions.

Evening Session.

Devotional service, Joseph Armstead; "The Church's Supreme Opportunity in the Bible School," Prof. H. M. Hamill.

Lodging and breakfast will be furnished all who send their names in advance to H. D. Smith, Hopkinsville, Ky. Every railroad in the state has granted a rate of one fare plus twenty-five cents for the round trip, tickets on sale September 21, 22, 23 and 24, with return limit up to and including September 26. A special train will leave Louisville via the L. & N., Monday, the 21st at 12:30 noon.

Inquiries regarding railroad matters should be addressed to Robt. M. Hopkins, 218 Keller building, Louisville, Ky.

We Need $2,000 Before September 21.

If a list of the churches should be given that have not paid their apportionment it would be a source of amazement to many. While our receipts are a little in advance of this time last year, our load is much heavier. Many churches that have thus far failed to help us bear the burden must do so at the eleventh hour. I am assured that very many of them will. We have now a larger num-

REMAINS THE SAME

Well Brewed Postum Always Palatable.

The flavor of Postum, when boiled according to directions, is always the same—mild, distinctive, and palatable. It contains no harmful substance like caffeine, the drug in coffee, and hence may be used with benefit at all times.

"Believing that coffee was the cause of my torpid liver, sick headache and misery in many ways," writes an Ind. lady, "I quit and bought a package of Postum about a year ago.

"My husband and I have been so well pleased that we have continued to drink Postum ever since. We like the taste of Postum better than coffee, as it has always the same pleasant flavor, while coffee changes its taste with about every new combination or blend.

"Since using Postum I have had no more attacks of gall colic, the heaviness has left my chest, and the old, common, every-day headache is a thing unknown." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

ber of contributing churches than we had altogether last year. We urge every church that has not had fellowship in this work to take prompt measures to raise the amount asked.

Hundreds of Letters Sent Out Today.

These letters announce that money sent to me here by September 15 will appear in the list of printed receipts to be distributed at Hopkinsville. Money should not be sent to me here later than September 18. After that direct to Hopkinsville. We trust that these final letters will stir up many of the churches to attend to this matter now.

Special Train to Hopkinsville, September 21.

The L. & N. R. R. will run a special train to Hopkinsville on the above date. One car will start from Paris, Ky., at 7:28 a. m. and run through Lexington, leaving there at 8:15 a. m., arriving at Louisville at 11:45 a. m. At 12:30 the special train will leave Tenth and Broadway Station, reaching Hopkinsville in time for evening service. This is to be a solid vestibule train. We can have an idea of how the L. & N. will take care of us going to New Orleans—by this train they are furnishing us.

Maysville people get to Paris for that special car—Winchester, Mt. Sterling, Nicholasville, Danville, Georgetown, Cynthiana, Carlisle, and people of many other towns can reach Lexington in time for the departure of the regular L. & N. train from Lexington to Louisville, to which the special car will be attached. The Short Line, Bloomfield and other branches have trains reaching Louisville in time for the departure of the special.

We urge all who are going to Hopkinsville to use this train. Let us go at the beginning and stay until the end.

Send Your Name Now.

If you have not done so you ought not to wait another minute to send your name to Harry D. Smith, Hopkinsville. If you are to be the guest of the church there you owe it to them to inform them of such intention.

R. R. Rate One Fare Plus 25 Cents.

Remember to buy tickets for the round trip at the above rate. All roads give this rate this year. No certificate. Just buy your ticket for the round trip.

A Great Meeting.

The only thing that can mar the greatness of this meeting will be the failure of our people from Eastern and Central Kentucky to go to this meeting in large numbers. We ought to have a large representation there. This is to be a meeting of great historic interest and we urge our people to make strong efforts to be there.

H. W. Elliott, Secretary.

Sulphur, Ky., Sept. 3, 1908.

THE GOSPEL TRIUMPHANT IN OKLAHOMA.

Wm. M. LeMay, of Enid, Okla., who recently returned from the Holy Land, where he spent five months, began a series of gospel meetings for us August 14, continuing for two weeks. Brother LeMay is an eloquent preacher of the "old Jerusalem gospel," is an earnest contender for "the faith once for all delivered unto the saints," he is compassionate, loving, and kind in his appeals to humanity, wielding the "sword of the Spirit" in a way that puts to flight envy, malice and hatred, and unites together with golden links of love those who accept the sublime teachings of Jesus of Nazareth. He so teaches and propounds every fundamental principle of the Christian system that it is accepted as a loving request of a crucified Saviour, and is obeyed in the childlike and submissive manner as becometh those accepting so "great a salvation." The visible results of our meeting are sixteen by primary obedience, and four from other religious bodies. Among the influential people coming into the church are the principal of our public schools, and her parents, the former by primary obedience, and the latter from the Methodists. Much seed was sown during this meeting that will yield a bountiful harvest of blessings for our community, and will finally blossom into the bliss of a happy eternity for many souls.

While writing the foregoing I received a letter from our former minister James Cage, now serving the church at Crescent, Okla., and who our brethren will remember as the preacher that received a terrible beating without provocation, at the hands of an outlaw early in the summer at that place. Brother Cage brings us the good news that last Lord's day he received into the church there forty-two souls, twenty-seven of which were by primary obedience. This we think is remarkable taking into consideration the fact that Crescent is only a town of 700 hundred souls, and no protracted efforts were put forth by the church, but these people were simply attracted by the plain presentation of the gospel of redeeming love as it fell from the lips of Brother Cage on this bright Lord's day morning, when all nature seemed to be smiling in loveliness.

A. G. McGown.

Carney, Okla., Sept. 1.

WISCONSIN CHRISTIAN MISSIONARY ASSOCIATION AND CHRISTIAN WOMAN'S BOARD OF MISSIONS.

The Disciples of Christ of Wisconsin will meet in convention with the First Church of Christ, meeting at the corner of Seventh avenue and Walker street, Milwaukee, September 18-21. The Milwaukee brethren will welcome and entertain all delegates who come, and a rich spiritual and social feast is anticipated.

Each church in the state is earnestly requested to send delegates provided with written reports of the past year's work, its present condition and its prospects, and together we will plan for the coming year's mission work. Especially, the churches being aided, or that will ask for aid, will be expected to report in detail.

The first session, Friday evening, will be mainly in the hands of the local church. J. H. Mohorter of St. Louis will preach the evening sermon.

Saturday.

The first part of the forenoon session will be devoted to business, the latter part to two addresses.

The afternoon session will be in the hands of the state organization of the Christian Woman's Board of Missions, with Mettie J. Monroe as president and Miss Ida C. Towne of Waupun, as corresponding secretary. The time will be devoted to the business of the society, reports of officers and reports of auxiliaries and addresses. As speakers from abroad, they have secured C. C. Smith of Cincinnati, secretary of Negro Evangelization, and Mrs. Effie Cunningham of Indianapolis.

Sunday.

The Bible school will be in the hands of the local church, and following it will be a sermon by W. R. Warren, centennial secretary. At two o'clock the memorial service will be held at which the Obituary Committee will report, and the Lord's Supper will be partaken of. The Christian Endeavor hour will be in the early evening, and the address of the evening will be by W. J. Wright, corresponding secretary of the A. C. M. S.

Monday.

Monday will be devoted to reports of committees, reports of churches, election of officers, and a number of addresses. The evening sermon will be by C. S. Medbury, pastor of University Place Church, Des Moines, Iowa.

Besides the speakers mentioned, we expect F. W. Emerson of Freeport, Ill., J. H. Berkey of Monroe, L. L. Mann of Waupun, J. S. Stone of Chippewa Falls, F. M. McHale of Richland Center, J. I. Carter of Ladysmith, J. Harry Bullock of Footville, H. W. Thoreson of Hickory, and the Milwaukee preachers, C. L. Waite and S. J. Homan.

Representatives of the Foreign Society and Church Extension are expected and will be given prominent places on the program.

The sessions of the W. C. M. A. will be presided over by President J. C. Thurman of Green Bay, who will call to order promptly at 9:30 each morning, and 2:00 each afternoon.

A definite program will be made for each day, made up of the material at hand that day.

Each member of the church in the state is invited and we hope to see a large number present from first to last. Send word to C. L. Waite, 433 Grove street, Milwaukee, that you are coming.

H. F. Barstow, Cor. Sec.

A NOVEL FOR MARRIED PEOPLE

Robert Herrick's "Together" a Bold Story Dealing with the Marriage Relation.

One of the most significant books ever written by an American is Robert Herrick's novel, "Together," which has just been published by The Macmillan Company ($1.50). It is described as a story of married lives in America, and the description is unquestionably accurate. Practically all the important characters are married, and they include at least half a dozen couples whose marital experiences are followed during some years. Mr. Herrick has so chosen these characters that they represent nearly every phase of American life, and "Together" is, in this sense, probably the most typically American novel of recent years.

Already the book has become a storm center of discussion. Mr. Herrick has written more than one fine story, but he has done nothing to compare with "Together" in its truth to actual conditions and its intensity of interest. Such a book is bound to arouse strong feeling, and it is no wonder that Mr. Herrick has been vigorously attacked in some quarters. The New York and Chicago papers have printed columns of interviews with women who controvert the views expressed in this novel, while at the same time disin-

terested judges concede that it is an accurate representation of the conditions of American married life. Without question, Mr. Herrick says some hard things about the American woman who gives up her life to a struggle for social position, sacrificing her husband and children to her own amusement; but the truth of the picture as he presents it will be acknowledged by everyone who knows the life of the country. The conditions he describes are those not only of the great cities, but also of the smaller towns—of every community, in fact, that has a "society." "Together" is a remarkably outspoken book. It is decidedly not a book for young people, or to be put in a public library. Its early chapters preclude that; none the less it is an indictment of social life that will challenge attention—and it may help to emphasize the call for a reformation in our American homes.

HEROES AND THEIR ANIMAL FRIENDS.

It is an exceedingly i teresting piece of work that our big-hearted friend of the Illinois Humane Society, Mr. John T. Dale of Winnetka, has accomplished under the above title. A sincere lover of animal life, the author has prepared an instructive and entertaining series of short selections which peculiarly adapt the book for use in public schools. More than fifty illustrations, including portraits of noted men and women, add to the attractiveness of the stories and anecdotes which reveal the affection of great souls for their animal friends. The importance of the work Mr. Dale has tried to do cannot easily be over-estimated—nor do we know of any one who has succeeded so well. Surely there is a place for such a book as this in the reading courses of our public schools.

*Heroes and Greathearts and Their Animal Fiends, by John T. Dale. 12-mo., 300 pp. Cloth, $1.00. Fairfax Publishing Company, Chicago.

FOREIGN MISSIONARIES IN CONFERENCE.

The conference of missionaries of the Foreign Christian Missionary Society just held in Cincinnati was the most successful meeting of the kind ever held by our people. There were thirty-one missionaries in attendance. Eighteen of them were missionaries home on furlough, having served one term and more on the foreign field. Thirteen were new missionaries under appointment, most of whom will sail this month for the foreign field. Three days were spent together in this conference. It was a time of enthusiasm and great spiritual uplift. There were many addresses and open conferences indulged in by all. Nearly every phase of the great foreign work was considered. Almost all of our foreign fields were represented. The returned missionaries present were as follows: From India, M. D. Adams, Bilaspur; Mr. and Mrs. Geo. W. Brown of Jubbulpore. From China, Dr. James Butchart and wife of Lu Cheo Fu; Miss Emma Lyon of Nankin; Mr. and Mrs. Herbert P. Shaw of Shanghai; Dr. E. A. Layton and Miss Edna Dale of Wu hu. From Japan, Dr. Nina S. Stevens of Akita and Miss Rose Armbruster of Tokyo. From Africa, Dr. and Mrs. Royal J. Dye and Mrs. Ray Eldred. fried, who goes to China.

The newly appointed missionaries present were W. B. Alexander, J. C. Archer and Harry Eicher who go to India; C. F. McCall and wife and Miss May Hiatt, who go to Japan; Miss Eva Raw and Miss Kate G. Miller, who go to China; Mr. and Mrs. C. C. Wilson, who go to Honolulu; Dr. Z. S. Loftis, who goes to Thibet; Miss Mamie Longan, who goes to the Philippines, and Miss Sylvia Siegfried, who go to Cuba.

At the close of the three-day conference a farewell public reception was held at Central Church. It was indeed an inspiring occasion. As each missionary was introduced, he or she gave a brief, ringing message to the audience. People were deeply moved.

Aside from the messages of the missionaries at this conference, addresses were given as follows: "Have Faith in God," Prof. W. C. Morro, Lexington, Ky.; "The Missionary's Intellectual Life," President T. C. Howe, Butler College; "The Missionary's Inspiration," J. L. Hill, Cincinnati; "The Missionary's Care of His Health," Dr. P. T. Kilgour, Cincinnati; "The Relation of the Missionaries to the People," A. McLean; "The Distinctive Aim of the Missionary," F. M. Rains; "The Missionary and the Holy Spirit," Stephen J. Corey.

NEW ORLEANS CONVENTION.

Announcement Day is Sunday, September 12, 1908.

It is the desire of the New Orleans Convention Committee to make this the most representative convention every held by our brotherhood. "A convention of the people, by the people, and for the people" under Christ. Therefore, we have adopted Sunday, September 20, as New Orleans convention announcement day. Every minister, Bible school superintendent and Christian Endeavor President is requested to make the announcement in open session on that day, to emphasize the importance of the conventions and to invite one and all to lend their assistance in building up the New Orleans convention. We are mailing out twenty-one thousand letters from this office, calling attention to the New Irleans convention.

Prospects are just as bright as noon-day for a great and glorious convention. Everybody, it seems, wants to come.

Fraternally.

W. M. Taylor, Minister.

—The Attorney-General of the United States is a contributor to *The World To-Day*. The subject of Mr. Bonaparte's article is "Can We Have Good Government?"

THE NATIONAL CONVENTION.

Friday evening, October 9, the New Orleans convention will open with the first session of the Christian Woman's Board of Missions. That all of our delegates may be informed as to the proper time for the journey, the railroad guide and time tables will be profitable studies these last days. Delayed arrival of our workers for even one session would greatly mar the beauty and the blessing of the convention.

The assurance of a good attendance of the National Board members for the annual meeting,. Friday, at 10 a. m., promises a significant beginning.

The welcome to be accorded us has already been forecast and will be more than verified by the open doors, the responsive hearts and greetings and fellowships within the gates of our host and hostess city.

We are going to New Orleans because we are invited and delight in accepting. Here will be announced the field messages from all lands. From this place will be sounded forth the new watch-words and aims for 1909. Some great speeches will be made. Israel's sweet tongue will gladden the soul with song.

Our presence will encourage our southland workers. They, in return, will yield to us the best of aspirations and of hopes. Numbers, responsive hearts and gifts of silver and gold make a trio of power. New Orleans is to give this uplift. Mrs. M. E. Harlan.

WHY YOU SHOULD VISIT NEW ORLEANS.

Because New Orleans is unlike any other city in the world, situated in the "Land of Sunshine," and flowers, and mirth, and music, and song; in appearance, dress and mode of living, a world's metropolis in all colors—in one street the characteristic people and business of today, and in the next, the styles and customs of two centuries ago.

Because her history is quaint and romantic—a molded past, under a verdant, resonant present, as evidenced by the curious and antique fragments of royal ancestry found in the old French quarter where the clatter of foreign tongues may be heard in the narrow streets, and the gay notes of the Spanish Fandango may still be heard mingling with the soul-stirring charms of the French Marseillaise, and the palatial residences and sky-scrapers, which characterize present-day civilization with exceptional splendor and prosperity.

Because her climate is healthy and delightful, when icy winds and blizzards hold sway in the north, wrapping their frigid cloaks over everything and everybody, the residents of New Orleans are basking in sunshine and enjoying a perfect out-door life under clear blue skies. It is called winter simply through courtesy to the season; for the greater part of what is known as the winter season is but sunshiny days in which is felt the tinge of a bracy atmosphere, especially lovely and attractive with the blue of the Italian skies overhead, the perfume of roses in the air, and the dazzling beauty and profusion of tropical flowers everywhere.

Because here, in addition to one hundred and ninety-five square miles of buildings extending from the Mississippi River to Lake Ponchartrain, and from Scuthport to Chalmette, there are the outlying fields of sugar, cotton and rice; the orange, fig and banana

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groves; and the ship-lined levee where vessels from all parts of the world, together with large white river steamers, and occasionally a battle-ship, lie peacefully on the waters of the Mississippi.

Because it does not matter much in what direction lies the taste of the visitor—whether exemplified in seeking for old and forgotten love, curious antique and musty by-ways, evidences of a previous occupation, art, religion or science; the magnificent cemeteries, mausoleums and monuments of the dead, and the superstitions concernin the vaulted cathedral, St. Rach and the wishing shrines; the sociological conditions as manifest in the Sicilian luggers laden with tropical fruits, the Indian shrimp girls and herb gatherers, the Arcadian hunter and Dago fisherman, the Voodo Negroes, the country Creoles and their dark-eyed belles; the French Opera, Roman Carnival, Spanish architecture, or the delights of a purely epicurean nature; New Orleans, in its peculiar effects and institutions, is in a position to fully satisfy the demand, and is almost equal to a trip around the world.

Because October 9-15, 1908, is the time for the International Missionary Convention of the Church of Christ, and you can have the benefits of concessions made by the railroads of America, which will enable you to make the trip at half the usual cost at a time when the climate is perfect and profitable, and at the same time be associated with five thousands of your brethren in the fellowship, plans and hopes of evangelizing the whole world. And here you shall feel the heart throb of the grandest body of Christ's disciples on earth and pulse-beat of the missionary z al of the whole world.

Because of the impress you shall make for the cause dearest to our hearts upon one of the most important and most impressionable sections of our great nation, where Christ is not known as we know him and the people are crying for the light of his gospel. Because it is your duty, privilege and profit to come just at this crisis in the history of the Church of Christ in the southland.

W. M. TAYLOR.

1628 State St., New Orleans, La.

The Call To The Soul.

BY ANNA JACOBS.

Sing, my soul, for songs are needed
In this world where hearts are sad;
Speak, my soul, the words of comfort,
Which shall make the sorrowing glad.

Up, my soul, to deeds be turning;
Do thy share in each day's work;
What if by thy life's example
Other souls their duty shirk!

Be not silent in thy judgment,
Nor content with words alone;
If thy neighbor sin, redeem him,
Or his sin becomes thine own.

Give, my soul, each day revealing
In thy life God's love for men;
For, perchance, thy brother doubting
May in thee find faith again.
—Plymouth, Mass.

—A farmer living near St. Joseph, Mich., advertised in the Chicago *Tribune* recently for rain.

—During the first four months of the present year as many as 16,000 settlers arrived at Winnipeg from the United States, bringing with them many carloads of settlers' effects. The majority of them are taking up land and they are said to be in every respect valuable settlers.

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We have arranged with the manufacturers of a Solid Gold Fountain Pen, fully warranted whereby we are able to present one free with each new subscription forwarded at our regular price. Any old subscriber sending in a new subscription with his own renewal, may have two pens for the two subscriptions at Three Dollars. These pens seem to us perfectly satisfactory and we shall be glad to receive many orders.

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OPEN TO BOTH MEN & WOMEN ON EQUAL TERMS
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College of Law
¶One of the oldest and best equipped schools of the Middle West. Offers a three year course in law subjects leading to the degree of Bachelor of Laws. Also a combined course leading to the degrees of A. B. [or Ph. B.] and LL. B.
The location in the capital city of Iowa, gives the student an opportunity to become acquainted with the procedure of the courts, both state and federal, and affords excellent facilities for research work. The course of instruction has been carefully arranged—the text book case, and lecture systems having been judiciously combined.
Established in 1881, its growth has been continuous. More than 1850 students in attendance during the school year 1907-8. More than 100 instructors in its faculties. Eight well equipped buildings. Good library facilities.
Expenses Are Low
Students so desiring can usually find remunerative employment in the vicinity.
Fall Term opens September 14th-1908
Winter Term opens January 4th-1909
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Summer Term opens June 18th-1909
Send for announcement of department in which you are interested. Address,
Drake University, Des Moines, Iowa
College of Liberal Arts
¶Offers courses of four years based upon high school courses, four years in extent, leading to the degree of A. B., Ph. B., S. B. Courses, requiring an additional year's work, leading to the corresponding Master's degree. Courses are also offered in combination with the Bible College, the Law College, and the Medical College.
The system of instruction embraces a major, a minor, and elective subjects, thus permitting the student to arrange such a course as will be best adapted to his needs.
College of Medicine
¶Offers a course of four years based on four-year high school courses.
First two years' work taken at University, where anatomy, physiology, chemistry and other fundamentals are taught. Each department has thoroughly equipped laboratories.
Last two years taken at New Medical Building. Centrally located. Clinical advantages unsurpassed.
Clinics in hospitals and college free dispensary.
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Drake University Summer School
¶The best possible provision for instruction of teachers in all subjects for certificates of any grade, for credits looking towards advanced standing in general and special professional lines.
Provision for those who wish to begin work at any time after May 15th, making it possible to get three months instruction in certain lines.
Conservatory of Music
¶The largest institution presenting musical instruction in the Middle West. The aim is not to count growth by numbers of students, but by their musical equipment and ability to present to others that which they studied here.
Courses are offered in voice, piano, pipe organ, violin, harmony, music history, piano tuning.
College of Education
¶A school primarily for teachers. Offers course of four years, based upon high school courses four years in extent, leading to degree of B. Ed. The student completing the work may also receive the degree, A. B., Ph. B., or S. B., if work has been properly planned.
Two-year courses have been arranged especially for those preparing to teach in small high schools, or in the grades, and for primary, kindergarten, oratory, music, drawing, physical culture, and domestic science teachers and supervisors.
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¶Offers English courses, based upon a four-year high school course, leading to a certificate. Graduate course, requiring three years' work, leading to the degree of B. D. Combined courses leading to degrees of A. B. [or Ph. B.] and B. D.
The college endeavors to make its course of instruction adequate to the growing demands of ministerial students.
The chief purpose is to provide Biblical instruction on liberal and scientific principles for students, irrespective of church relations, and at the same time furnish ample facilities in education for the Christian ministry. It seeks to encourage an impartial and unbiased investigation of the Christian scriptures.
The University High School
¶Classical, Scientific and Commercial courses for students preparing for college or the practical affairs of life. The Commercial course includes a thorough drill in book-keeping and actual business and office practice, or in shorthand and typewriting, including also the use of the business phonograph.

French Quarter, New Orleans: Jackson Square, Showing St. Louis Cathedral, Spanish Court Houses and one of the Pontalba Buildings.

Special Excursion to New Orleans

INTERNATIONAL MISSIONARY CONVENTION CHURCHES OF CHRIST IN AMERICA

The Illinois Central Railroad has been selected as the official route by Illinois Disciples and the company has provided special train service at a rate of twenty-seven dollars ($27.00) for the round trip. This splendid service and the low rate secured should and undoubtedly will induce a great many of the Brotherhood to attend this splendid convention. The city of New Orleans is almost an ideal place to visit. Its beauty, its countless attractions, its old landmarks and buildings re-calling an historic past—New Orleans and this international convention will surely make an irresistible appeal to many hundreds in the churches of Christ. Some churches will appreciate the wisdom of sending their pastors at their expense, and many pastors will feel compelled to go at any cost.

The excursion tickets permit a stopover at Vicksburg and the National Military Park, together with a ride of one hundred miles on the Mississippi River between Vicksburg and Natchez, including meals and berth on the steamer, at an additional cost of $3.50.

Special train will leave Chicago at 6:00 p. m., Wednesday, October 7, and arrive at New Orleans at 8:15 p. m. the next day. An attractive folder has been issued by the Illinois Central Railroad and can be obtained free by application to any of the passenger agents or to Mr. R. J. Carmichael, city ticket office, 117 Adams street, Chicago.

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CHRISTIAN CENTURY, Station M, Chicago

VOL. XXV. SEPTEMBER 17, 1908 NO. 38

THE CHRISTIAN CENTURY

Golden Rule

"THE WORLD IS FULL OF RUBS."
(Shakespeare.)

"The world is full of rubs." I found it true
So long ago it seems no longer strange.
It took possession of my childish mind
And crammed it down into a narrow groove;
And for a while I nothing lovely found
In life, and people said, "So hard, so cold,
So cynical she seems for one so young."
And I just thought, "The world is full of rubs."

"The world is full of rubs." I know not when
The bitterness was taken from this phrase;
But time, in passing, brought to me this thought:
There's kindness, too, in this hard world of ours.
And to dispense it must be better far
Than to deplore the other too sad truth.
And in the far-off future I may find
Eternal good, which seems so doubtful now,
If I can live so none will turn from me,
And turning say, "The world is full of rubs."

—Irene Catherwood.

CHICAGO

CHRISTIAN CENTURY

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This volume includes (1) "The Last Will and Testament of the Springfield Presbytery," as it was put forth June 28, 1804, and signed by Robert Marshall, John Dunlavy, Richard McNemar, B. W. Stone, John Thompson and David Purviance; (2) the "Declaration and Address" of Thomas Campbell, set forth in 1809, when the "Associate Synod of North America" virtually reaffirmed the censure pronounced upon him by the Presbytery. Here are the great watchwords spoken by the real formulator of the principles of the Brotherhood and its effort for "the restoration of primitive Christianity." (3) "The Sermon on the Law," by Alexander Campbell, pronounced at a meeting of the Regular Baptist Association on Cross Creek, Virginia, 1816. (4) "Our Position," as set forth by Isaac Errett, and (5) "The World's Need of Our Plea," by J. H. Garrison. Also several chapters of introduction by Dr. C. A. Young.

THE EARLY RELATION AND SEPARATION OF BAPTISTS AND DISCIPLES.

Bound in green silk cloth, 8vo, $1.00.

This volume is a fortunate companion to the Historical Documents, containing as it does a detailed description of these and many other early documents, as well as early and late discussions of them all. This book, edited by Professor Errett Gates, of the University, with an introduction by the late Dr. Eri B. Hulbert, has been heartily welcomed wherever seen, and will be regarded as an important contribution to the literature of our fellowship. The addresses, and particularly the debates of Alexander Campbell, are fully delineated and their bearing on later and present day discussion clearly shown.

BASIC TRUTHS OF THE CHRISTIAN FAITH.

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These are our own publications and for a limited time we are going to offer free to new subscribers their choice of the above volumes. Any present subscriber may send in his own renewal together with one new name and $3.00 and will receive his choice of the above books (one) and also a paper bound copy of "The Early Relation and Separation of Baptists and Disciples." This special offer will be withdrawn soon.

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235 East Fortieth St., CHICAGO

The Christian Century

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EDITORIAL

Some Duties and Dangers of the Hour.*

The Disciples of Chicago are deeply appreciative of the honor conferred upon them in the presence of the state convention in their midst. It was a wholly unexpected pleasure which came to us when the Jacksonville convention of last year determined upon this city for its next meeting place. The added honor of the presidency of the convention has been accepted not as a tribute to any man, but as a further proof of the generous good will of the brotherhood in the state toward the churches of this city.

The Disciples in Illinois are not so numerous as in some other states. With 100,000 members we do not equal Indiana with 136,000, Kentucky with 125,000, Missouri with 185,000, nor even Texas with 105,000. But the 769 churches are as loyal and enthusiastic as any to be found in the brotherhood, and the 425 preachers, though far too few for the work, as is the case everywhere, are self-sacrificing, consecrated and in the best sense successful.

The president of the state convention at the time of his election recognized it as one of the duties of the office to visit as far as possible the district conventions. This has proved a pleasant and informing task. It was impossible to reach every one, but in no case where it was within the range of accomplishment was it neglected. In those visits several themes vital to our work have been considered. Among them have been the Centennial aims of the State Board, such as an evangelist in each of the eight districts, twenty-five living link churches in support of the state work, and a fund of $50,000, the interest on which shall constitute a perpetual addition to the offerings for state work. Other subjects considered have been those of church efficiency, young men for the ministry, money and the kingdom, the Sunday-school, Christian worship, and the significance of the social unrest of the age.

At the present time certain other aspects of our work claim attention. We are closing the first century of our history. One hundred years ago the Campbells, father and son, were comparing notes regarding the months of their separation, over the first proofs of the Declaration and Address. Little realization had they of the greatness to which their labors would grow. Like the Pilgrim Fathers, they were seeking an asylum where rest might be found from persecution and the strife of tongues; but like the Pilgrim Fathers they found a world. Christianity had waited long for the message they brought. They published the tidings, and those who followed them became a great host.

Like most religious reformers they rose up in protest against the unhappy condition in which the church found herself. Like the early Christians with their protest against the heathen world around them, or Luther cutting away the bonds that united him to the religious order of his times, these men raised their voices in protest against the powerless state of the churches, the divided condition of Christendom, the theologies of despair which prevailed in that age, the unscriptural methods pursued in evangelism, the priest spirit everywhere dominant in the various denominations, and the emotionalism and romanticism to which religion was too frequently reduced. In their attack upon these things they spared not the edge of criticism and rebuke. But their foremost and ever-present plea was the union of the people of God. Their chief charge against the church of their day was its indifference to the wish and prayer of the Lord.

When they perceived the unresponsive attitude of the churches to their urgent plea for unity, they went further and sought to remove the hindrances to such a condition. They saw that the human devices of the ages stood in the way of the accomplishment of these desired results. Hence grew up their second effort and watchword,. the restoration of apostolic Christianity. This principle of a return to primitive conditions is also one of the common factors in all great movements for betterment. Paul went back of Moses to Abraham, the author of the Hebrews went back of Aaron to the priesthood of Melchizedek, the Renaissance pushed past the mediæval ages to the classic age, the later philosophy appealed from the scholastic method to Plato, and the Reformation denied the authority of the papacy and went back to the apostles. So with the fathers of this movement. They were not mere iconoclasts. They had a program of protest, but also one of restoration. They wished to restore the church to its primitive purity and simplicity.

They insisted upon the restoration of the apostolic creed, ordinances and life. If they were living today they would insist as strongly as then upon these things, but they would phrase them differently. They would plead for the restoration of the apostolic faith, spirit and service. By the first they would mean all that was formerly signified by the creed and ordinances of the first category. By the apostolic spirit they would mean the sense of brotherliness and good will toward all who hold the faith of our Lord Jesus Christ, however opinions on lesser matters might differ. And by the apostolic service they would signify the program of Jesus for the redemption of men from the life of self to the life of responsibility and Christian effort.

But there is a third feature of the work of this reformation which is as impressive as the principles of protest and of restoration. That is the progress that has been constant and steady, in face of reaction and sag. The Disciples have traversed much ground in this hundred years of their history. They have left behind tendencies and habits that threatened to become fixed at times in their past. Like Christianity itself, they have quietly dropped features of their practice and teaching that threatened to become characteristic. Among such were millenarianism, the "Word-alone" theory of the Holy Spirit, the opposition to missions, to coöperation, to organs and to an educated ministry, the polemical spirit which still finds its nourishment in the pages of the Christian Baptist and less able but more recent illustrations of the type, and the provincial spirit which delighted in obscurity and obscurantism, believing that the Disciples must always be a despised and feeble folk. No one who had in him the spirit of the fathers could hold such views. Yet strangely enough all these tendencies have found representatives among the Disciples. Happily they go their way in the steady progress of the brotherhood toward better things.

At the present time our gravest danger is that we shall lose sight of the ideals which these first framers of our history set before us as stars to guide us in the course of the years. We are not blind followers of the fathers merely because they began this task of urging upon the world the unity of believers. They claimed no authority for themselves save that of the urgency of the facts they presented and the plea they made. Yet our progress has been most rapid and satisfying when we have kept in mind the rock from whence we were hewn and the hole of the pit from which we were digged. We have little right to existence as a religious organization apart from the realization of the ends which the fathers held of highest worth. Our danger at the present moment is that we shall forget these ideals and drift into a mere denominational and selfish existence, unmindful of the tasks that have called us into life.

The first of our dangers which falls to be considered at this time is that of an unscriptural and superficial type of evangelism, such as the fathers denounced in their day, and would most strongly have deprecated could they have foreseen it as a feature of our present period. It does not need to be affirmed, much less argued, that the Disciples have from the first been an evangelistic people. With great earnestness they have borne witness to the truth, in season and out of season. While it cannot be claimed that either of the Campbells was of evangelistic type, yet their co-laborers were, and their efforts met the sincere approval of the leaders themselves. Barton Stone and Walter Scott were mighty in their presentation of the gospel and their appeals to the adoption of the life of faith. All our history has been marked by evangelistic zeal and success, and there

*Synopsis of President's address delivered at the Illinois State Convention, Chicago, September 2, 1908.

is no wish on the part of any loyal Disciple to depart from these familiar lines.

But the one thing against which the fathers lifted up their voices in louder protest than any other was the superficiality and emotionalism of the evangelism of their day, which swept multitudes into the churches without making them Christians in any competent or permanent sense. Into this very danger we have come in this later time, and apparently with the approval of many of our brethren to whom the names and memories of the fathers are dear, but their message little known. It is a great joy to record the conviction that a very large part of our evangelism today is of a sort which the most earnest contender for apostolic ideals could fully approve. Where our greatest danger lies is in a tendency to regard as successful and desirable the very sort of number worship and superficiality which has been the bane of evangelism from the first, and was the object of the unmeasured rebukes of the first reformers. There is no danger that we shall have too much of the right type of soul winning. We need more and not less. Our danger is that in the stress of efforts for visible results and inspiring reports we shall overlook the fact that these results are consistent with the least possible outcome in actually saving men and women to the life of trust, holiness and Christian service.

Not infrequently our churches show the evil effects of this love of numbers and reliance upon appeals to the least permanent elements of personality. These are methods which indeed produce immediate results, but which cheapen the church in the eyes of the entire community and bring to its membership a diluted type of adherence which is largely emotional in its allegiance to the Lord, and least dependable in the serious work of the kingdom. Such people there are in every community, and their lives are not to be overlooked in the effort to win all men to the truth. But this is no reason why a premium should be placed upon the least reliable elements in the vicinity, and the church be made to carry the burden of so large a proportion of unusable material as some of our churches reveal today. A restudy of the utterances of the fathers on this very question would not be without value at this time.

A second danger is the neglect of Bible study. The fathers were mighty in the Scriptures, and the first generation of this reformation were men and women who knew the texts which put to flight their adversaries. Much of the indefinite and vague theology of that time was due, as the fathers believed, to be the false views of the Bible which prevailed. These men of God found in the Scriptures the history of God's revelation to the world, and they made it their task to call the attention of the church to the fact that the doctrine of a "level Bible," all parts of which are of the same value and authority was one of the greatest hindrances to a proper understanding of the divine record. No word was ever more astonishing and disquieting to the religious world than the message of Alexander Campbell contained in the "Sermon on the Law," in which he pointed out the partial and fragmentary nature of the Old Testament, and its supersession by the New as the rule of faith and conduct.

It is still the need of the Christian world that this distinction be kept clear. The fathers no more ignored the Old Testament than did Jesus. It was his chief solace and inspiration among the materials afforded him by the religious life of his age. So these men of our own movement found in it the roots of that divine process of education which is as old as the race. But they saw at once the difference in value between it and the Christian Scriptures, and they threw themselves with ardor into the proclamation of Jesus as the final teacher of the race, the Lord and Master of souls. The Bible throughout is inspired, but it is not of equal value for faith and conduct. And no people are in better position historically than the Disciples to make this fact clear and impressive in their teaching. The Old Testament is the record of a slow and painful progress toward the light, under the guidance of the Spirit of God. It has many imperfections of form and spirit which the enemies of Christianity have not failed to use as arguments against the faith. On the doctrine of a "level Bible" these arguments are fatal. With the view of revelation which the fathers proclaimed and to which the Disciples have fallen heir, this fact becomes the most impressive argument for the finality and authority of Jesus and the New Testament. The appeal is not to Moses and the prophets, but to Christ.

Such an appeal is at once intelligible to the student body of our time, investigating the questions of religion with deep and eager interest; it is comprehended and approved by the men who make up the armies of labor, and who are little in sympathy with much that passes for religion; and it is understood and appreciated by that large class in the churches who have no interest in speculative matters, but are anxious to know what are the essentials of the Christian faith. Here again the Disciples would do well to read afresh what the fathers have said as to the point of emphasis in the appeal to our generation.

The last consideration for which time can be found here is the significance of the advocacy of Christian union itself. It might almost seem a work of gratuity to mention this matter, since without it the Disciples have no valid excuse for existence in any community. Yet the indications are not wanting that even in our own ranks there are not a few who have forgotten this primary purpose of our history, and are content that we should grow into a great denomination with the machinery which makes effective such an organization. But it is our true business to stand as the insistent representatives of this idea wherever God has given us a place on which to stand. This is our specialty, our vocation. Nothing could be more pathetic and disgraceful than to see the Disciples in any city or town settling down to the selfish life of a church among the churches, when their great mission is the leavening of all with the spirit of brotherhood and union. Our success in promoting this sentiment in many places already is the proof that it may be hopefully tried everywhere. Only thus can we give full proof of our ministry; only thus can we see of the travail of our souls and be satisfied.

These are not our only dangers, but they claim first place in this review. Only the spirit of sanity, wisdom, diligence and love can save us from such perils and the fatal results that would flow from their prevalence. In loyalty to Christ and his message alone can safety and progress be found. He is the Lord and Master of us all, and the only Foundation on which a triumphant church can be reared. In his light may we see light. H. L. W.

The Soul's Mother Tongue.

"Lord, to whom shall we go? Thou only hast the words of eternal life," was Peter's helpless but loyal reply when his Master propounded the anxious query "Will ye also go away?" It was as if he had said, "What other teacher speaks as thou speakest? Who else knows the speech of heaven? The Rabbis, to be sure, can pronounce the words but they know not the meaning of the words they read. The Scribes sitting in Moses' seat mould their language after the great pattern words of their master, but their speech is stilted and pedantic. The Rabbis are literalists. The Scribes are legalists. Both have the forms of the eternal language. Both know their grammar well and their syntax. Both claim to speak very correctly. But they do not inspire us. Their speech does not shed light upon our lives. They halt and turn to their lexicon or their grammar to find the words they need. Perhaps theirs is the heavenly language but they speak it from the head. But thou, Master, speakest it from the heart. The language of eternal life is native to thee. It is thy mother tongue. We know thou speakest correctly not for that we can match thy sentences to ancient models of prophet or lawgiver but that thy words waken and satisfy deep wonderings and needs in our hearts. Thy words compel us not for that they have any external certification of authority but that they really express thine own life, thine own experience. The Scribes teach not, nor dare they even think out, the truth God is revealing in their souls. But thou, Master, showest us what is in thyself, not just what is in the books. Thy heart's experience is written full of God's present witness to thee. And thou hast not feared to read its pages aloud to us. Therefore thy words are not just words, they are spirit and they are life, yea, the words of eternal life."

And Peter might also explain the beauty and singular compulsion of Christ's words by the fact that the language Christ uses is not the Master's native tongue only, but the disciple's as well. Peter's real life is the eternal life. His citizenship is in heaven. His heart's real vocabulary is the vocabulary of the sky. The language of Christ found and mastered Simon because it was Simon's real mother-tongue. He was dwelling away from home. He had learned an alien speech. But he retained in his soul the imperfect syllables of his Fatherland. And when he heard Christ talk, these imperfect syllables revived, filled out with meaning, and he knew he heard a messenger from God.

It is as if a child just beginning to lisp his mother's words were carried off alone into a foreign land. Far away among strangers he lives and, growing, takes on their ways and speech. The incipient words of childhood seem quite forgotten. But one day there comes a traveler into that land who speaks the words of hearth and heath, of home and Fatherland. And as our captive listens the faltering words of childhood, long unused, awake, his heart is filled with wonder, and he knows he hears a messenger from home.

Thus Christ came to Simon. He found him fishing and bartering.

His manners and speech were those of the coarse fellows with whom he worked. His vision extended hardly beyond the fish-market. But there was something in the speech of Christ that thrilled and fascinated him. The words he spoke fulfilled his heart's desire. The empty places of his soul were filled with wonder. The feeble formulae of his own aspiration became strong in the firm accents of Christ. The great words of the Stranger who met him on the seashore were the faltering vocabulary of Simon's deepest self, the self that belonged not to the fish-market but to the sky. Christ gave a name to this deepest self. He called him henceforth Peter. And Peter left his nets and followed Christ.

This is the secret of Christ's authority: that the words of eternal life which he speaks are his own mother tongue, and that there is underneath every Simon of us a Peter whose birth is from above and whose mother tongue therefore is this same language of eternal life.

The Superhuman Phenomena of the Bible.

In a discussion of the superhuman phenomena of the Bible, the teaching of the Bible should be fully, truthfully stated. The first question is: What is the biblical use of the word "nature"? What is included in the biblical use of the word "nature"? In nature there are mechanical aggregations of matter, usually called material nature. Above these are chemical combinations of matter and energy, inorganic, organic, and their phenomena. Above these are vegetable organizations and life, and their phenomena. Above these animal organizations and life, the brute soul and its degree of intelligence, and their phenomena. Above these are human beings, with animal organization, animal soul, and a spirit, and their phenomena. The phenomena of the spirit in man are above what brutes can do, but they are not supernatural. They are superanimal, but they are not supernatural. The Bible teaches that above man there are angelic intelligences and their phenomena. Angelic intelligences and their phenomena are superhuman, but they are not supernatural. Above angelic intelligences and their phenomena are divine intelligences and their phenomena. Divine intelligences and their phenomena are superangelic and superhuman, but they are not supernatural. In its use of the word "nature," the Bible includes material nature, mechanical and chemical, vegetable nature, animal nature, human nature, angelic nature, divine nature. According to the Bible, it is as irrational for men to speak of angelic nature, divine nature and their phenomena, as "supernatural" as it would be for animals to speak of human beings and their phenomena as supernatural, because they are above animals and what animals can do. They are not supernatural, but superhuman. In discussing the superhuman phenomena of the Bible, the word "supernatural" should never be used, for, according to the Bible, there is no supernatural. Angels and divine beings and their phenomena are as much domains of nature, are as natural, as men, animals, and their phenomena. Atheists, materialists, dispute the teaching of the Bible, that there are such domains of nature; but one who accepts the teaching of the Bible, that there are such domains of nature, should never use the words "supernatural," "extranatural," for, according to the Bible, there is nothing above nature, outside of nature. To speak of any phenomenon recorded in the Bible as supernatural is a perversion of the teaching of the Bible, for the Bible recognizes no supernatural. The word "supernatural" should be discarded, and the word superhuman used instead. In such discussion the Anglicized Latin word "miracle" (a little wonder) should be discarded, and the word "sign," a correct translation of the Greek New Testament word "semeion," should be used, for it expresses the New Testament idea, a sign of the action of superhuman intelligence. According to the Bible, signs are neither violations nor suspensions of laws of nature, nor interventions in, nor interferences with laws of nature. For men to treat them as such, is as gross a perversion of the teaching of the Bible as it would be for animals to speak of the phenomena of human beings, as violations, suspensions of, or as interventions in, interferences with laws of nature. In each case they are phenomena of a higher domain of nature, operations of higher laws of nature than occur in a lower domain, but in strict accordance with laws of nature. As Huxley declared in his criticism of Clifford, "No one should assert that a phenomenon is supernatural, extranatural, unless he knows all nature." Nor that it is a violation or suspension of, or an intervention in, or interference with laws of nature, unless he knows all laws of nature, for it may be the phenomenon of a higher law than hitherto known. The real issue is "Are there superhuman intelligences?" If there are superhuman intelligences, then superhuman phenomena are possible, probable, and if the occasion warrants and the character is fitting, reasonable. Their occurrence can be established just as the occurrence of the phenomena of other domains of nature can be established. Huxley has stated the real issue, the proper method of discussion. Believers of the Bible meet the issue as Huxley stated it, and discuss it fairly as he suggests. The superhuman phenomena of the Bible should not be criticized out of their connection and relation. Certain existences and phenomena of nature, when criticized in a fault-finding spirit, can be denounced as unaesthetic, unethical, repulsive, loathsome, immoral; but when viewed as parts of a system, they are rational, have their place and use in the system of nature. They should ever be viewed in their relation and connection, as parts of a system. The higher existences and phenomena should be the test, the standard—not a fault-finding assault on existences and phenomena, out of connection and relation. The superhuman phenomena of the Bible should be considered as a system, and each phenomenon viewed as a part of a system, and considered in its place in the system, and in its connection and relation to the system, the history of the work of inspiration and revelation. The view-point in an examination of the superhuman phenomena of the Bible should be their culmination, the phenomena, the character, the teaching, the mission of users. As Huxley suggested, the first question should be: "Was Jesus superhuman?" If he was merely human, all superhuman phenomena ascribed to him must be summarily discarded. If he was superhuman, the superhuman phenomena that are a part of his history, the virgin birth, the resurrection, the ascension, are possible, probable, and if the occasion warranted, and the character of the phenomena was fitting, reasonable. The superhuman phenomena ascribed to others in the New Testament and the Old Testament, should be examined as parts of a system of which Jesus was the culmination, and in their connection and relation as parts of the system. In a study of man, one could pick out parts of the human organism and consider them aside from their relation to the body as subject to caricature, but to use this as a basis for assaults on the whole body, ending in a rejection of the body and spirit of the entire man would be irrational. We should select the best specimen of man, and consider the entire man, making the spirit the standard, and consider all in their connection with, and their relation to, the spirit and its work. So in examining the superhuman phenomena of the Bible, we should not begin with a fault-finding assault on isolated, minor phenomena as a basis for further assaults on other phenomena, that we may end in a rejection of all. We should begin with Jesus and his character, mission, his work, and consider all else in their relation to Jesus and his work. But as a correct study of the human organism would reject existences that men have tried to make part of it, distortions of it, and diseased and unnatural growths; if there be such in biblical history, they should be rejected. The issue should be "What are truly the works of superhuman power?"

Clark Braden.

A GREAT TEMPERANCE AND LAW ENFORCEMENT PARADE FOR CHICAGO, SATURDAY AFTERNOON, SEPT. 26, 1908.

Preparations for this great educational event have been going on for weeks. Representatives from the churches, Sunday-schools, young people's societies, W. C. T. U., Good Templars, men's clubs, Boys' Brigades, Junior societies, Gideons, Law and Order Leagues, Missions, Salvation Army, Volunteers of America, Catholic Temperance societies, Anti-Saloon League, Prohibition Party, Adventists, Gospel Wagons, and other organizations that believe in law enforcement and the overthrow of the law-defying, law-breaking saloon, have been meeting together, and planning for the greatest demonstration that this or any other city has ever known.

The special features of the parade will consist of women and girls dressed in white, banners, transparencies, and floats representing every phase of the temperance reform. It is expected that all the church and reform musical organizations of the city will be in line. The Salvation Army with three brass bands, the Volunteers of America with two good bands, and many others are already promised. The direct object is to keep up a persistent warfare against the saloon, awaken the consciences of the people, show that the church of the living God is not asleep, and educate the masses as to the danger of this hideous monster. It is expected that every law-abiding man, woman and child of this great city will march. Every marcher will carry a small American flag.

The parade is planned for the above Saturday in September, so as to avoid the political parades that will occur during October. There is ample time to swing every patriot into line. The pastors of Chicago are asked to march in a body and lead the procession. It is hoped the ministers and Catholic Priests will be glad to comply with this request.

C. E. Cornell, Chairman of Publicity Committee.

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER XIV.

Jean's Inheritance.

Aunt Mehetabel was in the morning room filling a bowl with roses. The arrangement of the flowers for the breakfast table was always her first occupation. This morning it was a greater pleasure than usual, for Jean was back from college and this room was his special delight. If it had been planned as a panacea for all trouble and discontent, one could not imagine a greater success. On the western wall was painted a landscape, a cluster of trees in summer verdure, beyond them a lake, and still further in the distance some rocky crags. Three mallard ducks, just risen from the marsh grass, seemed flying across the lake, and gave a life-like appearance to the whole scene. Paul, who had been a lover of the gun, had brought these home from one of his hunting expeditions, and an experienced taxidermist had mounted them for him in the life-like manner. Beautiful palms and luxuriant ferns clustered at the foot of the picture, an English ivy was trained along the oak rafters of the room, and the light from a stained oriel window fell in rosy tints over all.

"Good morning, Aunt Mehetabel."

"Oh, Jean, how good it is to have you with us!" and Aunt Mehetabel went to meet Jean, smiling the welcome she felt in her heart.

"It is more than good to be here," said Jean, "I feel just like a boy again when I get back. This room has always been my paradise. I remember so well the morning after I came here from the hospital. Uncle Jasper carried me down stairs in his arms and brought me here, and it seemed like heaven. You were standing at the table arranging some flowers just as you are now. How it all comes back to me!"

"Yes, Jean, I remember it as though it were yesterday. What a godsend and a blessing you have been to us ever since," said Aunt Mehetabel as she fondly stroked the brown hair.

"Heigh-ho! at your old tricks I see," and Uncle Jasper came into the room laughing.

The three sat down to breakfast with much pleasant talk, and John, the old family servant, came in with the mail which he laid at Aunt Mehetabel's place.

"Here, Jasper, is your morning paper and some letters, but they do not look at all interesting. See this dainty lavender envelope post-marked Minington. No, Jean, you need not look so expectant for it is addressed to 'Mrs. Mehetabel Snow.'"

"Now, Aunt Mehetabel, that is simply cruel. You will at least gratify my curiosity by telling me whom it is from."

Aunt Mehetabel silently perused the letter, her face lighting up with pleasure.

"Yes, Jean, this news is indeed too good to keep. The letter is from Evelyn and she is going to the Catskills with us in August. Just listen, Jasper, Evelyn is going to spend two weeks with us in the mountains this summer."

"Splendid! I will come up every day!" exclaimed Uncle Jasper.

"Jean, you must plan to be there, too, for we must all make it as pleasant for her as we possibly can. I had hoped to have her with us longer, but she writes me that she is going to attend a summer school at Philadelphia and can only come to us the last two weeks in August."

Jean would not have admitted to himself what a pleasant piece of news this was to him. Ever since that April morning, the vision of a fair, winsome girl had been with him as an almost living presence. The shaft of sunshine that fell across the table, brought to his mind a picture of Evelyn as she stood then in the golden sunlight that had warmed and awakened something in his own heart as it warmed and awakened the earth.

"Is it love?" he had questioned. "If it is, will I ever dare tell it to her? Will I, whom she has only known as an ignorant breaker boy, ever dare ask her to share my life?"

Never before had he felt the shadow of the mines so keenly. Here they always made him feel that he was intellectually and physically the equal of any, and among his fellows a peer in manliness; but there was the shadow; and Evelyn, bright, beautiful and gifted, surrounded by friends and admirers, and he thought again, "How dare I hope?"

"Jean," said Uncle Jasper, as they rose from the table, "there are one or two matters of business I want to talk over with you this morning if you have no plans to interfere."

"I am at your service, Uncle Jasper. Joclyn is coming up this afternoon to look over those C. P. and L. accounts with me, but I am scot-free this morning," said Jean as he followed Uncle Jasper into the library.

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"The matter I want to talk about," began Uncle Jasper, "concerns you, at least to some extent. You have never said much about your future life. When you entered the school of theology at Princeton, I concluded that you were looking towards the ministry. In one more year you will finish the seminary, and it is time to begin to shape your work. I have surmised that nothing would please you quite so much as to be able to do something for the laboring people of Minington, and have had some plans of that kind simmering for quite a while. I went down to Minington the other day to talk them over with Hathaway, and it seems that, to a certain extent, he and I have been thinking along the same line, only he had not gone quite so far as I. He wants an assistant pastor and has had his eye on you for the place. He says you understand the people there as no one could who had not been one of them, and it will give you a chance to be near your parents and care for them in their old age."

Jean was visibly affected. He sat with his elbow on the table and his head in his hand. Uncle Jasper stopped in front of him, and Jean sprang up and grasped his hand.

"This proposition overwhelms me, Uncle Jasper. I had not thought of anything half so good. I am willing to start at the bottom of the ladder and climb, but I do not feel competent to take up this work with Mr. Hathaway."

"I believe Mr. Hathaway is a better judge of that than you," replied Uncle Jasper, "and no difference how far down on the ladder you start, we feel, Jean, that you will get to the top."

"I will certainly try," said Jean.

"Well, to go on with my scheme," resumed Uncle Jasper. "What I have told you is only a part of the plan, but the rest of it concerns you equally as much. Mehetabel and I have been blessed with a goodly share of this world's goods, and have tried to do some good with a part of it as we went along. What kind of an investment do you think it would be to build a settlement house in Minington?"

"Splendid, Uncle Jasper, splendid! There could be nothing better. It would revolutionize the place and give the working classes something to live for."

"Do not lose sight of the fact, Jean, that it will take a big slice out of your inheritance. That is why I said this scheme concerns you materially, for what Mehetabel and I have left at our death will be yours."

"I can think of no greater inheritance than to have this work established in Minington and to be a part of it," said Jean with much earnestness. "If it takes every cent that would sometime be mine I would say use it."

"God bless you, Jean! I was sure you would feel that way about it."

"Have you selected a site for the building?" asked Jean.

"Hathaway and I have looked the ground over and I think it will be the heart of the Black Acre."

"The very best place that could have been thought of! When I lived in Minington, there were fifteen saloons and speak-easys in the heart of the Black Acre. This is still owned by the Gordon Mining Company, is it not?"

"Yes, and they ask a big price for it, but it is by far the best place for the buildings I propose to erect."

The heart of the Black Acre was a heart or wedge-shaped lot situated almost in the center of the section known as the Black Acre. It lay directly in the path leading to both of the collieries then in operation, and was covered with old wooden buildings which were mostly used as saloons and gambling dens. These caught the miners both to and from their work.

"I have employed Tilman, an attorney there, to negotiate for the purchase of this piece of land. That spot is a veritable hell upon earth and the first thing I will do after it comes into my possession will be to serve notice on the tenants to move, and then tear every building down.

"I am going to place the matter of this building in your hands, Jean. You know the needs of the people in Minington. Consult freely with Robert Hathaway. The first thing to be done will be to visit some of the buildings of like nature; for instance, the Carnegie Club at Braddock, this state, also the one at Homestead. Then the one managed by the National Cash Register Company at Dayton, Ohio, and there are two or three other club houses in Dayton that will be well worth looking over. Then Hull House, Chicago, and the Steel Works Club, at Joliet, Illinois.

"I wish you would write to John N. Hartington of Philadelphia, and ask him if he can take this trip with you, and if so, when. He is one of the best architects in this part of the country, and you and he together can work out just what we want to meet the needs of Minington."

"This is great, Uncle Jasper! Where's my hat? I want to toss it

up." Then, again grasping Uncle Jasper's hand, Jean said, "I do feel the magnitude of this undertaking, but I believe it is the work of my life and you may be assured that I will go into it for all I am worth."

"I believe you, Jean, and if all goes well we ought to have these buildings completed and ready for operation within a year."

Jean went to hunt up Aunt Mehetabel. He was just brimming over with happiness and he must talk it over with her. Just as he had told all his griefs and joys to his mother when a boy, so he still told them to Aunt Mehetabel. They were good comrades, and she always had a ready ear and hearty sympathy for all his confidences. He found her in the music room arranging some music.

"Aunt Mehetabel, come and sit down, I must talk to you. I am almost beside myself with joy."

"My son, I know about it already. I knew you would come to me."

They talked long over the plan of the buildings to be erected in Minington, and of Jean's future. He could open his heart to this good, true, motherly woman as to no one else, and he always felt stronger and more ready to battle with life after one of these conversations.

"I am eager to begin my life work," said Jean as he rose from the seat beside Aunt Mehetabel. "I can hardly wait till the time comes. The possibilities of the work which you and Uncle Jasper have planned for me are almost infinite. All that I am I owe to you, and if I am in any way equipped for this work, I have you to thank for it."

"No, Jean, you brought us a good piece of material in the rough, and we helped finish it and put it in readiness for the Master's use. You have a splendid realization of the work before you. Don't lower your ideals. Never compromise with evil. Use yourself unsparingly for others. Break your alabaster box of precious ointment at the feet of the living, starving souls about you, and you cannot fail. God bless you, my son."

CHAPTER XV.

The Gulch Spring.

Jean had spent most of the summer in Minington overseeing the work of preparing the ground for the settlement house. The Heart of the Black Acre had been cleared of all buildings, and the work of laying the foundation for the settlement house had now begun. The plan was gaining great favor. Several mass meetings had been called by Jean and Mr. Hathaway, and the whole plan and use of the buildings thoroughly explained, and to those people whose lives had been narrowed down to sleeping, eating and hard work, it seemed too wonderful to be true and they could scarcely talk of anything else.

Jean had been holding men's meetings in the chapel of Grace Church on Sunday afternoons, and the room was always filled to the doors. The miners liked Jean. Had he not been a breaker-boy and his father a laborer in the mines? Was not his brother killed while at work in the mine? Then, too, he had met them heartily as man to man, and hailed them as "Bill" and "Mike" and "Garry" so that his manly appearance and good clothes did not awe them and he seemed almost one of themselves. He fell at once into his old place in the home, and how proud Maidie and Hugh were of their boy.

"Hughie, it is worth all the toil and pain just to see the lad come in and out so bonny and splendid," Maidie would say.

It was drawing toward the last of August when Jean received a letter from Aunt Mehetabel saying that he must come to them for a little while; that Evelyn was with them and they were all hungry for a sight of him. He at once decided to go, for Evelyn had been away from Minington, so they had not met, and he was anxious to see her, to talk with her, to be near her. He knew now that he loved her and determined to win her for his own if he could.

The Snow's summer cottage was a model of rustic luxury. It was tucked into one of the niches of the Catskill Mountains, where nature abounds in trees and rocks and spring-fed streams. The inside was simple and homelike and the broad porches were veritable "sleepy hollows" with their many hammocks, lounging chairs and pillows.

Uncle Jasper was asleep in a hammock with a paper over his face and Aunt Mehetabel was reading in a chair near by. Jean walked from the depot a half mile distant, and came up behind the two old people. Reaching over the porch rail he took the book from Aunt Mehetabel and at the same time pulled the paper off Uncle Jasper's face.

"Why Jean, you bad boy! Why didn't you telegraph that you were coming today, so we could have met you at the depot with the carriage?" said Aunt Mehetabel.

"This walk was too fine to miss. Wake up, Uncle Jasper, and speak to a fellow."

Uncle Jasper had been sleepily rubbing his eyes. At this he scrambled out of the hammock and greeted Jean warmly.

"I am ready for any kind of a vacation you have a mind to put up, Uncle Jasper," said Jean. "Where is Evelyn?"

"There! I have almost a notion to be jealous, inquiring after Evelyn the first thing," and Aunt Mehetabel drew a grieved face.

"I don't blame him," said Uncle Jasper, "she is the finest girl in ten states and it is a good thing for you, Mehetabel, that I am not a young man."

"Evelyn has gone for a walk. She has fallen in love since she came here and went to walk with her sweetheart. I think she took the bridle path to the Gulch Spring."

The mirth fled from Jean's face and he paled visibly.

"Oh, Jean, I was just quizzing!" Aunt Mehetabel hastened to say. "Her sweetheart is a tiny slip of a girl whose people have the cottage next to ours. Go and find them, Jean, and bring them back, for it is almost tea time."

Jean did not realize that his face showed so plainly the effect of Aunt Mehetabel's words. For the moment they were as a dagger in his heart. What if she did love some one else? The thought appalled him. Aunt Mehetabel's explanation was only a partial relief. He had come so expectant, so happy, but he felt now that he could never be contented again until he knew that Evelyn loved him. So without a word he started off down the bridle path toward the Gulch Spring.

"Jasper, that boy loves Evelyn and she seems so wrapped up in her work that I don't believe she has ever thought of loving him."

"Now, Mehetabel, just give them a little time. I believe Cupid will manage that affair all right," said Uncle Jasper with a queer smile.

Jean had almost reached the Gulch Spring when he saw Evelyn and her small companion.

There was a narrow gulch with high, overhanging rocks, from one of which the spring unceasingly gurgled. Close by was a niche in the rocks that nature might have meant for the bower of a fairy queen, it was so beautiful with ferns and moss. A little foot bridge spanned the gulch overhead. Evelyn was sitting on a stone near the spring weaving some leaves into a wreath, and little Margaret was leaning on her knee listening intently. The soft grass rendered Jean's steps noiseless, and the two so busily engaged did not notice his approach.

"When the Prince was still a boy he went away from home and was gone many years," were the first words that caught his ear in Evelyn's soft, clear voice.

Jean's steps were arrested. He felt that he was walking on enchanted ground, and must not break the spell.

"And did he ever come back?" asked Margaret.

"Yes, he came back a tall and beautiful young man. You see when he went away he was poor and ragged, for the people among whom he lived did not know he was a Prince and made him work hard every day."

"And was the Princess glad to see him when he got back?"

"Yes, the Princess was glad to see him, and she was glad, too, that he had grown to be so splendid. You see *she* knew he was a Prince all the time."

"Oh, Miss Evelyn, did the Princess love the Prince when she saw him?"

There was a pause and Evelyn held the wreath up and viewed it with critical deliberation.

"Now, Margaret, the wreath is finished. Isn't it just lovely?"

"Why, you have made it the shape of a crown! How perfectly beautiful it is. This border of yellow daisies is pure gold and the leaves are emerald like my mamma's necklace. Now you must be the Princess and I will put the crown on your head.

"Oh, Miss Evelyn, princesses always have long golden hair! Will you mind if I let your hair down?"

"Oh, you little fairy! I think you bewitch me, and I do not doubt that you can turn me into a princess or almost anything," and Evelyn took the beautiful face of the child in her hands and kissed it.

Jean stood intent on the scene before him. He never will forget one detail of that picture all his life long. The rocky ledges rising in the background, with gnarled trees and red berried vines growing from their fissures; Evelyn enthroned in the niche of an old grey stone that was touched up here and there with patches of moss, her sunny brown hair falling in riotous waves over her white summer dress, and encircling a face exquisite in the bloom of health—a face almost startling in loveliness with its blue eyes and long, fringed lashes, its clear brow, full of thought and intellect, and its sensitive mouth that could look serious or break into radiant smiles.

Jean's heart was thrilled with this new sweet love, and as the little by-play went on he thought, "O, Evelyn, my princess, my queen! I love you! I love you!"

Little Margaret Hannibal was a veritable fairy with her fair hair and white dress. Flitting here and there, now trailing a vine over Evelyn's hair and down her white dress, then readjusting the wreath on her head, all the time chatting away and giving her imagination full play.

"Oh, Miss Evelyn, you look like a really, truly princess. You are just beautiful. How I wish the Prince would come!" and Margaret looked around with a well-feigned expectancy. As she saw Jean standing on the other side of the gulch, her look changed to one of surprise and fear, but when Jean smiled it was such a merry, friendly, whole hearted smile that it banished the little lady's fears

(Continued on page 9.)

Christian Union

Errett Gates.

BAPTIST ATTITUDE TOWARD UNION WITH THE DISCIPLES.

The Baptist Standard of August 1, 1908, contains the following lines signed by J. W. Allen, of South Dakota:

"In nearly every place where the writer has been pastor there have been some 'Christians,' but no church of their own. In not a single instance did these 'Christians' affiliate with the Baptist Church, but if they attended church at all it was with some other denomination. Now, this does not indicate any possibility of such a union of Baptists and Disciples as will be lasting or a blessing to the cause of Christianity. Within the last fifteen years or so I know of at least three cases in which the 'Christians' pitched a tent and crowded themselves into towns where a Baptist church already existed, as well as churches of other denominations. Does this look like union and true fellowship?"

From the Standard of August 15 the following report is taken: "Again if Disciples really desire union with Baptists they have a strange way of showing it. Some time ago they entered this town and from the beginning have bent every energy to proselyting from the Baptist Church, along with the other churches. Recently we had a series of tent meetings, the other evangelical pastors attended the services, the Methodist pastor announcing that there would be no evening services in his church during the tent's stay. But the Disciple minister never showed his face in the tent, instead he had something going on in his church nearly every evening of the meetings."

These two quotations contain one of the most convincing arguments for the union of Baptists and Disciples. The writers, of course, intended them to be arguments against union, but they reveal the deep disgust which every Christian man feels toward sectarian exclusiveness. They confess to the horror at sectarianism that was aroused in their souls by the conduct of those ministers. But if denominationalism is a good thing, why was it not both the right and the duty of those Disciples to utterly ignore all other denominations in the place, and work for the up-building of their own body as if no other church existed in the place? That is the creed of denominationalism—We are right and every other church is wrong; and if wrong they have no right to exist. Every sect lives unto itself. It is the whole church of God on earth.

We share with these Baptist writers the abhorrence which they felt for Disciples who preach union and practice sectarianism and division. Disciples in every community ought to be the first in every union movement. Such reproaches as these Baptists lodge against Disciples ought to have been impossible of Disciples through all of their history. If all Disciples had practiced what they have preached for a hundred years, their service in the cause of Christian union would have been far greater than it has been. Not all Disciples, thank heaven, have contradicted in their lives what they have professed with their lips—the doctrine that Christ's children should love one another, and should receive one another even as Christ also has received each. "They who are friends of Christ should be friends of each other."

At bottom, these Baptists testify how unseemly it is for Baptists and Disciples to live apart, side by side in the same community. There is not a community where they exist together that one does not hear from both Baptists and Disciples the frequent remark, "There is no reason why there should be the two churches in this place." This remark is even more frequent on the part of persons of other bodies. They see even less reason for the existence of the two denominations. How perfectly unnatural and unreasonable that Baptists and Disciples should not coöperate—should not be the very first to seek each other. They are like a family of estranged brothers and sisters living in the same neighborhood, but having nothing to do with each other. Those who should be the closest friends are the remotest strangers to each other.

Referring to the union between the Memorial Baptist Church and the First Christian Church of Chicago, a writer in the Baptist Standard of August 1 says: "Have such Baptists lost their convictions? Have they forgotten the heritage bequeathed to them by the fathers, nay, more, by their God? Have they concluded that there is no longer a need for Baptists? If so, let such Baptists go to their own place—with 'paedos' and 'mixed paedos.' We wish them no harm, but we have no use for them in the denomination, breeding discord and bringing disgrace to the name of a Roger Williams, Peck, Armitage, Broaddus, and the tens of thousands of other Baptists."

If the name "Disciples" should be substituted for the name "Baptists," and the names of Campbell, Stone, Scott, and Errett were put in the place of Williams, Peek, Armitage and Broaddus, in the above quotation, we would have an admirable expression for the feelings of some Disciples over the Chicago union. The fervor with which this Baptist tears his hair over the loss of the Baptist name from the Memorial Church would awaken our sympathy if occasioned by the loss of something more vital to Baptist integrity than a name that stigmatized them at first, and misrepresents them at the present time.

The Baptist World of August 6 says editorially:

"The union of the Memorial Baptist Church of Chicago, with a Disciple Church of that city has led to many surmises. The name is the 'Memorial Church of Christ (Baptists and Disciples).' The point raised is evident. What denomination is it? Will it be called Baptist or Disciple or begin a new denomination? The pastor, H. L. Willett, is a Disciple. Is it not time to say that we are opposed to the loss of Baptist churches merely for the sake of union?"

"*Merely* for the sake of union." Is it a small matter to answer Christ's prayer for unity, to be joined together in the bonds of peace, for Christ's followers to set the example of brotherhood among themselves? "The *loss* of Baptist churches." How is this church lost? Is it blotted out of existence? Have all of its members died? Have the Disciples absorbed it? Has it departed from Baptist faith? Has it renounced Baptist fellowship? Has it refused to support Baptist missions and education and benevolences? To all of these questions the answer "No" must be given. How is it lost, then? It has united with a church of the Disciples—a church of that body of people whom some Baptists delight to call "Campbellites," and to hate as they hate Romanists, Unitarians and Mormons. Now, the Baptists of the Memorial Church will be taught to love Disciples of Christ, and to welcome them as brethren to their fellowship. They will no more reproach them with hateful names, and consign them with Mormons and Unitarians to the Vale of Hinnom.

This must be the "loss" spoken of by the Baptist World. Some Baptist preachers' sermons will lose several minutes of impassioned denunciation of "Campbellism," and Baptist audiences the luxury of a flight of oratory. But this sort of Baptist preacher or audience is not the kind the great Baptist brotherhood is depending upon for the maintenance of its splendid missionary and educational organizations.

Biblical Problems.

Herbert L. Willett.

Would you say that the narratives of creation in the Bible are fanciful accounts of the successive steps of evolution as we understand it today? A. K. B.

Kansas City.

The narratives of creation, both that of the first chapter of Genesis and of the second chapter, were the common property of Semitic nations, as is shown by the fact that they appear in Babylonian poems whose age has been established as much older than the Mosaic period. They relate the story of creation in at least two of the forms in which it was commonly told in that age. The Hebrew writers made use of these narratives from the past to emphasize the only elements of the stories in which they were concerned, viz., the work of God not of the gods in creation. In the hands of the prophets the narratives, though still retaining their variant forms, teach that in the beginning, whenever that time may have been, it was Jehovah who made the heavens and the earth, that he made man as the climax of the creative work, that he made him in his own image, i. e. with the same faculties possessed by himself, and that he made him as the subject of moral discipline and spiritual culture. Neither the Babylonian nor the Hebrew accounts show any sign of belief in an evolutionary order of creation. The whole process was speedy, creative, immediate. To impose upon the biblical narratives the idea of creative "periods" to make them agree with the established facts of science is to totally misconceive the spirit and purpose of the Hebrew writers. They were interested in the process of creation only as they understood it in their day, and as it

offered itself as an illustration of the divine power. The evolutionary view, now accepted as accounting best for the universe as we find it, differs in method but not in meaning from the view of the Hebrew prophets. They accepted the belief that God worked in sudden and mechanical ways in the creation of the universe. We hold with Jesus that the Father has always worked at the tasks of the world. In both cases it is God who is the Creator. Evolution is simply the best explanation of the way in which he has worked at the creation of the worlds.

Would you say that the story of the destruction of the children by the bears at Elisha's command violates probability and is unethical? A. K. B.

Yes. Our sole method of understanding the final authority of the prophets is by comparing them with Jesus who is the complete revelation of the Father's life and love. Such an event in the life of Christ as is related of the prophet Elisha is at once seen to be unthinkable. When John wished to call down fire from heaven upon the ungracious Samaritans, Jesus rebuked him with the assertion that they had not come to take men's lives but to save them. It need not be denied that the children of Bethel mocked at the young prophet with his tonsured head, nor that he cursed them in the anger of the moment, nor even that they were destroyed by beasts. The difficulty arises in the supposition that such a curse was justified by the conduct of the children, and that it could have been effective in bringing about its tragic results. Such interpretations of God's character were not displeasing to the prophetic minds of early ages. But in the growing light of the larger visions of prophecy, which was always correcting itself and rising to higher levels, they fall away to give place to more just and adequate meanings for the message of revelation. Scepticism has too long flung these odds and ends of Old Testament tradition in the face of the world, affirming that this was the sort of thing of which the Bible was composed, and forgetting that all such incidents combined make but an insignificant portion of the great volume of preaching and practice which composes the Old Testament. It is not by denying to such stories their true value as commentaries upon the low plane of religion in that time that we reach the truth, but rather by attempting to see that in spite of such perversions of the idea of God, even on the part of great men, the work of the Spirit went forward and in the fulness of time a complete disclosure of God's nature appeared in the person of our Lord Jesus Christ.

Do you believe that God has ever yet delivered a message to man in the words of the spoken or written language of any nation?
Roodhouse, Ill. L. W. Spayd.

The author of the Epistle to the Hebrews expresses admirably the process of God's self revelation in the words, "God, who at various times and in fragmentary ways spoke in times past unto the fathers in the prophets, hath in these last days spoken unto us in his son." Here the progress of revelation is explained as God speaking in the prophets. God has never left himself without witness among any people, but it was among the Hebrews that there were found some who perceived the will of God as did no others of any ancient people. The ordinary way in which this communication of the human and the divine was represented was in the form of divine utterances heard by the prophet and communicated to the people, or written down by the prophet as a record of his message. At other times the idea of a divine transcript is resorted to, as when we are told that God wrote upon tablets of stone. Yet even here the conception vibrates between a word spoken by God and written by the prophet and a record made by the finger of God. It is evident then that the prophets, who were so confident of their messages as divine, and who have proved them to be such by their results, were oppressed by the necessity of making their words authoritative to the people to whom they spoke. To all such the only final form in which a message can come is in the very words of God. So the Old Testament is full of such expressions as "The Lord said," "Thus saith the Lord," "The word of the Lord came, saying." Yet the free and personal manner in which the divine message is given by the different prophets, the rise from vision and dream, as in the cases of the earliest prophets to the high level of spiritual intuition occupied by the great prophets of the later age, and most conclusive of all, the use of the form implying direct divine verbal communication to one prophet while an equally authoritative and direct message of precisely opposite spirit and purpose is made to a later one, shows the biblical student that it was the content and not the method of the revelation of God's will with which the Old Testament concerned itself. "Holy men of old spake as they were moved, impelled, urged on, by the Spirit of God." It is in human lives that God has ever spoken. The Word has to become flesh before it can be given to men. There is a childlike craving for graven characters and spoken words. But God has ever spoken in his own way, and the ages have learned that it is intelligible and sufficient.

In the Toils of Freedom.

(Continued from page 7.)

at once and clapping her hands she shouted, "Oh, here is the Prince! Miss Evelyn, here is the Prince!"

Evelyn was startled, and turning saw Jean coming toward her.

"Why, Jean, where did you drop from? I did not know you were within a hundred miles of here," said Evelyn, as she went to meet Jean with outstretched hand.

"I surely have been transported to Fairyland where there are elves and fairy queens," said Jean.

"Oh, Jean! Did you hear my ridiculous fairy story?" and Evelyn blushed rosy and began to coil up her loose hair.

Jean thought her more beautiful than ever.

"Yes, and it was splendid as far as it went, but you did not finish it," and Jean looked searchingly into Evelyn's face. Her eyes dropped and she stooped to pick up her garden hat that lay on the grass. She felt that in a way Jean had understood her fairy tale, but with a merry laugh she said, "Oh, didn't I? Well, never mind about that, we will finish it another time; just explain your mysterious appearance."

"Well, I took the wood path from the depot and surprised Uncle Jasper and Aunt Mehetabel at the cottage, and Aunt Mehetabel sent me to find you;" but Jean did not go into detail about the eager questioning that had disclosed her whereabouts.

"Oh Miss Evelyn, let's go home! I'm sure it's most supper time."

Margaret had been watching Evelyn and Jean, and was beginning to feel a little slighted.

"Why, Margaret!" Evelyn had almost forgotten her. "This is my friend, Mr. Kirklin. Jean, this is little Margaret Hannibal, and she has been helping me have the very best time ever since I came."

"Margaret, I am just 'Jean' to you and Miss Evelyn, and you will let me into some of your good times, won't you?" and Jean picked the little sprite of a girl up and tossed her high.

"Y-e-s, you can have part of me and part of Miss Evelyn, but you can't have all of her for she is my bestest friend," said Margaret with hesitation.

"Yes, Jean, Margaret and I will help to give you a jolly good vacation," said Evelyn.

"I'm glad, though, that you're not a real prince, for they nearly always carry off the princess. Come on, let's go!" and Margaret wriggled out of Jean's arms and skipped across the bridge and up the path, leading Jean and Evelyn a merry chase through the woods toward the cottage.

(To be continued.)

Newspaper Accuracy.

S. S. Lappin, editor of the Christian Standard, says, in reporting the Illinois convention at Chicago:

"The newspapers of Chicago are the limit of audacious impertinence and bald misrepresentation. Scarcely a line of truth regarding the convention found its way into print, though true and proper accounts were furnished repeatedly. A half-column report would contain three or four lines of the furnished facts, and the rest would be garbled guesswork and sensational conjecture. When shall we be delivered from this grievous affliction?"

Those friends of Professor Willett who insist on his getting a true statement of his recently criticised lectures in the daily papers will perhaps be able to see from Mr. Lappin's statement how impossible that would be. In the light of such an utterance, it makes one smile at good Professor McGarvey's naivete in saying that because the report of Dr. Willett's lectures was "printed in quotation marks," people could not refrain from giving it credit!

Thirsty For Knowledge.

"Now, children," said the history teacher in her most impressive manner, "I wish you to remember that the time to ask questions in my class is whenever anything is said which you wish explained. Do not wait until the time comes for recitation and then complain that you 'did not hear' or 'did not understand' when I talked."

"Yes'm," chorused the scholars, cheerfully.

"Very well," said the teacher, "we will begin today with James First, who came after Elizabeth."

The new scholar raised his hand.

"What is it?" asked the teacher graciously.

"What made him come after her?" asked the new scholar, eagerly.
—Exchange.

The Sunday-School Lesson.

Herbert L. Willett.

ISAIAH'S TEMPERANCE SERMON.

The greatest of the prophets of the Old Testament was Isaiah of Jerusalem. He lived during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, or from about 760 to 690 B. C. He was a man of high social station, and his influence at the court of the kings of Judah was very great. He preached to the people the sanctions of righteousness in spite of the indifference with which the men of his time regarded the message. But there were those whose hearts were touched by the work of the great preacher, and he left an enduring mark upon the history of the nation.

Early Sermons of Isaiah.

His call occurred as he tells us in the year that King Uzziah died (739 B. C.). This call is recorded in the sixth chapter of the book which bears his name. Soon after, during the reign of Jotham the son of Uzziah, he began to preach. Two of his sermons of this period have come down to us. The first (chapters 2-4) is the one dealing with the theme of the "Exalted Mountain." It opens with a picture of the ideal Jerusalem, taken perhaps from some earlier prophet, and then contrasts with it the present condition. The conclusion is that severe judgments are to fall upon the city and its people.

The second sermon, from which the present study is taken, is contained in chapter five, with 9:8-10:4 inserted between verses 25 and 26. It is the sermon of "The Vineyard." On a fruitful hill a friend of the prophet's had set out a vineyard, with all the care which could promise results. To his astonishment only wild grapes appeared. Such had been the experience of God with the carefully planted and abundantly blessed Israel. No fruit had come to maturity. On such an unprofitable property only destruction could fall. The nation's doom hastened to its fulfilment.

Israel's Call to Repentance.

In the course of this arraignment of the sinful nation the prophet took occasion to name and denounce the sins of which the people, and especially the leaders, had been guilty. The first was monopoly. Certain men bought up all the land, till there was no place for the poor on the soil. Field was added to field and house to house till vast estates crowded all but the wealthiest out of possession. This sounds like a very modern charge. Monopoly is one of the facts of our own age which is rousing the conscience of the nation and compelling men to study afresh the ethics of Jesus.

The Sin of Strong Drink.

The second crime to meet the condemnation of Isaiah was drunkenness. Woe is pronounced upon those who spend their days in orgies of intoxication. From morning till night their one concern is self-indulgence. With musical instruments, which always ought to minister to the higher life of men, they aid on the work of depravity. The will and work of God are forgotten. The foundations of sobriety and sound public life are undermined. For these who thus indulge themselves are the leaders of the state. They are the men whose example ought to be a beacon light to all the people. What could be expected when such things prevail? The health of the public life is in jeopardy. The servants of the state are losing all regard for their offices as public trusts, and are employing them as means for private indulgence and debauchery. This, too, sounds like a very present and timely warning against abuses all too common in our own time. People say of the Old Testament that it is a very old and outworn book. Yet to compare its warnings and descriptions of sin with our own age one would think that it were the freshest treatment of public life, hardly dry from the press.

Public Calamities.

The results of these public evils were already seen in the calamities that were falling upon the nation and the city. War had already thrust forth many of the people into slavery. The downfall of morals had brought misfortune and ruin upon the community. All classes were feeling the hardships in which they were involved. They should yet see such troubles as should bring all low, save the God whom they had forgotten, and who should remain exalted in righteousness.

The other classes denounced follow in rapid succession. They are the skeptics and eager sinners, who harness themselves to loads of iniquity and pull sins after them as with cart-ropes. They scoff at the prophet's warning of the wrath of God, and say the Day of God, the time of judgment on sin, will never come. Let God come on with his chastisements; they are not afraid.

Then the perverters come in for a rating. They change the values of good to evil and of evil to good. They delude the people with false estimates of conduct. You can never rely upon their words. They would make sin attractive and virtue odious. There are also the conceited, wise in their own eyes, but ignorant in fact. Men with no qualities for leadership are they, yet attempting to lead. All who follow them are sure to go astray. They are blind leaders of the blind.

Drunken Leaders.

Then at the close of the study the old warning is sounded against the dangers of strong drink. There are judges and public officials who ought to be men of strength. They are strong indeed—to drink wine! They are truly men of strength—to mix intoxicants! There alone have they ability. And the state and city to which they ought to devote their powers suffer because these shepherds have forgotten the flock and are only ambitious to please themselves.

A Public Trust.

Here again is the secret of public loss and scandal today. Office is too often a means of self-gratification rather than a noble duty to all the people. There needs again to be heard the voice of Isaiah in these days of ours. The very fact that the conscience of the cities and of the nation is being aroused on such questions shows better than anything else that Isaiah and the other prophets are being heard. Wordsworth cried out,

"Milton, thou should'st be living at this hour."

But the cry of Wordsworth and many others is the best proof that Milton and the ideals for which he stood are living again in the souls of men. So with the prophets. Isaiah speaks again in every preacher and teacher who stands up against the unsocial practices of an age like our own. In every effort to put down the dreadful curse of the saloon, the prophets, who never knew anything in the public life of Israel so vile as the saloon, are speaking afresh. It is for us to see that their protests against the sins that kill are made effective in the social order of our time.

Daily Readings:—Monday, Warnings and woes, Prov. 23:20-35; Tuesday, Undermines the character, Rom. 13:7-14; Wednesday, Brings divine judgment, Isa. 5:8-25; Thursday, Makes cruel and selfish, Hab. 2:9-20; Friday, Deceiving and deceived, Luke 21:19-38; Saturday, Destroys the strong, Isa. 28:1-13; Sunday, Worldly and ungodly destroyed, 2 Thess. 1:3-12.

*International Sunday-school lesson for September 27, 1908. Temperance Lesson. Golden Text, "Wine is a mocker, strong drink is raging." Memory Verses, 22, 23.

The Prayer-Meeting.

Silas Jones.

FRUIT-BEARING.

Topic, Sept. 30. John 15:1-8.

In the Old Testament Israel is likened to a vine. The fruit of the vine Israel was never altogether satisfactory. Many times it yielded wild grapes. It may be that the Lord was contrasting himself with Israel when he called himself the true vine.

In the Day of Darkness.

The disciples were to be sifted by temptation. The Lord reminds them of the supreme matter for their consideration. They were to

meet bitter taunts and their lives would be endangered, but they were to think first of the relation in which they stood to the Master. Their union with him would make them all that men ought to be. For us of this day the emphasis needs to be placed where Jesus put it. What will all our learning, wealth, and organization profit if we abide not in Christ? Our darkest days may come when all men speak well of us and of the gospel.

The Pruning.

The vinedresser does two things; he cuts off the useless branches and he prunes the fruitful ones so that they bring forth more fruit. A church is to be congratulated when it encounters difficulty. The cowards run at the first sign of danger. They say that if the church had money to put up an attractive building, to employ a more eloquent preacher, if it would get rid of a few disagreeable people, they would stay with it. Every church in the land has these miserable cowards in it. They know nothing of the spirit of sacrifice and therefore nothing of Christianity. Like Judas, they are ready to betray the Master when the high priests of worldliness and greed seek to destroy him. The true disciple is helped by hardships to overcome his faults. He learns by the things he endures to trust his own heart, to feel that it is loyal to the Christ. Much as we dislike the rough road we admire still less the men and women that have always walked in smooth paths. We do not believe in the soundness of their morals or religion.

Ask What Ye Will.

Oneness with Christ causes the lips to speak forth the praises of God and to ask for the things that God is pleased to grant. The vain repetitions of the heathen come from empty lives. Where there is no knowledge of the goodness and mercy of God, men may cry out to the higher powers as they would to a heartless tyrant; they can not pray to the Father in heaven for the extension of his kingdom through all the earth. One of the noblest fruits of union with Christ is true prayer. Formal prayers we have in abundance, more than we like to hear. We have too few of the prayers that bring us to the very throne of God, rebuke our selfishness, purify our hearts and increase our faith.

The Glory of God.

"Herein is my Father glorified, that ye bear much fruit." I saw the other day the United States flag waving over the playgrounds of Ogden Park, Chicago. The nation is exalted when its emblem is displayed by those who serve the people. The flag over the playground teaches patriotism. God is glorified when those who employ the symbols of faith are servants of mankind. Is your church despised or ignored by the people of your community? Ask whether it has made itself necessary to the life of the people. You may find that it is to the credit of the people that they despise it, for it may not be doing the work of the Lord. Marion Lawrance says a Sunday-school is generally as large as it deserves to be. We may say the same of a church. A church that is doing what God demands of it will be honored and God will be glorified through it.

Teaching Training Course.

H. L. Willett.

Lesson XVI. Outline of Bible History.

1. The Hebrews.

While the Bible is not a book of history, its purpose being to reveal the life and purposes of God, it is still so interwoven with the experiences of the Hebrew people, through whom that revelation was made to the world, that the important events in their history are the landmarks of revelation. The Hebrew people was chosen to be the race through whom the true faith should appear, not because it was more cultured than others, nor because God preferred it to its neighbors. It was because it possessed the qualities of teachableness and appreciation of the divine will, and was better able to serve as an instrument through whom all nations might be blessed. The Hebrews belonged to that group of nations called Semites, the descendants of Shem. They were closely related by race to the Assyrians, Babylonians, Arabs, Phoenicians, Moabites and Edomites around them. They came into Canaan as a small group of people under the leadership of Abraham, just as other migrations had brought other groups of Semites into the same region at an earlier date. They came from a land where idolatry was practiced, and even in the western region, which they now occupied for a time, they were surrounded by idolators. the Canaanites of the low country, and the Amorites of the hills. Here Abraham and his family built their altars to the true God, and though strangers in the land, lived successively at such centers as Shechem, Beersheba and Hebron. (Gen. 12-25.)

2. The Settlement in Canaan.

The patriarchal history of the Hebrews includes the names of Abraham, Isaac, Jacob and the twelve sons of the latter, who became the fathers of the twelve tribes of Israel. Israel was a name given to Jacob, and it soon became the title of the entire group of clans. One of the sons of Jacob, Joseph, was carried into Egypt and rose to high favor at the court of the Pharaoh. Impelled by famine and the better opportunities offered by the hospitality of the Egyptians, the Hebrew tribes migrated to the region of Goshen in the east of the Delta in Egypt. Here as time passed their condition became increasingly difficult, owing to the oppression with which, under the change of dynasties to native princes, they were treated. At length, some time in the thirteenth century B. C., probably not far from the year 1200, the oppressed people departed under the leadership of Moses, who from this time became the recognized head of the nation, and whose influence was perpetuated throughout its history. The journey led across an arm of the Gulf of Suez, where the providential deliverance of the people in the face of almost certain destruction forever fixed itself in the memory of Israel as the proof of Jehovah's power and protecting love. In the wilderness at Mt. Sinai the primitive institutes were promulgated by Moses and the religion of Israel as a belief in the one God and as the effort to fulfill his righteous will assumed definite form. Moses led the people toward Canaan, the land where their fathers had dwelt, bringing them, through the conquest of Edom and Moab, to the regions east of the Jordan, where he surrendered the leadership to Joshua. Under the command of the latter Israel gradually came into possession of Canaan west of the Jordan, although for many years the people were closely associated with their idolatrous neighbors, the former possessors of the land. (Gen. 26—Josh.)

3. The Days of the Judges.

The period that followed was one of very slow and painful growth toward national unity. The leadership of strong men like Moses and Joshua was lacking. The religious life of the people was too often characterized by superstition and idolatry through the example of the Canaanites. Here and there local chieftains arose in answer to the necessities of their own tribes, but "there was no king in Israel in those days, and every man did that which was right in own eyes." Among the leaders who brought deliverance to different sections of the nation were Deborah and Barak, Gideon, Jepthah, Samson, and Samuel. Under the latter the nation began to acquire a sense of unity and a truer conception of the nature of God and the demands of religion upon them. (Judges, Ruth).

4. The Hebrew Monarchy.

It was the preaching of Samuel and those associated with him in the prophetic work which brought to Israel at last the desire to manifest more fully its life as a people with definite purposes and with a unique religion. The people asked for a king, and Saul, a man of the tribe of Benjamin, was chosen. A man of excellent qualities, but not in true sympathy with the program of Samuel, Saul's kingship was scarcely more than experimental. It soon became evident that another kind of man must assume the leadership in Israel. This man was found in David of Bethlehem, a member of the tribe of Judah, whose rapid rise to popularity at the court of Saul gave promise of better things. He came to the throne about 1017 B. C., and ruled for forty years. During this period Jerusalem, the stronghold of the Jebusites, was captured and made the political and religious center of the nation. The organization of the kingdom was begun in a manner unthought of in Saul's day. A standing army was maintained, and revenues were secured from the various provinces. The boundaries of the kingdom were extended through the personal achievements of David, and later of his chief warriors. The ark of Jehovah, which had remained in obscurity since the days of the Judges, was brought to Jerusalem with rejoicing, and preparations were made for the erection of a temple. Solomon, the son and successor of David, increased Israel's territories and renown. **Ascending the throne** in 977 B. C., he reigned, like his father, forty years. He erected palaces in Jerusalem, and completed his father's plans by building the temple on the height of Mt. Zion or Moriah, north of the city. Commerce with neighboring nations was encouraged and expeditions were sent to India and the west, which brought back treasures to enrich the capital. (I Samuel—1 Kings).

(To be concluded next week.)

Take the bow of faith and the arrow of prayer.—Macduff.

With The Workers

CHURCH EXTENSION NOTES.

Remember that the books close on Wednesday, September 30th, and that all offerings should be sent promptly on Monday, the 28th, so as to reach Kansas City by the 30th. Remit to G. W. Muckley, 500 Water Works building, Kansas City, Mo., by personal check, draft, express or money order.

There are now before the Board worthy applications for loans aggregating $97,000. Offerings should continue to be taken in October until every coöperating church is heard from. Do not refuse to send an offering because it may be small. Let us join heartily in a work so necessary to the mission churches we have created.

Many new applications will be coming in after the offering for aid to build. Note this fact: Only the worthy church is aided. The really needy church is the one that, having done everything to help itself, is yet unable to build its workshop and home. Let all the brethren note that these churches are self-reliant, after all, because they ask for loans, not gifts; loans that will be returned to the Board to go out again.

Since September 1st three new annuity gifts have been received: $300 from a brother in Indiana, $250 from a sister in California, and $500 from a sister in Colorado. Plan to give some annuity money this fall to the Board of Church Extension, because annuity money builds churches just the same as 4 per cent money. As to the plan, inquire of G. W. Muckley, 500 Water Works building, Kansas City, Mo.

Rev. M. M. Davis, of the Central Church, Dallas, Texas, has resigned, after a pastorate of many years. We understand his resignation has been accepted.

The newspapers are announcing the union of Free Baptists and Disciples in the control of Kenka College, New York, by the Disciples gaining a half-interest in the institution. S. E. Space is the president.

Waynesburg, Pa., Sept. 10th, 1908.

I spent my vacation month of August in supplying the morning service at the East End Church, Pittsburg. During the evenings of the week and Sunday evening I held a meeting at Lone Pine, Pa. This was my second meeting with this church. It was a good meeting. There were forty added, all by baptism. Brother I. N. Fry will preach for this church the coming year. The work at Waynesburg moves along hopefully.

F. A. Bright, Minister.

A good meeting is in progress at Flanagan, Ill., conducted by John R. Golden and Charles E. McVay, singer. Mr. McVay has organized a large junior and senior chorus. The meeting has been in progress but a few days, and there have already been some accessions to the church. R. E. Thomas is the local minister. The meeting will continue throughout September.

H. F. Kern closed a two weeks' meeting at the New Salem, Mo., church Sunday evening, September 13. There were seven confessions and good interest was shown in the work.

TELEGRAMS.

Grand Island, Neb., Sept. 14, 1908.

Christian Century:—Meeting closed with twenty added at last night's invitation, making 129 total. Bible-school almost trebled; new converts pledge $500 to current expenses; pastor's salary raised, church rejoicing. Missouri Valley, Iowa, next.

Wm. J. Lockhart and Garmong.

Fostoria, Ohio, Sept. 13, 1908.

Christian Century:—Hundreds could not get in to hear Herbert Yeuell tonight. One hundred twenty-six to date; twenty-two today. Wonderful victory for this conservative city and comparatively unknown church. Two union meetings within a year utterly failed. Our audiences very safe and confessions every service. Yeuell's two men's and women's meetings greatest in history of Fostoria. Membership doubled. We are praising the Lord for this victory. V. G. Hostetter.

A VISION OF A CHRISTIAN COLONY.

Rev. S. J. Vance.

I am planning a return trip to the Great Snake River country of Southern Idaho with a view to securing a home under the Carey Act on which to live when I am too old to preach, as I am not yet reconciled to the Osler Act.

Under this Act (the Carey Act, not the Osler Act), one can buy land at 50 cents per acre of the state and secure a perpetual water right at $15 to $35 per acre share on ten annual payments and this in a land of the big red apple, big hay-stacks, wheat 30 and 60 bushels per acre, sugar beets 20 tons to the acre and other bountiful crops with a genial sunshine and a health-giving climate.

Last month I stood on an 80,000 acre tract of this land just opened to settlement under the Carey Act by the Big Lost River Irrigation Company and had a vision. A vision of a great colony of prosperous, contented and happy Christian homes on these broad rich acres and when I awoke I thought, why not realize the vision, for it is here I want a home and it is here you can get one, my brother, if you want it, as there are yet 60,000 acres of this fertile valley unappropriated, but it will not remain so long.

If you wish to investigate with a view to a home, write me, enclosing stamp for reply and I will gladly give you what information I can about this most wonderful country.

Carthage, Mo.

An Irishman intended to take up a homestead claim, but did not know how to go about it. "Mike," he said, "you've taken a homestead, and I thought maybe you could tell me the law concerning how to go about it." "Well, Dennis, I don't remember the exact wording of the law, but I can give the meaning of it. The meaning of it is this: the government is willing to bet ye one hundred and sixty acres of land agin fourteen dollars that ye can't live on it five years without starving to death."—Philadelphia Public Ledger.

WHAT MAKES GRANDMA CROSS?

My mamma's gone away today,
And grandma's cross;
My mamma told me to be good.
I've tried to help just all I could,
And haven't done a thing that should
Make grandma cross.

I cleared away the breakfast things
Quick as a fly;
The gravy spilled a little mite,
Although I hugged the platter tight.
But, if I was an "awful sight,"
I didn't cry.

I went upstairs to make the beds
And dust around;
I filled the bathtub to the brim,
So Jack Tar could learn to swim—
And then I jumped in after him
Before he drowned.

I really thought the parlor should
Be dusted, too;
An angel fell down on his face
And hit a Royal Worcester vase—
I put the pieces back in place
With Stickum's glue.

I've been as good as good can be—
But grandma's cross;
I've swept, I've ironed all my clothes,
I've washed the windows with the hose,
What in the world do you suppose
Makes grandma cross?

—Sarah Abbey Davis, in Children's Magazine.

—"What's your occupation, bub?" asked a visitor at the Capitol of a bright boy whom he met in the corridor. The boy happened to be a page in the White House. "I'm running for Congress, sir," he replied.—*Christian Intelligencer.*

A little colored boy was sentenced to a short term in the penitentiary, where he was sent to learn a trade. A friendly white acquaintance asked, "Well, what did they put you at in prison, Ranse?" "Dey started in to make an honest boy out'n me, sah." "That's good, Ranse, how did they teach you to be honest?" "Dey done put me in the shoe shop, sah, nailin' pasteboard onter shoes fo' soles, sah."

The old gentleman was very angry, there could be no doubt about that. Threatening the other with his fist, he shouted, "If your brain was put in a mustard seed it would have as much room as a shrimp in the Atlantic!"

On leaving his study, which is in the rear of the church, the pastor of a church in Brooklyn saw a little boy, a friend of his, talking to a stranger. "What was he saying to you, Dick?" asked the divine as he came up to the youngster. "He just wanted to know whether Dr. Blank was the preacher of this church." "And what did you tell him?" "I told him," responded the lad, with dignity, "that you were the present encumbrance."—Philadelphia Public Ledger.

—Eighteen magnificent state buildings at the Jamestown Exposition, which originally cost between $300,000 and $350,000, have all been sold for about $56,000, just about one-fifth of the original cost.

BEFORE THE BOOKS CLOSE.

Treasurer, Do not Steal! Of course you would not for yourself. No, you would not even steal for your children or your church! What do you call it when money given for Missions is used for the janitor's wages or the minister's salary or interest on the church debt?

Minister, do not halt! If you have shunned not to declare the whole counsel of God, your church has had fellowship in every good word and work. Look over the receipts and see that the assortment is complete: State Missions, Ministerial Relief, Education, Foreign Missions, National Benevolence, Home Missions and Church Extension. Look into the record of the Bible school, Christian Endeavor and C. W. B. M. When you are sure that all is well, come on down to New Orleans and help to rightly inaugurate the greatest year of all!

Christian, do not Murder! "Destroy not with thy meat him for whom Christ died!" We are near the end of the year for all the organized agencies through which the churches of Christ are advancing his kingdom. Devote an evening to examining your personal record since last September. You have completed the circle of the year and God's grace has not failed at any point. But are there not some entries that you wish made to your credit before the books close? Compare your outlay for food with your payments to your local church. Put side by side your expenditures for clothing and your gifts to benevolence. Bracket together your rent and your offerings to your college. How do Missions compare with Pleasure in the year's outlay? Or has the extension of God's kingdom become your chief delight? Have you not forgotten the disabled preacher who forgot himself for you? Square up like a man and then you'll feel able to come down to New Orleans!

W. R. Warren, Centennial Secretary.

FOR SALE—A Bargain, Preacher's library, including Meyer's Commentaries on New Testament, Hastings' Dictionary (6 vols.) Century dictionary (10 vols. with case) many others up to date. Prices and list sent to applicants. About 30 per cent below cost. J. W. J., Lock Box 175, Rockwell City, Iowa.

THE NATIONAL BENEVOLENT ASSOCIATION.

The National Benevolent Association has just received a fine two-flat house in St. Louis. This property was given for the enlargement of its work for aged, indigent disciples.

The Association is exceedingly anxious to sell this property as it is in great need of money. The Jacksonville, Illinois, Home is full, with many worthy applicants waiting an opportunity to enter.

The property is very attractive for a home or an investment. He who buys it will help himself, his brethren and the Lord.

Two friends of the Gospel of the Helping Hand have recently made contributions on the annuity plan. Mrs. Eliza Williams has given $200 and Mrs. Ann M. Cook $400. One of these good sisters is an old friend of the cause. She has the joy of having given for several years for the benefit of her less fortunate brothers and sisters. The other is just entering heartily into fellowship with Christ in this holy ministry.

Chas. Reign Scoville will deliver the address for the Gospel of the Helping Hand at New Orleans. The National Benevolent Association will present an exceptionally stirring program at our National Convention.

The Association is just closing one of the most fruitful years in its history. It has been a hard year, however. While Easter offering showed a very decided gain over last year, the offering for the entire year is less than last year. Its candle has burned at both ends. The business depression in the country reduced the income and increased the outgo by increasing the number needing aid. The new building in St. Louis, made necessary if the orphanage was to continue its great work, has greatly added to the Association's burden. The income has been light during the summer. The Association is the sole support of about 400 orphan children. It calls upon every friend of Christ to come into fellowship with him as he seeks through his church to feed the hungry and clothe the naked.

BETHESDA ACADEMY—A PECULIAR INSTITUTION.

Bethesda Academy, an Industrial School and Orphanage located at Limestone, Tenn., appeals for aid to carry on its special class of work, the education and Christian training of the poor of the mountain children, the cotton mill children, the coal mining children and the children of the common farm renter and laborer of the South. This institution seeks only that class of young people and orphan children turned down by the existing schools and colleges. It advises all able to pay their way at other schools and colleges to go to them. It confines its efforts entirely to that class absolutely unable to pay their way in other schools. There are now in the Institution almost one hundred children and young people dependent upon the free will offerings of God's people for food and clothing. New buildings are going up for the institution, a plant being built to accommodate five to seven hundred children and young people. Applications are on file from every southern state, besides a number of states in the West and North. This Institution has never turned a real needy child or young person from its doors. It owns a fine farm of two hundred and fifty acres of land, and prominent people over the country are uniting to raise $400,000 more fully to equip the institution and enlarge it until it can fully do the great work laid upon it. If room was at the disposal of the institution, two hundred children would be in the Home within the next three months. What Tuskegee Institute means to the negro of the South, Bethesda Academy will mean to the mountain, cotton mill, coal mine, and farm renter white child. A postal card will bring to your address a copy of "The Bethesda Beacon" published in the interests of this institution. Will you not send your check today? Food, clothing and education are badly needed.

References: Any responsible business man in Limestone, Editor Herald & Tribune, Jonesboro, Tenn., Rev. Dr. R. H. McCready, 156 Fifth avenue, New York, Rev. E. W. Beeson, Emporia, Kans., Bank of Limestone, Tenn., Rev. Dr. J. H. Aughey, Newton, N. J., Rev. Dr. G. A. Duncan, Knoxville, Tenn.

All of the above have a personal knowledge of the Institution. Address all communications to Rev. William T. Morgan, Limestone, Tenn.

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Forecasts for the National Convention.

The Church in all lands is making preparation for this. Gifts and reports of work are coming from India, Jamaica, South America, Porto Rico, Mexico, New Zealand, Africa, and from all our missions in the United States.

The delegates and all who can attend are studying the program and in thought and prayer are making ready for the feast of days. A great host who cannot attend are aiding in the gathering of funds and the compiling of reports and even now are looking in hopeful anticipation toward the Annual Convention.

The receipts for September, 1907, were $55,849.91. If we can make our receipts $60,000 for September, 1908, we will reach our financial aim. Tell this out to the friends and encourage the very best effort possible. We believe it can be done. You perhaps have noted that the June, July and August receipts for 1908 have exceeded the receipts for the corresponding months for 1907.

Our speakers feel the burden of responsibility. This sense of obligation will yield masterful messages. Leaders in the council chambers are searching the field of methods that in the convention conferences the newest and best agencies may be evolved.

Prominent speakers will be W. G. Menzies of India; C. H. Winders, Indianapolis; W. R. Warren, Pittsburgh, and Mrs. N. E. Atkinson, Indianapolis. The Netz Sisters and Miss Una Dell Berry will thrill our hearts with their beautiful song messages.

The Missionaries' period is always a good hour—the choicest in point of real heart power. Four of our lands abroad, India, Mexico, Porto Rico and Jamaica, will be rep-

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A KENTUCKY EXPERIENCE.

Coffee and Tea Still at Work.

A Ky. lady had a very agreeable experience, in leaving off coffee drinking which she found harmful, and taking on Postum. She never loses an opportunity to tell others of her good fortune. She says:

"For over twenty years I suffered from nervous trouble. Four years ago I was down with nervous prostration and heart trouble. After several months of misery, my doctor, one of the best in the country, told me I must quit coffee and tea.

"What was I to do? I must have some warm beverage for breakfast as I had never done without one in my life.

"I decided to try Postum, little thinking it would amount to anything. At first I did not like it, but when we boiled it 15 minutes, until it was dark and rich, it was delicious, and I soon began to feel better.

"After using Postum constantly three years I feel like a different person. I always had been a poor sleeper but now sleep well and am in perfect health. And I give the credit to Postum.

"My entire family now use it in preference to any other beverage at meals. I am an enthusiastic friend of Postum and I know that what it has done for me it will do for others, so I never let a chance go by to recommend it to those who suffer from coffee drinking."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

resented. Mrs. Menzies and Miss Zonetta Vanca will speak for India.

J. H. Fuller and Mrs. Bertha Mason Fuller will be there from Monterey, Mexico, also Miss Bertha Westrup.

Mrs. Maria Reynolds Ford and Miss Nora Siler will speak for Porto Rico.

William Pearne and wife, who have served the work in Jamaica, will bring a message from our first foreign mission field.

Mrs. N. E. Atkinson will give the closing address and conduct the memorial hour.

Mrs. M. E. Harlan, Cor. Sec'y.

A FINAL WORD.

This is our last word before the books of the Foreign Society close, September 30. It is important that every church and Sunday-school and Endeavor Society and personal friend of the work send in their offerings before that date. This will be recognized at once.

We gladly report personal offerings pouring in from every quarter as never before. We ask all for one final rally.

So far we have received more different gifts than in any former year. This indicates a wide and growing interest. It seems now that the churches, Sunday-schools and Endeavor societies, both in numbers of contributions and in total amounts, will surpass all previous records. There is a threatened loss, however, in annuities.

For the first ten days of September there has been a gain of $1,923 from the churches, $506 from the Sunday-schools and a total gain from all sources for ten days of $4,547.

It is gratifying to be able to report twenty new missionaries sent to the field, the greatest number in any one year in the history of the work. Most cheering news comes from every mission field.

Let all the friends of the work remember that the books must close promptly, September 30, for the reports to the New Orleans convention, October 12.

Please forward to F. M. Rains, Box 884, Cincinnati, Ohio, who will promptly return a proper receipt.

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JOY AND PRAISE
By Wm. J. Kirkpatrick and J. H. Fillmore
More songs in this new book will be sung with enthusiasm and delight than has appeared in any book since Bradbury's time. Specimen pages free. Returnable book sent for examination.
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BELLS BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write for catalog and estimate. Established 1837.
The E. W. Vanduzen Co., 422 E. 2d St., Cincinnati, O.

AN APPEAL TO THE BROTHERHOOD FOR THE RELIEF OF AN AGED SISTER IN DISTRESS.

Dear Brother Editor:—Knowing no other way I can bring about relief for my aunt, Miss Mary E. Sparks of Bennett, Iowa, in her present distress, being a deformed scrofulous cripple and thus physically deprived of lifting this burden privately. Noticing the good works our brotherhood has done along this line I write asking you if I can place an appeal before them through the Christian Century asking aid in raising a subscription for said aunt's relief?

Her condition is as follows. Owning a small home in the country where she hoped to spend her days, but for lack of funds to meet repairs her house has gradually gone to ruin until now it has been pronounced by the county poor authorities as unsanitary to live in.

It is in the following condition: Previously a four-room cottage, but now the kitchen is completely worn out and abandoned, leaving but one room to serve as kitchen, dining and living room; in this room the windows are all worn out, upper part completely worthless, making it inconvenient and in one impossible to raise the lower sash, and thus causing the heat to be very uncomfortable in the summer. Besides this room there are two small bed chambers, one unfit for use, owing to its window being completely closed up. Floor and doors wearing out and plaster falling off the walls of all the rooms. Outside the house, the roofing and weatherboarding are rotting and falling off, making the house very damp, uncomfortable and unhealthful in both summer and winter. This is why the poor-authorities are making a complaint; while they affirm they will not render enough private aid to repair the house, they are requesting that we go to the poorhouse.

Not knowing any way to better her condition, the trouble has nearly worried my old aunt to death, as she cannot bear the thought of being separated from her home.

This is why I come to you asking that you help me raise a subscription to save her her home, as this is all my physical condition will let me do.

Believing it to be the reader's due to be told a little of the private history of those asking their charity, so that they will know they are not aiding impostors, I give a short sketch of my aunt's life, a personal remark, and the signature of one of our town merchants as reference to testify that this cause is worthy of your sympathy and aid.

Mary Ellen Sparks was born in Green county, Ohio, ninety-five years ago, was the youngest child of Andrew S. and Jane Sparks and is the only surviving member of her parent's large family of twelve. Her father was among the first that entered the reformation, giving his whole heart to the cause of Christ and bringing up his children strong in the faith.

Aunt Mary united with the church in Green county, Ind., her parents having moved there at an early date, later moving to Cedar county, Iowa. Here Aunt Mary entered membership in the Inland Christian Church, which was a thriving body at this time, entering and working faithfully in the Sunday-school and church work until the disorganization about twenty years ago. Was highly esteemed by the ministers who preached for this congregation, namely Bros. Simpson, Ely, Ingram, Painter, and others.

Personally I am a member of the First Christian Church of Davenport, Iowa, being immersed October 9, 1906, by Bro. A. Martin while he was ministering to this congregation at this time, and if he happens to see this letter will recall the incident.

Will those contributing to the subscription please send funds in some safe way? Address letters to Cora C. Haselton, Route 1, Cedar county, Bennett, Iowa.

Testimony:—The following party testifies by his signature to the truthfulness of Miss Sparks' above related condition.

R. J. Johann, Bennett, Iowa.

A MODEL MISSION STUDY CLASS AT NEW ORLEANS CONVENTION.

Professor C. T. Paul of Hiram College is to conduct a Convention Mission Study Class during the National Convention session this year. This promises to be one of the most interesting and helpful features of the entire convention. Professor Paul has taught for years, the largest mission study class in the world. This last year the enrolment was about 200. His class is the most popular in the college. He knows how to popularize mission study. Many classes are being organized all over the brotherhood. The great question is "How may I teach missions in the most successful way?" Those who attend the New Orleans Convention can have an exhibition of the real thing. Professor Paul will use a text book on Home Missions and one on Foreign Missions. A large hall in the same building with the convention auditorium has been secured. The class will be held from 8:30 to 9:30 each morning. This will be before the regular program begins and will not interfere with it in the least. Every preacher and worker in attendance at the convention should attend this class straight

THE WAY OUT
From Weakness to Power by Food Route.

Getting the right start for the day's work often means the difference between doing things in wholesome comfort, or dragging along half dead all day.

There's more in the use of proper food than many people ever dream of—more's the pity.

"Three years ago I began working in a general store," writes a man, "and between frequent deliveries and more frequent customers, I was kept on my feet from morning till night.

"Indigestion had troubled me for some time, and in fact my slight breakfast was taken more from habit than appetite. At first this insufficient diet was not noticed much, but at work it made me weak and hungry long before noon.

"Yet a breakfast of rolls, fried foods and coffee meant headache, nausea and kindred discomforts. Either way I was losing weight and strength, when one day a friend suggested that I try a 'Grape-Nuts breakfast.'

"So I began with some stewed fruit, Grape-Nuts and cream, a soft boiled egg, toast, and a cup of Postum. By noon I was hungry but with a healthy, normal appetite. The weak languid feeling was not there.

"My head was clearer, nerves steadier than for months. Today my stomach is strong, my appetite normal, my bodily power splendid and head always clear."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

through. The text books used will be "The Why and How of Foreign Missions" and "The Frontier." We believe hundreds of strong mission study classes will result from this class. The hour has been put early in the morning that the minds of the people may be alert and receptive. It would be vastly worth while to attend such a class before breakfast. Eight thirty is not early—the class is possible for all. The sessions will be held Saturday, Monday, Tuesday, Wednesday and Thursday mornings.

"THE FRENCH MARKET IN NEW ORLEANS."

The French Market was at first a resort for the Indians, who brought for sale the dried sassafras leaves from which "gumbo file" is made. These Indians belonged to the powerful Choctaw tribe, which never took up arms against the United States, but were bound by deepest ties to the early troubles of the settlers of Louisiana, were always at the side of the colonists in the early troubles of the settlement, and when Jackson led the Americans against the British, on that memorable 8th of January, 1815, they followed the fortunes of the Americans and merited a compliment from "Old Hickory" in his report to the government.

In 1723 the French first built the market on this spot; but it was destroyed by a hurricane, and the present market was built in 1813 at a cost of $30,000 and stands on the exact spot where the first market was built.

The buyers and sellers are men and women of all races; there are the Gascow butchers, the Italians and Spanish fruit venders, the German and Italian vegetable women; there are the Moors with their strings of beads and crosses, fresh from the Holy Land; there are peddlers and tinners and small notion dealers, the "rabais," "Mew" with their little stores on wheels, there are Chinese, Hindu, Jew, Teuton, Malay, Spanish, French, Creole and English all united in a ceaseless babel of tongues that is simply bewildering.

The highest praise that can be bestowed upon any article for sale in the market is to declare that it is Creole; hence one hears on every side the application, "Creole chickens," "Creole eggs," "Creole vegetables," "Creole Figs," "Creole oranges," etc. This term is used to distinguish the commercial produce of Louisiana from that brought in from other countries. The term "Creole" means a native of Spanish America or the West Indies, descended from European ancestors. The Creoles are a noble, pure blooded race who are proud of their descent from the best families of France and Spain, who applied to themselves the term "Creole" to distinguish the "old families" of the state from the families of emigrants or of other nationalities. Marion Crawford said of them, after visiting New Orleans, "You will find in little old French houses old fashioned and tumbling in ruins—houses that must have been built in the last century with their long hallways opening upon queer little courtyards, and all suggesting another age and civilization—a people the most charming and cultured that I have ever met, with all the grace and dignity of manners and the equal in birth and bearing of the grace of the most distinguished in European centers." Such are the inhabitants in the district of the French Market, which is not far from the Atheneum Hall, where the sessions of our International Missionary Convention will be held October 9-15, and it will prove a most delightful diversion for you to rise early some morning during the convention and make the rounds for the greatest study in sociology it has been the privilege of any one to have outside of New Orleans.

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The excursion tickets permit a stopover at Vicksburg and the National Military Park, together with a ride of one hundred miles on the Mississippi River between Vicksburg and Natchez, including meals and berth on the steamer, at an additional cost of $3.50.

Special train will leave Chicago at 6:00 p. m., Wednesday, October 7, and arrive at New Orleans at 8:15 p. m. the next day. An attractive folder has been issued by the Illinois Central Railroad and can be obtained free by application to any of the passenger agents or to Mr. R. J. Carmichael, city ticket office, 117 Adams street, Chicago.

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CHRISTIAN CENTURY, Station M, Chicago

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THE CHRISTIAN CENTURY

May 09

I read Shakespeare, Wordsworth, Tennyson and Coleridge for views of man to meditate upon, instead of theological caricatures of humanity; and I go out into the country to feel God; dabble in chemistry to feel awe of him; read the life of Christ to understand, love and adore him; and my experience is closing into this—that I turn with disgust from everything but Christ. A sublime feeling of a presence comes upon me at times, which makes inward solitariness a trifle to talk about.

—F. W. ROBERTSON.

CHICAGO

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The Christian Century

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EDITORIAL

Orthodoxy and Ethics.

This week we are giving space to the report of a church council held in Chicago concerning the alleged unethical conduct of the pastor of a mission church. The publication of this report raises the whole question of the cause of disturbance in our churches.

It is true that we have had a few churches in the course of our history which have had local disturbance and even division over the theological opinions of their pastors. In some cases such division has been ascribed to theological causes when in reality it was due to other local causes, such as jealousy over leadership in the local church. In all the history of our movement extending through a century, however, we have not had as many churches ruined by heresy as we have lost this past year by reason of the unworthy lives of some of our ministers.

Do our journals think that the heresy of the relatively few is more menacing than the immorality and unspiritual living of those relatively far more numerous? Do our journals in fulminating ferocious editorials against higher criticism consider this question of more importance than a clean family life in the ministry? Is the paying of debts a mere bagatelle compared with the solemn issue of combatting the evolutionary method in theology? Ethics surely do receive their sanction from religion and the preservation of a sane theology may have some connection with the moral life. But from the point of view of practical church administration, one unworthy minister failing in the fundamental matter of living right brings more reproach on the church than all our heretics possibly can.

The primitive game of head-hunting commands no admiration out in the world of today when we attempt to decapitate a man because of his opinions. Should all of our journals join for one year, however, in the hunting down of men of vile lives masquerading as true ministers of the word, we would advance the church in the eyes of the world beyond calculation.

Ideals of the Market Place.

It is often asserted that the men of the mart are indifferent to the higher life of the cities in which they live. There is no doubt much truth in this statement. The passion for success is upon the American, and it is difficult for him to take time to consider the things that make for individual and community growth into moral and spiritual stature. The idols of the market place take far more of his time than its ideals.

Yet there are times when another vision of the facts can be secured, and the real heart of a great town reveals itself. Such an occasion was witnessed in this city last week when a thousand and more members of the Association of Commerce met at a banquet in the Auditorium Hotel and listened not only with close attention but with enthusiasm to the addresses of men who pointed out to them the ideals for which a great city should stand.

The Association of Commerce is the strongest of all the organizations in Chicago. It numbers in its membership three thousand of the most notable men in the town. The merchant princes, the captains of industry and the makers of empire in the American sense are of its fellowship. It sends out its representatives after trade, and they bring it from the ends of the earth. It points out to Congress and the State Legislature the opportunities for the improvement of its river, harbor, park system, and public utilities of various sorts, and the suggestions are heeded.

But best of all, it is devoting itself to the improvement of the morale of business life, the betterment of city politics, the care of the improvident and helpless and the beautification of the city which has sprung so rapidly into commanding influence not only in the Mississippi basin but throughout the nation. For such services the Association is able to command the time and earnest labors of men the most successful in the business world, who at no other call, not even that of the church, would devote themselves to such tasks. This is a notable sign of the times.

The addresses of the occasion mentioned dealt with these very issues. Jacob Riis came from New York to point out the "Duties of Citizenship," and every word was listened to with the closest attention. The other speakers dwelt upon similar themes, and every telling point was hailed with strong approval. There is much that is discouraging in a modern city. But its sin and shame are ever before us. Its quiet ministries of goodness and devotion we rarely see. Reforms are slow. But there are those, and their number is great, who watch for better things as for the dawn, and of their number not a few are adding prayer and labor to their waiting. The City of God is coming faster than we know.

"Dry Baptistries."

A good deal of anxiety is being expressed in certain quarters over dry baptistries. There is no doubt that it is a serious thing for a church to cease to grow in membership. The law of self-preservation and the very spirit of Christianity as it finds expression in Christian missions demand that the churches shall be aggressive evangelistic agencies.

The cause of dry baptistries is often confidently asserted to be the preaching of liberal doctrine. There can be no doubt that this is occasionally true. Not all truth is good for present use. Both Jesus and Paul reserved some of the message they had to deliver until a time when it would prove helpful. And furthermore there are those who would make a hobby even of some of the truths of a liberal theology. The hobbyist makes no converts, though he may figure with scare headlines in a sensational press at times. On the other hand it is abundantly demonstrated that a liberal theology properly used is quite as effective as any other kind. The careers of such men as Gypsy Smith and W. J. Dawson are abundant evidence of this. There are a number of men in our own brotherhood with the evangelistic gift who are succeeding with a liberal interpretation of Christianity and that in a marked degree. The cause of dry baptistries must be sought elsewhere than in the preaching of a liberal and rational faith.

There is the dry baptistry that results from dry sermons. Preachers sometimes rehash the ancient formulations of doctrine to the delight of the faithful and to the satisfaction of those who fear a more ringing ethical message. The continual reiteration of the "steps" to salvation with no ethical or devotional content will empty any church and bring the cob-webbed baptistry so much deplored.

There is the dry baptistry that results from a dead church. The lodges of the community nurse the sick while the church stands idly by. Needle guilds feed the poor, and public dances finance new enterprises while the church sleeps. It is not a matter of wonder that citizens of that community want to join something that "does things."

There is the baptistry that is seldom used by reason of the social problem. The country church finds its old and prominent families moving away and the district being filled with people of a foreign tongue. Even though these foreign speaking people build no church of their own, they are usually immune to the evangelism of our church in the first generation. As a result many of these country churches have dry baptistries. The amazing number of country churches taken off the list in Illinois the past year illustrates this process. Such a church must operate its Sunday-school and wait for the harvest to come in future years. Its dry baptistry is no reproach.

But it is a pity some over-worked baptistries are not dry for a season. The ever-flowing baptistry that turns out dead converts is a sacrilege. We hear of various quack remedies for the body but none are so deadly as a quack remedy for the soul. Baptism is the symbol of the regenerated life. Baptism without regeneration is as bad as marriage without love, or as parenthood without affection. It is a hollow mockery that arouses false hope in the deluded victim. Better the dry baptistry than the blasphemous baptistry

of the nose-counter. But best of all is the church full of true religion that wins sinners from the errors of their way and symbolizes their union with Christ in a baptistry that is full of the most holy religious associations.

The Bolenge, Africa, Church gives $609.55 for missions this year. This remarkable record ought to bring shame-facedness to us all. No Living-link church here can boast of its accomplishments in comparison with our church on the Congo. The wages of those people average less than ten cents a day. Out of their poverty they have contributed this sum. Comparing their income with ours, the $609.55 means far more than $6,000 for any church of similar size here. Let this heroic giving be a watchword for us in this Centennial year. With the help of God let us go and do likewise. Let our commonplace, half-heartedness be elbowed aside by something worthily heroic.

The Foreign Society receives a legacy of $200 from Shanghai, China. This is from the estate of a native Chinese Christian. Bro. Ware of Shanghai, baptized about a year ago Miss Miao Tsugn, of the "Door of Hope," in connection with his mission there. She has recently died and requested in her will that this sum go to the cause she loved. Hundreds of our people in the homeland should make similar bequests in their wills for the great work of foreign missions. What more beautiful monument could a person perpetuate than this? When the granite and marble shafts have crumbled unto dust, these memorials will remain in souls won for Christ.

Dr. Z. S. Loftis sailed from San Francisco on September 15 for China. From Nankin he will go on a little later to Batang on the borders of Thibet. It will take him nearly four months to get there. Batang is the most remote mission station in all the world. It is high up in the mountain passes. He goes to the "roof of the world." He joins Dr. and Mrs. Shelton and J. C. Ogden and wife there. Let us rejoice that our Lord has opened up this last heathen land to the ambassadors of the Christ and that our people are accorded the high privilege of planting the banner of the Cross first at this far outpost.

C. C. Wilson and wife of Shelby, Ohio, will sail on November 3, on the steamship "China" for Honolulu, where they will become missionaries of the Foreign Christian Missionary Society. Bro. Wilson has done a splendid work at Shelby and is one of our strongest young men. He and his wife are both graduates of Hiram College. They are glad to leave the homeland and the rare promises of usefulness there, for the work in the Hawaiian Islands. They expect to make this their life work. The Lathrop Cooley mission at Honolulu is a strategic one, as that city is the gateway of the Orient in many ways. These new missionaries will not only do a work among the native people, but also among the Chinese and Japanese.

The work of Rev. W. M. Taylor, pastor of the New Orleans church, in advertising the New Orleans convention should be publicly spoken of and commended. The newspaper offices have been kept informed of the plans and expectations of the convention city and of the attraction of the trip. And now the Sunday-school superintendents, Christian Endeavor presidents, and church boards are being bombarded with exhortations to send representatives—at any rate to see to it that their pastors are given a purse and vacation so they can attend. The convention will be a splendid success if every other factor in it works as well as the New Orleans pastor.

Dr. E. S. Ames of Chicago reports a recent visit to the "House of David" at St. Joseph, Mich. Among other peculiarities, the men of this queer colony wear their hair long. When asked why they did so the reply was, "Because Jesus did so." If Jesus were to come to earth now, to whom do you think he would go: to the long-haired people or to the short-haired people? The measure of the "House of David" is probably given in such a statement.

Last week mention was made of the union of the Free Baptist and Disciples in the control of Keuka College in New York. We are glad to present in this issue a statement from Rev. Joseph A. Serena showing in detail the process and purposes of this unification. No more likely point of beginning the Christian Union movement can be found than our educational institutions. Academic life tends to break down sectarian castes and feelings. In colleges young people may discover the real unity of the spiritual life underneath creedal distinctions. Our hearts rejoice at this interesting beginning and pray for its happy consummation.

The Return to Childhood.

By Earle Marion Todd.

That is what all manly growth and development mean—a return to childhood.

God has given us many beautiful things in this world. Beauty is God's way of doing things. Whatever God does is beautiful. If he fashions a microscopic cell or shapes a leaf or a bee's wing or colors a rose, if he builds a tree or a mountain or lays out a landscape, if he builds a firmament or lights up a star or paints a sunset, it is all done in beauty. Beauty is an end with God; he delights in it for its own sake. Newman Smyth and others have shown us that the utilitarian theory of the origin of beauty, as taught by Darwin and others, does not account for all the facts. The earth is full of beauty that has no use except as beauty itself is useful. Some one has defined art as "the beautiful way of doing things," as contrasted with civilization, which is "the expeditious way of doing things." God is never in a hurry; he can take time to make things beautiful, even the unseen and hidden things.

The most beautiful thing in the world is a little child. Here you have in most real, though imperfect, manifestation the highest beauty of God. Out of the child's face look purity, spirituality, truth, sincerity, candor, faith, love, life, joy, earnestness—all the moral and spiritual qualities of the Godhead; and whatever of beauty there is in these—and it is the supreme beauty—shines in the face of childhood.

But soon passes—as the face of the father in wonderful similitude appears in the face of the new-born child, but vanishes with almost the first breath of life. And must pass—overlain in the prior process of physical development; just as the beauty of the architect's work, appearing transiently in the "elevation," is obscured by the scaffolding in the process of construction; just as the glorious and subtle beauty of the Grecian civilization, and the massive strength and grandeur of the Roman, vanished temporarily in the reconstruction of Europe during the Middle Ages, being overthrown and buried by the incoming tide of barbarism from the north.

But as the scaffolding and the rubbish are but a temporary obscuration of the beauty of the architect's creation, and for the purpose of its higher and permanent realization; as the beauty of Athens in the days of her supremacy was but a foreshadowing of what is yet—for it is still future—to be realized in infinitely larger measure in every city in Europe, and for which the temporary reign of barbarism was the necessary preparation; so the eclipse of childhood is but a temporary eclipse, that the spiritual may shine out later in greater glory and in abiding realization. The exquisite spiritual beauty of the child is but a pre-vision of the end—of what shall be when the disciplines of life shall have wrought out into reality the ideal that existed in the mind of God and of which he gives us a vision at the beginning—the fleeting vision of the Father's face in the face of the new-born child.

And so, to us in manhood and womanhood, the task of life is the return to childhood. "Except ye become as little children ye shall in no wise enter into the kingdom of heaven." For most of us it is a wearisome and painful task, for we have wandered afar. Not far, perhaps, in gross sin, but how far from simplicity, sincerity, serenity of mind, purity of heart, faith, joy, hope! and the spiritual is heavily overlain with the physical. But it becomes a passion to those who know the meaning of life.

Let our life, then, lift itself up to the sublime heights, and clothe itself with the ineffable beauties, that are our heritage by right as sons of God, in perfect realization, for they were ours by prophetic forecast at the beginning.

Manchester, New Hampshire.

MY PRAYER.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to Heaven acclimated,
Until all things sweet and good
Seem my nature's habitude.

—John G. Whittier.

DEPARTMENT OF CHRISTIAN UNION.

By Dr. Everett Gates.

SOME SIGNS OF THE TIMES.

A very interesting temporary union was effected between the Methodist and Christian churches of Pullman, Wash., during the past summer. Speaking of this significant exhibition of good fellowship between the churches, the local paper has the following to say: "A few weeks ago the Methodist congregation found that it was without a church in which to worship. True, a magnificent new church was rapidly being rushed to completion, but the old one was being torn down and transformed into a residence. The leaders in the congregation discussed all manner of plans. It was proposed to secure a large tent and hold services therein; to occupy the skating rink; and a variety of other plans were thought of, and dropped. Then the pastor of the Christian Church of Pullman, Rev. Mr. Schooling, came to the rescue of the homeless congregation. The followers of John Wesley were invited to join with the Christian congregation in holding services on the Sabbath."

L. P. Schooling, the pastor, writes in detail as follows: "Our Sunday-schools meet as one school for opening exercises, after which the Methodist Sunday-school classes take their places in the basement at the same time ours take their places on the main floor and gallery. Our services are unanimously approved by the membership of the two churches. We have communion service every Sunday, both the congregations taking part in it. The fellowship in every way is more genuine and rich than we anticipated. The people of both churches feel that it is a step forward. They feel its superiority to the spirit that holds Christian people apart. The young people's societies are merged and have union officers. The mid-week meeting is likewise a union meeting. In short the two congregations are as thoroughly one in fellowship and work as any single congregation in Christendom."

This is a refreshing manifestation of the true spirit of Christian union. It is such a spirit as we could wish to see manifested between churches in every community. These are the first early steps that must be taken in the way that leads to the unity of Christendom. What a splendid impression such happy affiliations must make upon the outside world. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Especially commendable was the action of the minister of the Christian Church. No Disciple should let an opportunity pass to call attention to the cause of union. Some one must interest himself in the cause of union in every local community; and who is more logically or naturally the one to do it than a minister of the Christian Church?

Report was made at the Chicago Ministers' Meeting last Monday morning of the generous proposal of the Congregational Church of Austin to the homeless Christian Church of that place to join the Sunday services of the two churches in the Congregational building during the coming year. It will be remembered that the building of the Austin church was destroyed by fire last April. Geo. A. Campbell, the pastor, reported that his people had accepted the invitation, the ministers of the two churches to preach alternately to the united congregations. The Disciples were asked to put a baptistry into the Congregational Church for their use, and to celebrate the Lord's supper, according to custom, every first day of the week. These two churches have been holding union services during the past summer. The experiment has worked so well that they are desirous of continuing the arrangement.

We shall watch with deepest interest this approach between a Christian and a Congregational Church. There are those among the Disciples who believe that the Disciples and Congregationalists really stand closer to each other in spirit and doctrine than the Disciples and Baptists, and that the barriers to union are fewer. The great barrier and practically the only serious barrier to union between them is the difference in the practice of baptism. No adjustment has yet been found of the baptismal question, except the surrender of one to the other. Neither body is yet in such a mood. The cultivation of fraternal relations, as in the union meetings at Austin, will do very much to open the way, by mutual understanding and appreciation, to prepare the way for more permanent relations.

Presbyterians and Episcopalians.

The British Weekly of recent date has the following item of interest concerning union:

"The most practical step towards unity with Episcopalians has been taken in Victoria, (Australia). There, as was first stated in our columns, the Presbyterian Committee and the Prelates have agreed on a plan of union, which is to be submitted to the Lambeth Conference by the Archbishop of Melbourne, who approves of it. The plan seems to be that while the orders of living Presbyterian ministers are recognized, in future all ministers will receive Episcopal ordination. How the plan would work out in detail we do not know, for no official statement has been published from the Presbyterian side."

The same paper contains the following wise sentiment concerning unity:

"For ourselves, we believe that corporate unity is far off, and that it should not be sought for in a spirit of impatience and rashness. What we need above all things is to know one another better. As things are in England, really intimate intercourse between Nonconformist clergy and Church clergy is extremely rare. There is undoubtedly a drawing together. There has been a change during the last thirty years, and the change is still going on. Christian intercourse, fellowship in the service of Christian ends, a spirit of humility and charity, earnest prayer to God, will in God's good time remove misunderstandings and heal breaches, and gather the true Israel into warmer and more shining unities of sympathy and love."

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER XVI.

Plans and Counterplans.

The days went on apace, the happiest days that Jean could ever remember. His life had been one continuous struggle to obtain the education which is every man's right, which every man must have if he would make a real success of his life. His childhood had been filled with toil, hard and merciless; his boyhood days were almost passed before he had a chance to reach out after the higher things of life, and when this chance finally came he worked unsparingly, knowing no fatigue, no failure, until he had placed himself beside those of his own age. Even then he was not satisfied, but forged ahead till he excelled in scholarship. Nor did he give all the training to his mind, but by plunging persistently into athletics, he developed the puny, round shouldered form of the breaker-boy into a splendid, manly physique. His love for music had led him to seek the best masters. Here was his greatest pleasure; he poured forth all the passions of his pent up childhood in the melodies of the great composers. Up to this time nothing else had so thrilled and touched his soul; but now he knew an intoxication that was sweeter than music—a love that could touch his heart strings with melodies sublime. For nearly two weeks he had spent the long days with Evelyn. Every morning she had come to meet him on the porch or down the bridle-path.

Together they had climbed the mountains, and Jean had gathered the late wild flowers for her and sat at her feet while she arranged them. They had rowed and driven, and Aunt Mehetabel had planned the most delightful outings; one day it would be a yachting party, the next a picnic up the mountains or a trip to the Hudson.

The hazy September days had come; the locusts were trilling their monotonous songs, and the sumac was putting on its brilliant garb of red; the first autumn leaves were falling and lay rustling in the path. It was the afternoon of Jean's last day in the mountains, and he and Evelyn were going through the woods to the Gulch Spring. Little Margaret, who had shared most of their good times, wanted to go, but wise Aunt Mehetabel had coaxed her to ride in the carriage with her.

"Evelyn, this is our last visit to the gulch. I believe it will always be the most beautiful spot on earth to me."

"If I were an artist I would paint it for you," said Evelyn.

(Copyright, 1905, Ella N. Wood.)

"I will take a picture away with me that will be more real than any artist could paint. It will be the dell yonder, with a fair Princess sitting on the grey stone. Above her head the rugged rocks, and near her a fairy in the act of placing a crown on her head. Here we are! Now will the Princess be seated in her royal chair?" and Jean took Evelyn's hand and placed her in the saddle of the old rock.

"Now, Princess, I have brought you here today to finish your fairy story;" and Jean threw himself down on the grass at her feet.

Evelyn's heart stood almost still; a great fear had come over her. She felt Jean's hand tremble as he led her to the rock, and there was a tense look on his face as though he was suppressing some great emotion. She had thought once or twice that he had shown more than a friendly regard for her, but their frank friendship of the past two weeks had allayed these suspicions, and she was not vain enough to think that he would propose to her when they had only been good comrades.

"Oh surely he does not mean that," thought Evelyn. "He must not, he must not! My answer can only hurt and I cannot bear to hurt him. I want him for my friend and I want to be good to him always."

These thoughts crowded through Evelyn's mind in the moment that Jean was waiting for his answer.

"Can't you recall the place where you left off? I think I can help you," he said.

"Oh no, Jean, I don't want to recall that foolish fairy tale. I think I finished it anyway," Evelyn hastened to answer.

"Evelyn, sweetheart, the story must be finished. It must be finished before I leave tomorrow, before we leave the dell today." Jean's voice was low and earnest. He reached up and took the little fair hands in his and all the passion of his great love shone in his face.

"No, Jean, no, please don't insist."

"You must hear me, Evelyn, I love you. I have loved you ever since I was a little, grimy breaker-boy. You seemed like an angel to me then, and you have been my good angel ever since, leading me on to higher ideals and nobler aspirations. It was you who fired me with a desire to get away from the mines and seek an education. In a great measure I owe what I am to you. The worship I gave you as a child has grown into a love that is the very breath of my life. I want you, I want your love. Dear little one, come to me, say that you love me!"

Jean was eloquent in his pleading. His words rang true and earnest.

"Jean, Jean, why have you done this? My answer can only hurt you. I cannot share my life with yours. Our friendship was so sweet and you have made it impossible ever to be the same again."

"You have not said that you did not love me, Evelyn, only say that you love me."

"I don't know what to say; I have never thought of your caring for me like this. I have been interested in every step of your life, and am proud to call you my friend; but I have planned my life without you and I cannot change it. I cannot understand the feeling you have, but if it is love I must put it behind me forever, to do the work I have laid out for myself and longed to do ever since I can remember. I must go alone."

"Evelyn, dearest, do not say that. I cannot think you mean it. Our plans and purposes are almost the same; we will each give our lives to righting the great evil of child labor. We could do it better by joining forces. Evelyn, Evelyn, I cannot give you up!"

A great sob shook Jean's frame. He rose from the ground and walked away a few steps, and stood there battling with his emotion, trying to master it.

"Jean, you must not feel so about this," and Evelyn sprang up and went to him, her eyes wet and her voice trembling. "Why have you given me this great love? There are other women who are far more worthy."

"Don't, Evelyn!"

Jean turned and placed his hands on Evelyn's shoulders and there was a hurt look on his face.

"Forgive me, Jean. Oh, I am so sorry to have hurt you. I am so sorry about it all."

"Evelyn, do you love another?"

"No, no, Jean, I do not. There is no one in the whole world that I admire and respect as I do you. I want you to always know this. I want you to always be my friend, my brother."

"Is this final? Will you not try to love me, try to see that our lives can be more useful together than apart?"

Evelyn slowly shook her head.

"I cannot hold out any hope, Jean."

"My darling, my only love! Must I give you up? Must I go my way in life alone?"

Jean drew Evelyn into his strong arms and held her close to him.

"May God keep you always," and Jean's lips kissed the fair brow, and as he let her go he smiled down into her face, not in his own happy, boyish way, but with a sad weariness that Evelyn never forgot. Hand in hand they went home through the woods, assuming the same comradeship as the old, yet each knowing that it could never be the same again.

When Evelyn came down to breakfast the next morning, she found Jean had taken an early train for Crystalville. Her first feeling on finding him gone was one of relief. Through the long hours of the night she had fought and reasoned with her rebellious heart. When Jean had held her close in his arms, and his lips had pressed her brow, she then knew that she loved him and it had been the sweetest moment of her life. Should she be honest with herself and him and tell him? was the question she had asked herself over and over, and now she felt it was answered for her, for he was gone; yet she was miserable and unhappy and presented a woebegone appearance at the breakfast table. She made a feint at eating and tried to appear as usual, but failed utterly and when Aunt Mehetabel went to the bungalow after breakfast, she followed her.

"Oh Aunt Mehetabel, I am so miserable!" and Evelyn sat down on a stool at Aunt Mehetabel's feet and buried her face in her lap.

"Dear child, you must tell me all about it. I saw last night that there was a misunderstanding between you and Jean, but I knew you would tell me about it in time. My poor boy went away so dejected this morning. I have never seen such a look on his face as there was when he kissed me good-bye."

"I have cruelly hurt him, Aunt Mehetabel. He loves me and asked me to marry him. I told him that I couldn't; that my life work was all planned and could not be changed, and gave him to understand that I was altogether too good for him. I didn't know then how much I cared for him."

"Do you love him, Evelyn?"

"Yes, yes, I know now that I love him, but it is too late. Jean is so proud and the hurt is so deep that he will never come to me again. But, Aunt Mehetabel, even though I love him, I cannot believe I ought to give up my work. All my life I have been preparing myself for a teacher of the poor little working children. Yes, ever since I was a little child I have planned for this, but can only do it alone and unhampered by the cares of married life. Look at the splendid work of Frances E. Willard and Clara Barton! If I could only do something great for the world as they have, I would sacrifice everything else."

"Evelyn, this is a grave matter. Do not make a mistake. I fully appreciate your ambition and desire to do this splendid work for which you have planned, but I seriously question your being able to do it best alone. I give all honor to those noble women you mentioned, but, on the other hand, Evelyn, a poor woman born and reared in a squatter's cabin, gave a Lincoln to the world, and Harriet Beecher Stowe rocked the cradle with one hand while with the other she wrote a book that stabbed slavery to the heart. Think of Maud Ballington Booth and what she and her husband have accomplished with their splendid united lives. Look at your own mother, Evelyn; do you think she could have done more good in the world if she had not married your father?"

"Oh no, a thousand times, no! They have accomplished together what they never could have done alone. You make it all look so different to me; what a foolish girl you must think me."

"No, not foolish Evelyn, you have had some mistaken ideas about life. You and Jean have the same work at heart. Jean will make himself felt in the world. He will be a power for good in whatever walk he pursues, and what could be better than to be his companion and helper? Evelyn, I may be old fashioned, or I may be pleading for my boy, but I believe from my heart that you are making a mistake, and I trust I may live to see it righted. Evelyn, write to Jean and tell him of this change in your feelings."

"No, I cannot do that," said Evelyn, "he would think me weak and fickle minded; and, Aunt Mehetabel, you must never repeat any of this conversation to him. If I have made a mistake, I alone must suffer for it."

"Not you alone, Evelyn, but Jean also. No, I will not interfere in the matter, but will pray God to show you both how to make it right."

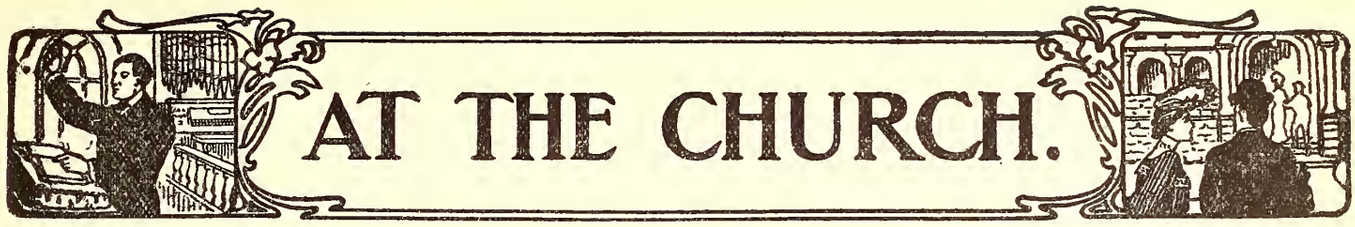
"I start for the South next week and do not expect to see Jean again before I go."

"Go to your work cheerfully, Evelyn; be happy in the thought that Jean loves you, for such a love is not to be despised and remember that your future is in God's hands."

Evelyn's refusal had wounded Jean sorely. His only fear had been that she might love another, and if she did not, he had hoped that he might win her. But the reason she had offered seemed insurmountable. With a growing feeling of injured pride, he thought of how she had told him that she had marked out her career and that there was no place in it for him, yet, in spite of it all, he knew that he loved her better than ever before.

"She is mine, mine! I will win her, I must win her! I cannot live my life without her!" he said over and over to himself as the train sped on towards Crystalville.

(Continued on page 11.)



The Sunday-School Lesson.

Herbert L. Willett.

THE DEATH OF UZZAH*

It is evident that some leagues of the journey toward a competent knowledge of the meaning of the Bible will have to be traversed before men to whom is entrusted the delicate task of providing the material of Sunday-school lessons for children can be fully trusted to make wise choices. It has long been recognized that not all portions of the Word of God are of equal value for instruction. It has even become clear to the least open-minded that some parts of the Bible cannot be used for general religious instruction in any circumstances. But there are many who still stand at the half-way house of ancient apologetics, willing to accept for themselves and their children narratives that a more thoughtful consideration of the Scriptures has long since placed among the sign posts of the past rather than the directions for the present and the future.

Growth of Prophetic Ideas.

No narrative of the Old Testament illustrates this type of material more admirably than the present one, and few are less suitable for a lesson to be taught to children who are seeking to obtain some adequate conception of the character of God. In the days of the prophets, preceding the coming of our Lord, when it was most important that men should fear God, and the nature of his will was but faintly understood, such an account as this was no doubt of great value in enforcing the ideas of morality and religion. But as prophetic ideals developed, and the real nature of God was disclosed by the great teachers of righteousness, the partial and imperfect nature of such views of God's dealings with men became apparent. And the interpretation of the Father given by Jesus leaves all these cruder notions far behind.

David's Capital.

The facts of the occasion are soon told. The ark had been taken into the Philistine country after the disastrous battle of Aphek. It was taken about from town to town in triumph, but a series of misfortunes which fell upon the country was interpreted as the result of its presence with them, and it was sent back to Hebrew territory. Here it remained for some twenty years in the home of Abinadab in the high place of Kirjath-jearim. When David became king, first of Judah and then of all the tribes, he looked about for a suitable capital. Of all the possibilities the town of Jerusalem seemed best. It was admirably situated for defense, it was in the hands of the Jebusites and its capture would add to the renown of the king, it was outside the tribe of Judah and therefore adapted to be a capital of all the nation, and it was on the border line between the north and the south, whose rivalry was so great even at this period. Jerusalem was accordingly captured and made the seat of David's government.

The Royal Procession.

Almost the first concern of the monarch on gaining this central and commanding position was to add the religious to the secular leadership of the city. To do this he wished to bring the ark from its long resting place, that it might be the visible sign of the divine presence in the city. A procession was accordingly organized, and the king, his warriors, the priests and the people went down from Jerusalem to Kirjath-jearim, or Baale as it is here called, and taking the sacred chest from the house in which it had been deposited, they started back to the city. It was a great occasion, and the king and his followers celebrated it with the abandon of a high religious festival. Singing and dancing to the strains of the instruments of music, they made their way up toward the capital. The ark had been placed upon a cart drawn by cattle, and was in the immediate charge of Uzzah and Ahio, the two sons of Abinadab, in whose house it had been kept.

The Death of Uzzah.

At a certain point in the road, spoken of as Nachon's threshing floor, the ground was uneven and the cart was in danger of being overturned as the cattle stumbled. In fear for its safety, Uzzah put out his hand to steady it. The act was perfectly natural, and would be approved by every reader of the account. But the man was stricken with some malady and died on the spot. The nature of his death we do not know. It may have been sunstroke or any similar attack. But an age like that could only see in such a fact a sign of the anger of God. The king himself was puzzled and distressed by the event. It was an unlucky omen for the entrance of the ark into his city. He could not afford to mar the beginning of his establishment of formal worship with an accident so untimely. The result was that he left off the effort to bring up the ark for the time, and put it for safe-keeping in a neighboring house, apparently that of a Philistine, Obed-edom of Gath. Here it stayed for three months, and as David learned that good and not evil had befallen the household of the Gittite, he decided that the death of Uzzah was not to be construed as an ill omen, and that it was safe to complete his plans by bringing up the sacred box to the city. This accordingly was done.

Incomplete Views.

But the interpretation put upon the death of Uzzah, which also finds its sanction in the text, is that God slew him in anger because of some impiety which he had committed in touching the ark. This view was no doubt fostered by the priests who gradually assumed exclusive possession of the ark and all other sacred objects. To the simpler life of the early Hebrews such ideas of awful holiness as attaching to instruments of worship were unknown. It was the work of the priests to increase the sense of holiness and reverence as belonging to such objects. With this procedure the prophets of the great period had very small sympathy.

The Character of God.

But the most difficult fact to explain in this lesson is the misleading conception of God which is conveyed in the description of his wrath against one who had performed a quite natural and pious act in attempting to safeguard the ark. The moral sense which has been educated by the teachings of the later prophets, and most of all of Jesus, turns away from this interpretation of the character of the Father. We have come far on the road toward a better understanding of his nature. This narrative is chiefly valuable as an illustration of early conceptions of the divine character which had to be overcome, common as they were, before the larger truth of God's justice, equity and love could be comprehended.

The Larger Lessons.

But the teacher may well ask, "What then shall be done with a lesson already selected and set for study on a designated day?" The answer is that much may be made of it, in spite of its inappropriateness as lesson material. Among the items that may well receive stress are David's reasons for wishing the ark in Jerusalem and his pious plans to bring it there; the happy nature of the ceremonies which accompanied the event; and the fact that the ark, as the symbol of God's presence in the home, brought blessing to the house of Obed-edom. The main fact of the lesson, the death of Uzzah, may be used as illustrating the contrast between the ancient idea of the nature of God as wrathful and vindictive and the better knowledge of his nature given to us by the prophets and our Lord. Lastly the fact that there is a fear of God which is quite different from the servile dread of his wrath, a fear to disregard his will as it has been made known to us by our Lord, a fear to fall below the standard of his approval, in which only can true happiness and usefulness be found.

Daily Readings: Monday, Ark in the Tabernacle, Exodus 40: 17-38; Tuesday, Ark at Jericho, Joshua 6: 8-20; Wednesday, The Ark captured, 1 Sam. 4: 1-11; Thursday, The Ark sent back, 1 Sam. 6: 1-21; Friday, The Ark in the house, 2 Sam. 6: 1-12; Saturday, The Ark at Jerusalem, 1 Chron. 15: 1-28; Sunday, David's prayer over the Ark, Psalm 132: 1-18.

* International Sunday-school lesson for October 4, 1908. David Brings the Ark to Jerusalem, 2 Sam. 6: 1-12. Golden Text, "Enter into his gates with thanksgiving and into his courts with praise," Psalm 100: 4. Memory verse, 12.

A stock of patience is always at par.—Exchange.

The Prayer Meeting.

Silas Jones.

TRIFLERS.

Topic, October 7, Luke 9: 57-62.

The trifler puts first things second and second things first. The fundamental principles of Christianity are by him brought down to the level of local custom or personal whim. Immediate consequences are all important for him, although the pleasure of the moment may entail a curse for all the future.

Not Counting the Cost.

The first man that meets us in this scripture was blind to the difficulties of discipleship. He was impressed with the teaching of Jesus. Like many another, he was willing to confess his faith when it did not cost anything. Jesus saw his difficulty and told him that his followers were living lives of privation and hardship. We ought to be as frank with men who come to the doors of the church as Jesus was with this rash disciple. A Livingstone may say truly that he never made a sacrifice, for Livingstone had such an appreciation of the religion of Christ that he forgot the weariness and pain of his service in the joy of fulfilling the will of his Master. But the average man thinks it is a serious matter to give up some of his vices. He has to fight for his soul against riotous passions. His vision of the truth is not such that he can stand before a crowd of scorners and be concerned only for their welfare, caring not at all for their opinions of him. Then there are real sacrifices which men are called upon to make for the sake of Christ. The missionary leaves home and friends that he may obey the divine summons. The purer his faith is, the stronger will be his attachment to kindred and home. Few of us can pass through life without having set before us the choice between duty and the friendship of some one with whom we should like to be intimate.

The Common Level.

The second man said he was willing to follow Jesus after he had buried his father. The answer of Jesus to him shows that the disciple cannot please his Master by doing only what is customary nor by putting off the demands of Christ until all customary duties are done. Jesus expects his followers to do the unusual duty. Men in his day understood how to treat the body of a neighbor. They could be depended upon to bury the dead. Ordinarily the son cared for the father in his declining years and saw that his body was laid away with due ceremony. But Jesus needed this man and he called him to a wider service. We Disciples of today have our round of prescribed duties but these are not enough. Society is still imperfect. We must preach and practice the whole gospel of Jesus. We cannot plead as a reason for allowing great wrongs to go unrebuked the insistent calls of common tasks. If the first disciples of Jesus had waited until they were ready to preach the gospel, you and I would be pagans. Routine work will be done with more zest if we press on to new duties.

Looking Two Ways.

The third man was willing to go with Jesus provided he did not have to give up anything. If men of this sort are told to quit stealing, they say, "Yes, we will be honest, but first suffer us to rob another bank or express train." If they love money too well, they will say, "Yes, we must give attention to something else, but first suffer us to get another farm or another railroad." There is no salvation for such men, they are "not fit for the kingdom of God." Of course the Lord asks no man to rush blindly into difficulties. Men must have time to think of what they are going to do. This man, however, had done his thinking. His allegiance was divided. The interests of the kingdom of God were not paramount with him. The Lord calls for men who will live for the kingdom and subordinate all their ambitions to it. Every relation of life is sanctified when the kingdom of God is first in men's thoughts. Every institution comes to its perfection when it becomes an instrument for the extension of the kingdom.

Teachers Training Course.

H. L. Willett.

5. The Kingdom of Israel.

Upon Solomon's death, in 937 B. C., popular resentment of the heavy taxation, the arrogant attitude of Solomon's son and successor, Rehoboam, and especially the apprehensions felt by the prophets lest the nation should forget its earlier and simple religion in its love for wealth and display, led to a revolt on the part of the twelve tribes against the dynasty of David. A young leader named Jeroboam was placed upon the throne of the new kingdom of Israel, thus separated from that of Judah in which the descendants of David continued to hold the power. The capital of the new kingdom was fixed first at Shechem and later at Samaria. Every effort was made to prevent pilgrimages to the temple at Jerusalem. Sanctuaries were erected at Bethel at the south, and Dan in the north. The worship of Jehovah was carried on, but in a mixed manner which practically amounted to idolatry. The dynasties of the northern kingdom succeeded each other rapidly. Kings were cut off by assassination, or were slain in battle. Of these kings the ablest were Jeroboam I (937-915), Omri (887-875), Ahab (875-853), and Jeroboam II (781-740). The prophets Elijah and Elisha organized the protest of the worshipers of Jehovah against the incoming idolatry practiced in the worship of Baal, in the days of Ahab and the kings who followed him, and in the times of Jeroboam II, Amos and Hosea, the earliest of the prophets whose writings have been preserved to us, carried on their work. Soon after this the northern kingdom became involved in conflicts with the advancing power of Assyria, and after a three years' siege by Salmanesar IV, the city was taken by Sargon, in 721 B. C., thus bringing the kingdom of Israel to an end. (I Kings, II Kings, Amos, Hosea).

6. The Kingdom of Judah.

Rehoboam, the son of Solomon, ascended the throne to find himself stripped of a large proportion of his father's kingdom through the revolt of the ten tribes. After the first efforts to reunite the nation had proved unsuccessful, the kingdom of Judah accepted the situation and, maintaining its capital at Jerusalem, and continuing the worship of Jehovah at the temple, perpetuated the traditions of David and Solomon. The most important kings of the southern kingdom were Asa (917-876), Jehoshaphat (876-851), Azariah or Uzziah (782-737), Hezekiah (715-686), and Josiah (639-609). The great kings of Judah, such as those just named, were sincere worshipers of God and reformers of the national life. But there were other kings in whose reigns religion became scarcely more than idolatry, even the temple itself being invaded by the signs of the heathen faiths. Josiah, who followed the evil days of Manasseh and Amon, organized a great reformation, inspired by the Book of Law (probably Deuteronomy) found in the temple. The high places, where idolatry had been practiced, were destroyed, and all worship was centralized at Jerusalem. The reforms were greatly aided by such prophets as Zephaniah and Jeremiah, who performed similar services to those rendered by Isaiah and Micah in the eighth century. But the political and religious condition of Judah grew weaker under the later kings, and in 586 B. C. Nebachadrezzar of Babylon took the city and destroyed it. (I Kings, 2 Kings, 1 Chron., 2 Chron., Isa., Micah, Zephaniah, Jeremiah).

7. The Exile.

A large number of inhabitants of Jerusalem, including the wealthier and more important members of the community, together with the court, were carried to Babylonia, and placed in communities here and there. They were not the first exiles who had been taken to the east, but the destruction of the city made them less hopeful of return than their brethren of earlier deportations. They were permitted a limited amount of self-government, and many of them embraced the opportunities of trade which Babylon offered, only to lose thereby their interest in the national hopes and their loyalty to Jehovah. As there was no temple at which they could worship in Babylonia, religion took on the new features of prayer, fasting and alms-giving. The prophets Daniel and Ezekiel were among those who kept alive the hopes and faith of the exiles during the first years after their arrival in Babylon. Later on other voices were heard, such as the later chapters of the book of Isaiah record. The people were encouraged to hope for a return to their own land. The Messianic expectations were impressed upon them. These prophetic words in some measure prepared a remnant of the people for the new duty which now devolved upon them. (Obadiah, Lamentations, Ezek., Dan. 1-6, Isa. 40-55).

(To be concluded next week.)

The following beautiful invocation was written by Carmen Sylva, queen of Roumania: "Keep with me always a mother's heart. Take not from me a mother's tenderness, and let my forgiveness of injustice be equal to hers. Have with me her power of defense. Let my intuitions be as keen as her divination. Take from me much, if it by Thy will, but spare me the mother's heart."

DEPARTMENT OF BIBLICAL PROBLEMS.

By Professor Willett.

My Dear Brother Willett:

Much has been said in secular and religious newspapers recently concerning your views on biblical matters, and I write you this open letter in a frank and brotherly spirit to elicit, if possible, the truth concerning your attitude. You have many friends and brethren who will gladly defend you, if they can consistently do so, and all of the great brotherhood embraced in your fellowship will be gratified to learn your position.

1. In the Century of September 3 you wrote an article upon "Miracle and Faith" in which you say—"The objection which has most weight in our day, and which unless removed will stand as a *fatal hindrance* to the acceptance of miracles is the apparent chasm which separates the phenomena from the uniform course of events in human experience and under the reign of law." Now, my brother, do you mean by that statement that the apparent chasm between the miracles of the New Testament and the uniform course of events in human experience must be bridged over or it will prove a *fatal hindrance* to the acceptance of those miracles? Take as an illustration, the resurrection of Jesus Christ from the dead, must the apparent chasm between that fact and the uniform course of events in human experience be bridged over or it will prove a fatal hindrance to the acceptance of the resurrection of Jesus Christ?

2. A little further on in the article you represent another as saying, "Such a being was Jesus. He was a visitant to the world but his normal residence was in heaven, whose supernatural character he bore in his earthly life and with whose powers he was clothed. His miracles were a manifestation of this superior life and the setting aside of nature in obedience to a higher law." Speaking of the above quotation you say: "This theory is in direct conflict with all modern conceptions and is either giving way to more satisfactory explanations of the facts or a total rejection of the miraculous."

From this statement I understand you to say that Jesus was *not* such a being, that he was *not* a visitant of the world, that his normal residence was *not* in heaven and that he was *not* clothed with supernatural power and that his miracles were *not* a setting aside of nature in obedience to a higher law. Am I correct in thus interpreting your language? If I am not correct—was Jesus such a being as the quotation describes?

3. Near the conclusion of your editorial you say "The redemptive facts of Jesus' life are independent of miracles." I have always been under the impression that Paul stated the redemptive facts of Jesus' life when he said, "Christ died for our sins, according to the Scriptures and was buried and rose again the third day according to Scriptures." Now, my brother, do you understand these three great facts to be redemptive facts in the life of Jesus and do you declare these facts to be independent of miracle?

4. A few questions of a more general nature.

First: When you speak of a prophet being inspired do you mean that he was enabled by the Spirit of God to predict future events that were beyond the reach of human foresight?

Second: When you speak of a historian being inspired do you mean that the Spirit of God imparted directly to him the knowledge of past events and enabled him to speak of them without error?

Third: Do you believe that we have in the Book of Genesis a true account of the careers of Abraham, Jacob and Joseph?

Fourth: Do you believe that our four gospels were written by the men whose names are attached to them?

Fifth: Do you believe that Jesus promised the apostles that the Holy Spirit should call to their remembrance all that he had spoken to them; and do you believe that the Holy Spirit did so call to their remembrance?

Sixth: Do you believe that Jesus was born of a virgin as represented in the gospels of Matthew and Luke?

Seventh: Do you believe that God bore witness to the preaching of the Apostles, "both with signs and wonders and divers miracles and gifts of the Holy Ghost," according to his own will?

Now, my brother, these questions are not written for the purpose of provoking discussion. They are not written to set any trap for your feet. They are written to open a door of utterance for you that the great brotherhood may understand your exact position on these fundamental propositions. They are so formed that you can answer each question with a yes or no, if you desire to do so.

Very sincerely and fraternally,

Columbus, Ind. Z. T. Sweeney.

It is a pleasure to receive the above letter. The method Bro. Sweeney has chosen is one much better calculated to arrive at a satisfactory knowledge of the facts than reliance upon newspaper reports, which are frequently found to be either quite false or largely misleading. For the sake of convenience in considering the different items in the letter, the paragraphs are numbered.

1. In the statement from which the excerpt is taken, and to which attention is again directed for a full setting forth of the matter, a distinction is made between two definitions of miracle, one of which has been common but is no longer satisfactory, and the other a description of the same events but in terms which do not render the acceptance of the miraculous events of the New Testament impossible to the student of today. The first insists that miracle is a violation of the laws of nature by one possessed of supernatural power. The other holds that such a description of miracle is contrary to the very revelation God has made of himself both in nature and the Bible. It would define miracle as the manifestation of power at a higher level, and by a being in whom dwelt a fuller life. Jesus was historically such a being, and the only one who ever possessed such power. The resurrection of our Lord was no departure from this principle. It was the inevitable manifestation of the divine fulness of life in him. Death had no dominion over him. It was impossible that he should be holden of it.

2. You are not in the least correct in your interpretation, since you ignore the very point of the argument, that the statements you quote are insufficient to describe the character and work of Jesus. My words in the article from which you quote are as follows:

"The life of Christ is the one perfect life of history. He lived the normal, natural life of a man at its highest point. This consisted perfectly with his claim to be the Son of God. In this estate he employed law at its highest level. The responses which our inadequate and fragmentary life obtains from nature, and which become more complex and varied as we gain new altitudes of vision and new depths of spiritual experience, seem as nothing worth beside the calm supremacy of his power. He touched the keys of life beyond the range of our limited experience, and the harmony which poured forth we call miracle. His word was with power because the secret of nature was his own. Nor is there a hint in the Scripture that the works of Jesus were suspensions or suppressions of natural law. They exhibit the use of law at a higher point than that to which other lives have attained."

The trouble with the definition from which you quoted is that it does not adequately set forth the nature and work of Christ so that he can be understood by a generation like our own that is no longer thinking in the terms of scholastic metaphysics. The New Testament reveals the Savior as the manifestation of God in flesh, the perfect being whose word was with power because in him dwelt all fulness. To him miracle was the sign of control over nature beyond the frontiers of the fragmentary lives other men have lived. Yet it was not the fracture of law, but its higher employment.

3. It is well to keep in mind the context of the quotation. The statement is made in reference to Jesus' personal ministry, and is as follows:

"The redemptive facts of Jesus' life are independent of miracle. His wonderful deeds were an aid to his followers in the creation and nourishment of their faith in him and in their immediate work of evangelization. Such a value the miracles no longer possess. But they assist in the comprehension of the origins of our faith, and of the unique influence of the Lord upon that age. Miracle had its value, but also its limitations."

No one would insist more strongly than I that the miracle of the resurrection was one of the great facts of the gospel. The fact of the resurrection of Jesus was the most impressive detail of the early preaching of Christianity. If later on, as the New Testament clearly reveals, the resurrection yielded precedence to the death of Christ as the most important event in the history of redemption, it was not that the resurrection was less a matter of confident belief, but that the deeper meaning of the death of Christ was seen. Yet the real significance of the resurrection lay not merely in the fact that Jesus conquered death, but in the assurance that by his redemptive work, sin and death are vanquished in the lives of his followers. This is the daily victory, the "rising with Christ" not merely in baptism, but in the attainment of the life he imparts and sustains. This is the victory which conquers death itself.

4. As to the more specific questions, the following will indicate

the answers I should give if space were adequate. Questions which cover the wide ground here traversed are worthy of much fuller consideration than is now possible.

First: Such prediction was a part of the work of some of the prophets. But it was only a part, and no definition of prophecy which reduces it to the mere foretelling of the future will satisfy a competent student of the Word of God. The inadequacy of the definition lies in the fact that it describes the work of these preachers of righteousness in terms of only one, and that not the most important of their functions.

Second: No. There is no hint in the Bible that such was the method by which the events of the past were preserved and recorded. The prophet employed his own knowledge of the past, and used all suitable material in the framing of his message. He employed events of the past, the present and the future. But his interest in these events was not that of a mere chronicler but a preacher. He used them as the vehicles for his religious message. Herein lay the uniqueness of his mission. His inspiration lay not in his unerring knowledge of the past, but in the spiritual vision which enabled him to interpret these facts to his people, and the sense of urgency which drove him forward in his work of religious instruction.

Third: Yes, in so far as it was the aim of the writers to give such an account. The narratives are fragmentary. They contain only a few of the facts which were in the possession of the patriarchs, but to show how their lives enforced the principles of God's government of men and nations. The evidence which comes to us from external sources, as well as the united testimony of the Hebrew records confirms the historicity of the patriarchal period.

Fourth: Yes. It must be borne in mind that the assignment of the four gospels to the evangelists rests not upon any claim made in the books themselves, but upon early Christian tradition. Happily the processes of criticism applied to the problem have gone far to confirm this primitive tradition. In the case of the fourth gospel it is evident that later hands have added to the apostolic record.

Fifth: Yes.

Sixth: Yes. I do not hold, however, that the virgin birth of Jesus occupies a position of such importance, either in apostolic preaching or present Christian faith, as the resurrection or many other of the facts of his life. I should not make it a test of Christian belief in the same sense.

Seventh: Yes.

Bro. Sweeney has intimated that my views on these questions are of interest to the Disciples of Christ. In this intimation he perhaps goes further than is necessary. Yet I appreciate the courtesy which prompts it. My views upon these and all other questions connected with the Bible are not secrets of the class-room or study. I have made them public in lectures, articles and sermons for a score of years. In that period I hope I have changed many opinions and grown into a deeper and more satisfying faith in the Holy Scriptures. Yet I am not conscious of having altered my beliefs or utterances in any essential particular. If, however, anyone is interested in ascertaining my precise standpoint on any of these matters, it seems to me the method Bro. Sweeney has adopted is the one most likely to elicit the facts. That an answer is always possible in a single word no one would hold who knows the depths to which Christian faith reaches. But at least indications can be given of the points of view held. It is less essential that men should agree upon opinions than that they should understand each other, and be conscious of a common core of faith in the foundations of Christianity.

CHRISTIAN UNION IN EDUCATION.

KEUKA COLLEGE.

By Joseph A. Serena.

A movement which promises to be of no small importance in the contribution towards Christian Union has just been consummated in New York state whereby the Disciples and Free Baptists join forces in the operation of Keuka College.

This college was founded in 1890 by the late Dr. Geo. H. Ball and associates and since then has maintained itself as an institution under the direction of the Free Baptists. Dr. Ball was pastor of the Hudson St. Free Baptist Church at the time and visiting on the shore of beautiful Lake Keuka he received, as he always believed, an inspiration. With profound conviction he said to himself, "This is the place which God Almighty has prepared for a Christian school. God helping me I propose here to found a school where young men and women of moderate means may get a thorough education under Christian influences." For seventeen years he continued as president of the institution, his death only preventing a longer term of service.

The spirit of Dr. Ball, his great desire for the union of the Disciples and Free Baptists, has permeated the institution, and when financial need manifested itself the trustees turned to us with their problem. Appealing to the New York Christian Missionary Society first they requested that a committee be appointed to confer with them regarding the institution. To this committee they offered part ownership of the institution, or if this could not be facilitated, to give our people complete control if we would agree to continue to operate it as a college. At that time it was not thought advisable to consider the matter for several hindering reasons, but later when President Space presented the matter in writing to the late New York Christian Missionary convention at North Tonawanda, it was decided that a committee of three should be appointed carefully to consider the proposition and to report back to the state board its findings. Accordingly a committee consisting of L. C. McPherson of Wellsville and Robert Stewart of Rochester, together with the writer, visited the institution and carefully went over the entire proposition, and as a result reported that we recommended entering into a plan of coöperation with the Free Baptists in the conducting of the college.

The college owns a tract of 130 acres of land, including a campus of eighteen acres, upon which it erected in 1890 a five-story brick building, 200x65 feet, at a cost of about $90,000. This building contains class rooms, laboratories and chapel, besides dormitory accommodations for 125 students. In the basement is a large dining room with accommodations for 100, kitchen, pantry, etc. besides two large boilers for heating the plant. The entire property is valued safely at $125,000 while the Regents of the State of New York value it at $200,000. There is a small endowment of $12,500, while there is an indebtedness of about $8,000 outstanding which will be cancelled by holders of same as soon as we put in operation the outlined plan of work. There are no other debts, this making clear a property worth $150,000.

On the ground belonging to the college a settlement of some sixty houses, known as Keuka Park, has been built. As rapidly as sold, the money from the lots is turned over to the college endowment. The location of this property is indeed beautiful, situated on the west shore of the lake four miles from Penn Yan, with which it is connected by trolley.

The college and Institute have a faculty of fourteen and carry on a high grade of regular collegiate work. With scarcely a precedent, Dr. Ball caused to be inserted in the charter a provision that graduation from this college should be based entirely upon examinations under the immediate direction of the State Board of Regents. Thus the graduates of Keuka College have no fear of comparison with those of older and richer institutions.

Tuition and board in the institution make it possible for a young person to get through on $165 per year.

A board of twenty-four trustees own and operate the college, eighteen of whom came from the Free Baptist Church. The agreement arrived at by the committees representing both bodies was as follows:

1. That our respective bodies enter at once into joint ownership and joint operation of Keuka College.

2. That the Disciples of Christ be given the privilege of naming four trustees immediately, and that, as other vacancies occur in the Board, the number be increased as expedient, until they shall have equal representation with the Free Baptists.

3. That, on entering upon this agreement, the Disciples of Christ shall be given at least one representative on the Executive committee, and that they shall be duly represented in the personnel of the faculty.

4. That we jointly assume the responsibility of the current expenses and that we enter upon a joint canvass for $100,000 additional endowment, only the income of which is to be used for the maintenance of the college.

5. That the Disciples of Christ secure for the college a suitable man to enter upon field service, to aid in securing students and money for the institution.

6. That as soon as a suitable man be secured from the Disciples he be elected President of the College, in the meanwhile President Z. A. Speer continues to act.

Acting upon the above suggestions the trustees of the college met September 3 in Keuka Park and elected the following Disciples:

Mr. S. M. Hunt, Springfield, Mass.; Rev. Robert Stewart, Rochester, N. Y.; Rev. L. C. McPherson, Wellsville, N. Y., and Rev. Jos. A. Serena, Syracuse, N. Y. Mr. McPherson was also elected vice-president and field secretary.

Thus another chapter in Christian Union is being written. We are brought into intimate relationship with a body of Christians closely akin to us, and as one of the first steps in this movement means the institution of a Bible Department under the instruction of a Disciple, our people have no reason to fear the charity and freedom of these brethren. A college in the east ought to be of incalculable benefit in furnishing preachers for our churches, besides giving us another institution for Christian culture.

Syracuse, N. Y.

In the Toils of Freedom.

(Continued from page 6.)

For once the beauty of his home failed to attract him. Even the servants missed his usual jolly greeting, and whispered among themselves about what could have happened to "Mr. Jean" to make him look so troubled. Only Cap, the English setter that had belonged to Paul, received the usual caress, but missed something of the spirit and mirth that always accompanied it, so he followed Jean from room to room, or lay at his feet and thumped the floor with his tail and looked into his face as much as to say, "I know you are in trouble and I wish I could help you."

Often in his fancy, Jean dreamed of the day when he would bring Evelyn here, and how he would take her to the morning room, and to the library where they had laid him that first night, then to his own den where he had spent so many hours in study; how he would show her the summer house and the lake at the foot of the lawn, and the deer park that Uncle Jasper took so much pride in. At last he could not bear the house any longer, and all the afternoon he and Cap tramped through the woods but his heart was just as heavy when he returned. John had a cheerful fire in the grate for the evenings were getting cool; his slippers were by the chair, his house jacket was thrown across the arm, and the faithful old servant brought a small table and served his dinner there, hovering about, anticipating his every want, but his best effort failed to elicit more than a kind "Thank you, John," and he carried the almost untouched meal back to the kitchen feeling perplexed and anxious.

After he had gone Jean tried to read, but he could only see a winsome face crowned with sunny brown hair on the pages before him. At last he could endure it no longer, and determined to write to Evelyn to tell her once more of his love and plead with her to reconsider her answer. He wrote:

"Little Sweetheart:—It is hard to make myself believe that you have cast my love aside. It must be that I do not deserve to have such a treasure. I know I am not worthy of you, dear one, but you have crept into my life as my one great, all absorbing need, and now I must give you up. I am not sorry I love you; I am glad, glad; nothing can take it from me. I will always love you, my own, my beautiful one. Oh, Evelyn, come to me, love me! Let us work together always. Whether you give yourself to me or not, your love will be the crown of my life. Such a poor life without you, I fear, and yet I am better and stronger for having known you. Your future will be full and I will rejoice in every success you attain. God bless you, dear little one. JEAN."

Jean could not trust himself to read the letter over, and hastily addressing an envelope he placed a stamp on it and started to take it to the post-office, but at the hall door he stopped. A struggle was going on in his heart. Can I send it? What reason have I to expect she will change her mind? For a moment he stood irresolute, and then with a half audible "Oh God, help me to give her up!" the struggle was over and he rushed to his room, threw the letter into a drawer, packed his suit case and hurried to the train. The old feeling to take his trouble to "Mither" had come over him.

For the next two weeks he buried himself in the work of the settlement house, then went to Princeton for the last year of his seminary work.

Jean only saw Evelyn once before he went away. Mrs. Hathaway invited him to tea with Doctor Jones. Evelyn was her own bright self, but she and Jean never exchanged a word or look that would show how their hearts were aching.

(To be continued.)

ANNOUNCEMENT DAY IS THE LORD'S DAY.

September 20.

What Announcement Day?

Of the International Missionary Convention.

Where and when is it?

In New Orleans, October 9-15.

What is that to us?

Because it is our church, our Sunday-school, our Endeavor, our C. W. B. M., our men's clubs, our colleges and our missionary and benevolent societies.

Are you going?

Yes.

Why?

Because everybody who can is going. Because I want to see the southland and visit the most interesting city in America. Because I want to help the cause. Because I want the uplift it will give me.

What will it cost?

Room will be from 50 cents per day up, meals from 15 cents up, and all railroads in America have given the best rates that can be gotten by any convention to any city. We will have to ask our local ticket agents the exact cost of travel.

What sort of program will New Orleans have?

Professor Hackelman will lead the chorus of 500 voices; the Netz Sisters Quartette will sing, Miss Una Berry is the soloist; the C. W. B. M., the Christian Endeavor, the Sunday-schools, the American and Foreign Missionary societies, the boards of Church Extension, Benevolences, Ministerial Relief and colleges will have one of the finest issues of sacred eloquence ever put on the platform; then there will be the Union Communion Service and the Christian Union Session. Thus we can shake the hand of our missionary heroes from all over the world.

Would I have any right to attend?

Just the same as any other disciple of Christ.

How is the weather in New Orleans this season?

Fine; delightful.

What sort of clothes must one wear?

Rather light weight: even white wash dresses are used some at this season.

Must I give notice beforehand that I'm coming?

Not necessarily, for the local reception committee will meet every train. But, if you like, you may drop a card to our minister, W. M. Taylor, 1628 State street.

How many friends may I have to go with me?

All you can, for New Orleans has unlimited facilities to care for the visitors.

Will our minister go?

He wants to go, and the church can make his heart glad and reap a glorious blessing from his future labors with us by giving him a purse and a vacation so he can attend.

Well, I am going to get the church to send the minister. I am going with him and shall get several others to go with us. Good-bye, I'm off. Will meet you in the registration room in the Convention building, the Athenaeum, corner St. Charles avenue and Clio street, New Orleans.

This is the one chance of my life! Think of it! I just can't afford to miss it! I can afford it, for I am a child of the King; this is the King's business; it will be an education to me, will broaden me, and the Lord will repay me a hundredfold. Nothing can turn me: I'm going.

ROUGH RIDER SUITS FOR BOYS 3 TO 8 YEARS

Here is a suit that will inspire patriotism in every youngster's heart

It is made of extra best khaki Hyde-grade galatea, regulation army cut, with 12 large, showy eagle buttons. Has belt, four useful flap pockets, and is a genuine value at **$2.00**

Handsome, attractive, matchless, it will do your heart good to see his pleasure when he puts it on

GET ONE FOR YOUR FAVORITE TO-DAY

If your local dealer cannot supply you **we will send, postpaid, on receipt of price, $2.00. Made for Boys 2 to 8 years old**

THE BUNNY CO.
89 Lincoln St., Boston, Mass.

If you mention this publication when ordering we willsend a special souvenir

WITH THE WORKERS.

The revival at Flanagan, Ill., is proving a success. It is being conducted by Hon. John R. Golden and Charles E. McVay. There have been nine confessions to date. Flanagan has five saloons and a large foreign population which make a revival effort difficult. R. E. Thomas is the pastor of the church.

Charles E. McVay who is now singing in a meeting at Flanagan, Ill., will assist J. H. Fuller in a four weeks' meeting at Fremont, Neb., in October.

L. C. McPherson has resigned at Wellsville, N. Y., and is now holding a meeting for his brother at Dunkirk, N. Y. He will supply W. C. Bower's pulpit in North Tonawanda until February, when he will begin to give his entire time to Keuka College, the new institution which is owned jointly by Disciples and Free Baptists.

The Cook County Sunday-school Association, with offices at 140 Dearborn street, in Chicago, has prepared a good tract on teacher-training work. In this tract there is a fine list of books that have proved serviceable. There are many good suggestions concerning the successful operation of these classes.

The church at Washington, Ill., had an unusual day of blessing recently. There were seventeen accessions to the membership of the church. A new choir, a recarpeted church, a large Sunday-school and a new society of Christian Endeavor added to the delights of the day.

Rev. Norman H. Robertson and Mabel Currie were married at Everton, Ont., on September 2. They will be at home in Colfax, Ill., after October 6. Mr. Robertson has had a successful ministry in Colfax and we wish him the more abundant success now that reinforcements have come in the work.

Charles Blanchard recently closed a short meeting at the old historic church at Lost Creek, which is the oldest church in the state of Iowa. The church was founded in 1836. The meeting resulted in twelve confessions of faith. L. B. Kline, pastor of the church at Fort Madison, assisted in the meeting.

W. B. Taylor of Moberly, Mo., is to assist F. W. Norton in the work of establishing the Wharton Memorial Home for the children of our foreign missionaries. Mr. Norton will give his time to the work east of the Mississippi and Mr. Taylor will present the work in Missouri, Iowa, Kansas and Texas. Mr. Taylor was a college classmate of G. L. Wharton. His more recent pastorates have been at Mexico and Moberly, Mo.

Rev. W. F. Rothenburger, until recently pastor of the Irving Park Church of this city, will return to Chicago September 27, as the preacher in the anniversary services of that church. The first Sunday in October he will begin his pastorate with the Franklin Circle congregation in Cleveland, Ohio. Mr. and Mrs. Rothenburger enjoyed vacation days near Toronto, Can.

Rev. O. E. Tomes, pastor of the Englewood Church, Indianapolis, Ind., has accepted a call to become the minister of the congregation in Ann Arbor, Mich. Here he will succeed Prof. A. C. Gray, who will teach this year in Eureka College. Mr. Tomes has accomplished a notably successful work in Indianapolis during two pastorates in that city. As a member of the State Board and the state president of Christian Endeavor among the Disciples he has been earnestly interested in the progress of our cause in Indiana. He will move to Ann Arbor, October 1.

Rev. Ben N. Mitchell was the preacher recently in the regular services of the church in Litchfield, Ill. Mr. Mitchell is the successful pastor in Virginia, Ill.

Mrs. F. N. Calvin, wife of the pastor of the Compton Heights Church, St. Louis, Mo., passed away Monday, September 7. Her death was unexpected, coming after but a few hours' of serious illness. Mrs. Calvin was a talented and cultured woman, always earnestly interested in the work of the church and ably co-operating with her husband in the labors of his minstry. The Christian Century shares with the many friends of the family the sincerest sympathy for the bereaved husband and children.

John Ray Ewers closes three years' service with the First Christian Church of Youngstown, Ohio, October 1. The congregation has heartily and unanimously asked him to remain as the pastor indefinitely and he has accepted, the relation between pastor and people being most happy.

Two hundred and forty people have united with the church during this pastorate, 168 by primary obedience. The Sunday-school enrolls 360, the mission circle for young men and women numbers 150, the men's club 100, the choir fifty, the training classes sixty, the C. W. B. M. eighty. The total membership (revised roll) 900. Mr. Ewers always holds his own meetings.

The church is a social center and is attended by great numbers of young people. Fifty-five young men have united with the church during the pastorate. This includes the ages of eighteen to forty only. The church is in splendid condition. The old debt has been paid off and many improvements made in the property.

Mr. Ewers is and has been during most of this time president of a board of ministers and laymen, which has successfully completed a social settlement building worth $25,000, and which is doing a wonderful work among the foreigners. There are four paid workers and about forty volunteer workers.

The cause in Youngstown prospers with three strong churches.

Dr. Bruce Brown of Valparaiso, Ind., has a way of making his sermon subjects attractive. On Sunday mornings he is preaching a series of sermons through September on "The Problem of Human Suffering," through October on "The Problem of Prayer," and through November on "The Problem of Human Duty." His evening sermons for the same period are on the general subject. "The Gospel for Today," with such subtitles as "Mental Myopia" (the need of open mindedness today), "The Gospel for an Age of Doubt" (the need of faith today), "The Standpatter" (the need of conservatism today), "The Extremist" (the need of the radical today).

No promise is surer of fulfillment than that brief but comprehensive statement of the Master's, "Seek and ye shall find." We are bound to find what we are looking for if our quest is rightly directed and we continue it long enough. Nothing encourages us in our search for the vision beautiful like the companionship of those of like purpose. If in the solitude of our daily tasks we have failed to touch elbows with God's people and have sought no inspiring drum beat to quicken our pace and lighten our lagging foot steps, we shall do wrong if we wilfully neglect the opportunity to receive such a blessing.

Paul's figure of the athlete training for the race should spur us to forego some of our secular duties or pleasures in order to fit ourselves more perfectly for the race that is set before us. How are we running? Do we foolishly beat the air and merely mark time, wasting our energy on things not of eternal worth? Let us get out of the rut we have cut for ourselves in the past year and mingling with the rejoicing hosts at New Orleans catch the uplift of zeal for service. With this new and broader view point we can make a new valuation of ourselves and our work and go forward surer of our ground and with new and better equipment for higher service. Jasper T. Moses.

Concerning the resignation of Rev. M. M. Daws of the Central Church, Dallas, Texas, further information reaches us that he was made pastor emeritus by the congregation when his resignation was accepted. Texas will regard him as a sort of bishop who by his rare character, his eighteen years of ministry in Dallas, and his singular ability will be able to aid the state-wide movements of the brotherhood.

AFRAID TO EAT.

Girl Starving on Ill-Selected Food.

"Several years ago I was actually starving," writes a Me. girl, "yet dared not eat for fear of the consequences.

"I had suffered from indigestion from overwork, irregular meals and improper food, until at last my stomach became so weak I could eat scarcely any food without great distress.

"Many kinds of food were tried, all with the same discouraging effects. I steadily lost health and strength until I was but a wreck of my former self.

"Having heard of Grape-Nuts and its great merits, I purchased a package, but with little hope that it would help me—I was so discouraged.

"I found it not only appetizing but that I could eat it as I liked and that it satisfied the craving for food without causing distress, and if I may use the expression, 'it filled the bill.'

"For months Grape-Nuts was my principal article of diet. I felt from the very first that I had found the right way to health and happiness, and my anticipations were fully realized.

"With its continued use I regained my usual health and strength. Today I am well and can eat anything I like, yet Grape-Nuts food forms a part of my bill of fare." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Chicago and Vicinity.

The Englewood Church celebrated the twenty-third year of its history last Friday night. The pastors of the Living Link churches at Chicago Heights and Elgin were present to congratulate the mother church. The Englewood Church enters the fall campaign with an aggressive and unified program.

The tentative union of the Austin Church with the Congregational Church of that suburb will be watched with great interest. See the Christian Union Department for particulars.

Mr. Conrad preached at the Northwest mission last Sunday. This mission is anxious to have a settled ministry and it is hoped that this may be arranged at an early date.

Dr. Ames preached last Sunday on "A New Method of Church Organization." He proposes to divide up his church into classes which will meet once a month for study and counsel in the religious life. The idea is a modification of the system of ancient Methodism and is said to have a parallel in the Christian Science movement. It will be a most interesting experiment and we shall hope to present the plan in more detail at a future date.

Mr. and Mrs. Rainwater are now hard at work at the task at Garfield Boulevard Christian Church. The mission there has suffered great reverses, but under their leadership is taking on new life.

The loss of Mr. Rotherberger is felt deeply at Irving Park. He will be missed from the Chicago group. Irving Park hopes to locate a pastor before long.

Mr. Kindred is much improved in health after his summer vacation.

Everything is perfectly harmonious at the Memorial Church. Dr. Willett is back from his vacation and has preached there the past three Sundays. The church has suffered a great deal of newspaper notoriety concerning a division in the camp which had no foundation of fact.

The Evanston Church will observe October 4 as Rally Day. Services will be held at various hours all day with brief intermission. A number of outside speakers will assist. The church is going into the work this fall with great enthusiasm and unanimity.

The Monroe Street Church celebrated the tenth anniversary of the ministry of their pastor, C. C. Morrison, last Sunday. Ten years ago the church was a mission worshiping in a basement. Six years ago this basement structure was torn down and a building erected, costing $27,000, which is now one of the finest structures which the Disciples have in Chicago.

Harry F. Burns of Peoria has located with the Douglas Park Church, while he does some post-graduate work in the University of Chicago. This mission is fortunate to be provided with so able a ministry.

Chicago is fortunate in having almost all of its pulpits filled, only two churches not being supplied. With no invidious comparisons, it can be said that we have never been better represented in Chicago than this year. The ministers are working together with a good fellowship that is delightful.

The mission work of the various denominations in Chicago will be conducted henceforth in the spirit of Christian comity. Through the efforts of Dr. Shailer Mathews, a central organization has been formed with representation from Presbyterians, Methodists, Baptists, Congregationalists and Disciples. This organization will prosecute a more thorough study of the field than would be possible for any single organization and furnish the co-operating missionary boards with the facts they desire. A comparison of the work of the various societies showed that there was a mad race on the part of the denominations to possess the suburbs while the real problem of the city, the foreign population, was being merely played with. Only one of the denominations named had a Chinese mission. Many of the nationalities had not yet been entered by any of them.

A. J. Saunders writes from South Chicago that there is a prospect of negotiations with the Baptist Church of their part of the city looking toward union. Our South Chicago Church meets in an upper room and lacks the equipment that is necessary to many forms of church work.

Parker Stockdale lectured at Chautauquas most of the summer. He is now back at his post of duty. He will deliver his lecture on "Clouds and Rainbows" early in October to his church. The church insists on taking a silver offering in connection with this lecture and sending him to New Orleans. Every church in the city should devise a plan to get their minister to the national convention.

Prof. W. D. MacClintock has returned from his trip in the Orient. He will be the superintendent of the Hyde Park Sunday-school another year.

Mrs. Oliver W. Stewart visited Europe this summer as a delegate to the International Congress of Equal Suffragists. She was accompanied by Miss May Rogers, who teaches in the Englewood High School.

The Chicago churches responded so generously with entertainment at the state convention that nearly twice as much was offered as was used. Chicago hospitality has been abundantly demonstrated.

It is now a year since the tragic death of Mrs. Lillian White Grant. The Messenger of the Hyde Park Church prints this month a number of appreciations of her beautiful life. Mrs. Grant was a kindergarten teacher of national fame. At the time of her death she was principal of the neighborhood kindergarten of the University Congregational Church. She was the teacher of the kindergarten department of the Hyde Park Christian Sunday-school. The spirit of her life has been most fittingly summed up in these words, "Not our personal enjoyment, nor yet our seeming success in life, but our part in God's plan for others is the measure of our importance in this world."

Dr. Willett spoke at a banquet of the Association of Commerce at the Auditorium hotel recently. Jacob Riis of New York was the other speaker. A thousand of the leading business men of Chicago were present.

CRAIG-CARPENTER.

It will be a cause of great pleasure to their friends to know of the marriage of Rev. William Bayard Craig, D. D., of Denver, and Miss Mary Carpenter, of Des Moines, Iowa. The event took place in Hyde Park, Chicago, September 10. Rev. O. W. Lawrence of Decatur, Ill., son-in-law of Dr. Craig, performed the ceremony. The groom is pastor of the Central Church of Christ in Denver, where he has for many years been identified helpfully with all enterprises of religion and progress. He was the builder of the church in San Antonio, Texas, and late chancellor of Drake University. His ministry is respected and widely influential amongst the Disciples of Christ. Miss Carpenter has been one of the most important factors in the development of Drake University, serving for some years past as librarian and dean of women. Perhaps no woman in Des Moines is more highly respected and loved. The well wishes of a host of good friends follow them into the coming years.

DEADLY INSTRUMENT.

An Irishman, who had been in New York a couple of years, said to his newly-landed friend: "Now, Jim, you ought to settle down here; it is a mighty great country. Why, man, they don't hang you for murder here."

"And in faith, what do they do with you?" asked Jim.

"They kill you with elocution," said his kind adviser.—New York World.

"THE PALE GIRL."

Did Not Know Coffee Was the Cause.

In cold weather some people think a cup of hot coffee good to help keep warm. So it is—for a short time but the drug—caffeine—acts on the heart to weaken the circulation and the reaction is to cause more chilliness.

There is a hot wholesome drink which a Dak. girl found after a time, makes the blood warm and the heart strong.

She says:

"Having lived for five years in N. Dak., I have used considerable coffee owing to the cold climate. As a result I had a dull headache regularly, suffered from indigestion, and had no 'life' in me.

"I was known as the 'pale girl' and people thought I was just weakly. After a time I had heart trouble and became very nervous, never knew what it was to be real well. Took medicine but it never seemed to do any good.

"Since being married my husband and I both have thought coffee was harming us and we would quit, only to begin again, although we felt it was the same as poison to us.

"Then we got some Postum. Well, the effect was really wonderful. My complexion is clear now, headache gone, and I have a great deal of energy I had never known while drinking coffee.

"I haven't been troubled with indigestion since using Postum, am not nervous, and need no medicine. We have a little girl and boy who both love Postum and thrive on it and Grape-Nuts."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

PROGRAM OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

New Orleans, October 10-15, 1908.

All meetings in the Athenæum.

Saturday: Mission Study Class by Prof. C. T. Paul, Hiram College. Young People's Session. Music, W. E. M. Hackleman in charge. A Word of Greeting, Martin Behrman, Mayor. Y. P. S. C. E. Period, Claude E. Hill, National Superintendent, presiding. Address, "The Ministry of Life," Parker Stockdale, Chicago. Bible-school Period. Address, "Bible School Vision," H. H. Peters, Eureka, Ill.

Sunday: Model Bible-school, National Bible School Association in charge. Preaching, Athenæum, by W. F. Richardson, Kansas City, Mo. Union Communion Service. Christian Endeavor Rally for Juniors, Intermediates and Seniors. Address, Colby Hall, North Waco, Texas. Preaching, Athenæum, by Cephas Shelburne, Dallas, Texas.

Program of the Foreign Christian Missionary Society.

Monday morning, October 12: Prayer and praise; appointment of committees; annual reports; introduction of the missionaries; address, "The Call of the Congo," Dr. R. J. Dye.

Monday afternoon, October 12: Devotional exercises; report of committees; address, "The Preacher as a Missionary Leader," Finis Idleman; address, "What Our Prosperity Should Mean," H. K. Pendleton; symposium on "The Centennial," led by F. M. Rains.

Monday night, October 12: Song and prayer service; address, "The Strategic Thing in World Conquest," S. J. Corey; address, "A College in the Philippines," H. P. Williams; address, "The Men of America for the Man of Galilee," C. M. Chilton.

Sessions of the American Christian Missionary Society.

Tuesday morning: Mission Study Class, by C. T. Paul, Hiram College; song and prayer. Convention sermon, F. W. Burnham, Springfield, Ill. "Returns from Our Investments," Wm. J. Wright, Cor. Sec'y. Report of committee on Calendar of Missionary Offerings, C. J. Tannar, Chairman. Report of committee on Constitution, Carey E. Morgan, Chairman. Report of Committee on Publication House, C. S. Medbury, Chairman. Address, "The Shepherd and the Missionary Problem," I. J. Spencer, Lexington, Ky.

Tuesday afternoon: Song and prayer. Address, "The Relation of the Sunday-school to the Evangelization of America," Pres. R. H. Crossfield, Transylvania University. President's Address, "How to Enlist Business Men in Home Missions," R. A. Long, Kansas City, Mo. Business session. Introduction of home missionaries, H. A. Denton, Secretary.

Tuesday evening: Song and prayer. "The Christian Conquest of America," F. M. Dowling, Los Angeles, Cal. "The Disciples of Christ: Their Plea and Progress," E. L. Powell, Louisville, Ky.

Wednesday morning: Mission Study Class, by Prof. C. T. Paul, Hiram College. Song and prayer. Ministerial Relief, report, A. L. Orcutt; address, Vernon Stauffer, Angola, Ind. Church Extension Period, Fletcher Cowherd, Chairman of the Board, presiding. Devotional, J. T. Ogle. Report of the Board, Geo. W. Muckley, Cor. Sec'y. President's address, "The Board and Its Work," Fletcher Cowherd. Address, "Buildings Not Made with Hands," Burris A. Jenkins, Kansas City, Mo. Final business session of The American Christian Missionary Society.

Wednesday afternoon: Song and prayer. Education. Benevolence, address, Chas. Reign Scoville. Temperance. Business.

Wednesday evening: Centennial session.

General Interest.

Thursday morning: Mission Study Class, by rof. C. T. Paul, Hiram College. Song and prayer. Business Men's Association. National Bible School Association. Christian Endeavor. Mass meeting.

Session on Christian Union.

Thursday afternoon: Song and prayer. Introductory statement. Address, Rev. W. E. Norton, Superintendent of Baptist Missions. Toronto, Ontario. Address, "The Union of Baptists and Disciples of Christ," Rev. Carl Case, Delaware Ave., Baptist Church, Buffalo, N. Y. Other fraternal delegates from Baptist churches. Response, J. H. Garrison. Editor Christian Evangelist, St. Louis, Mo. Open discussion.

Evangelistic Session.

Thursday evening: Song and prayer. Sermon, Herbert Leuell, Evangelist. Final adjournment.

BOOKS CLOSE.

The fact that our convention falls about a week earlier this year than usual, makes it imperative that we close our books on the evening of September 30. The time after that is all too scant for the preparation of our reports. Offerings which do not reach us by that time cannot be credited in the present missionary year. Please hurry your offerings into our hands by that time.

The American Christian Missionary Society,
Y. M. C. A. Building, Cincinnati, Ohio.

DOWN HILL ALL THE WAY.

It has become proverbial that everything good is up-hill work. But we have reached an exception. It is down-hill all the way to the great International Convention at New Orleans, October 9-15. For a million members of our churches all that is necessary to do to reach New Orleans is to jump into the nearest stream and float. The Father of Waters will bring them to the Crescent City. And indeed half the rest of our membership could float down into the Gulf of Mexico and drift around to New Orleans by observing a few simple rules of navigation. But easy as this is, most of us will find it still more convenient to go by rail.

The convention will offer such a record of victories won in all fields of Christian activity, will afford such uplifting fellowship with the best people on earth, and will bring such inspiring messages from the princes of God's house, that before the adjournment all will find themselves on a very mount of transfiguration. From its heights all roads will lead down-hill to Pittsburg, 1909. And no disciple needs to be told that the great Centennial at Pittsburg will be an eminence at whose feet the whole world will lie outspread as an inviting field for triumphant Christian progress. On to Pittsburg by way of New Orleans!

History is to be made at New Orleans this fall. Every minister of the brotherhood ought to be there to have a share in the organization of the American Christian Ministerial Association, and to help inaugurate its great campaign for the enlistment of four thousand new preachers in 1909. Every Bible school superintendent and teacher ought to be there to share in shaping and forwarding the great enterprise of enlisting one hundred thousand women and one hundred thousand men in ten thousand organized adult classes. Every elder and deacon ought to be there to give and to get suggestions as to how we may, in the closing year of the century outstrip all previous records in restoring the Christianity of Christ in its life and products as well as in its doctrines and ordinances. Every C. W. B. M. woman ought to be there to get a fair start in the great membership campaign for a hundred thousand. Every endeavor officer should be present, for all must bear a part if we are to rank first in 1909. On to a greater century by way of New Orleans, 1908, and Pittsburg, 1909!

W. R. Warren, Centennial Secretary.

Charcoal Removes Stomach Poisons

Pure Charcoal Will Absorb One Hundred Times Its Volume in Poisonous Gases.

Charcoal was made famous by the old monks of Spain, who cured all manner of stomach, liver, blood and bowel troubles by this simple remedy.

One little nervous Frenchman held forth its virtues before a famous convention of European physicians and surgeons. Secheyron was his name. He was odd, quaint and very determined. His brothers in medicine laughed at his claims. Thereupon he swallowed two grains of strychnine, enough to kill three men and ate some charcoal. The doctors thought him mad, but he did not even have to go to bed. The charcoal killed the effects of the strychnine and Secheyron was famous. Ever since that day physicians have used it. Run impure water through charcoal and you have a pure, delicious drink.

Bad breath, gastritis, bowel gases, torpid liver, impure blood, etc., give way before the action of charcoal.

It is really a wonderful adjunct to nature and is a most inexhaustible storehouse of health to the man or woman who suffers from gases or impurities of any kind.

Stuart's Charcoal Lozenges are made of pure willow charcoal, sweetened to a palatable state with honey.

Two or three of them cure an ordinary case of bad breath. They should be used after every meal, especially if one's breath is prone to be impure.

These little lozenges have nothing to do with medicine. They are just sweet, fresh willow, burned to a nicety for charcoal making and fragrant honey, the product of the bee. Thus every ingredient comes to man from the lap of nature.

The only secret lies in the Stuart process of compressing these simple substances into a hard tablet or lozenge, so that age, evaporation or decay may not assail their curative qualities.

You may take as many of them as you wish and the more you take the quicker will you remove the effects of bad breath and impurities arising from a decayed or decaying meal. They assist digestion, purify the blood and help the intestines and bowels throw off all waste matter.

Go to your druggist at once and buy a package of Stuart's Charcoal Lozenges, price 25 cents. You will soon be told by your friends that your breath is not so bad as it was. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

COPY OF A LETTER FROM THE MAYOR OF NEW ORLEANS.

August 28, 1908.

To the International Christian Missionary Convention of the Churches of Christ. Greeting:

On behalf of the citizens of the city of New Orleans, I extend to you the hospitality of our city with the sincere wish that you may find your stay here both pleasant and profitable.

New Orleans is always glad to welcome in her midst the propagators of Christ's faith, and, as chief executive of the municipality, I tender you my services in any manner you may desire, and again assure you of your welcome to our dear city.

With best wishes for a harmonious and successful convention and assurance of my highest esteem, I am. Very truly yours,

Martin Behrman, Mayor.

TOPEKA—1910.

The Convention Committee for 1910 are receiving inquiries relative to entertaining the International Convention of the Disciples of Christ the year following the centennial. Recently, both from Nebraska and Oklahoma, messages have come acknowledging the priority of our claim and expressing the hope that they might be given the opportunity to entertain the convention in case Topeka waived her claims.

To all such brethren we desire to reply, through the medium of our papers, that the question may be settled once and for all. After having received $300 from the Commercial Club of the city to be used in our campaign at Norfolk, we feel that we are morally bound by every consideration of fair dealing and Christian obligation to protect the interests and conserve the rights of the citizens of this city, who so generously gave of their means and interests in the last contest.

Certainly no other state will seriously entertain a proposition to contest Topeka's claim for 1910, if they but consider the promises made to Topeka at Norfolk, the money that the Commercial Club has already expended and the timeliness of this early notice to the brotherhood at large. We want you all here in 1910.

Charles A. Finch, Chairman.
F. E. Mallory, Secretary.

CONCERNING CLIFFORD MONROE.

The Aurora (Ill.) church called a church council during the state convention to consider charges against their minister, Clifford Monroe. A considerable number of churches were represented by invitation and Clifford Monroe was invited to attend. Mr. Monroe failed to put in appearance, his only excuse being that a detailed statement of charges against him was not furnished. The council was presided over by J. Fred Jones, the state secretary, and O. F. Jordan of Evanston acted as secretary. Reports were heard concerning Mr. Monroe's ministry in Missouri, and in Clay City, Batavia, Aurora and Sandoval in Illinois. The council resolved unanimously that the charges of financial irregularity and of social indiscretions made Mr. Monroe unworthy to represent the Disciples in the ministry.

Carthage, Mo., September 14, 1908.

Christian Century:

I am starting today to Blackfoot, Idaho, where I spent some time last July, to secure a home and do what I can toward locating a colony of our people and building a Christian church.

There are 80,000 acres of choice land, segregated and reclaimed by the state and opened to settlement under the Carey Act, on the Big Lost River in southern Idaho. These lands will furnish 500 choice homes and an opportunity to our people to do excellent missionary work in the great Northwest country.

What preacher among us has a good tent to donate or sell very cheap, to be used as a place of worship on these lands until we get able to build a church house?

I want to get a tent on these lands early next spring and then I want to get some good singing evangelist to help me hold a meeting and establish a church.

I shall be glad to hear from those who want a part in this work.

I have an open date for a meeting after November. S. J. Vance,
Evangelist.

Individual Communion Service

Made of several materials and in many designs. Send for full particulars and catalogue No. 2 Give the number of communicants, and name of church.
"The Lord's Supper takes on a new dignity and beauty by the use of the Individual Cup." J. K. Wilson, D. D.

GEO. H. SPRINGER, Manager, 256-258 Washington St., BOSTON, MASS.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

NEW FOR 1908
JOY AND PRAISE
By Wm. J. Kirkpatrick and J. H. Fillmore
More songs in this new book will be sung with enthusiasm and delight than has appeared in any book since Bradbury's time. Specimen pages free. Returnable book sent for examination.
FILLMORE MUSIC HOUSE 528 Elm Street, Cincinnati, O. 41-43 Bible House, New York

BELLS BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write, for catalog and estimate. Established 1837.
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FREE CATALOGUE
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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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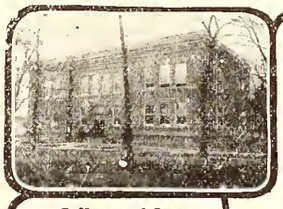
Send for Samples.
L. B. CHILDS & CO., 200 Clark St., Chicago

AN IDEAL LOCATION IN THE CAPITAL CITY OF IOWA — OPEN TO BOTH MEN & WOMEN ON EQUAL TERMS

DRAKE UNIVERSITY
DES MOINES, IOWA,



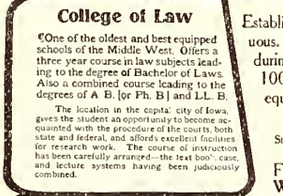
College of Law
¶One of the oldest and best equipped schools of the Middle West. Offers a three year course in law subjects leading to the degree of Bachelor of Laws. Also a combined course leading to the degrees of A. B. [or Ph. B.] and LL. B.
The location in the capital city of Iowa, gives the student an opportunity to become acquainted with the procedure of the courts, both state and federal, and affords excellent facilities for research work. The course of instruction has been carefully arranged—the text book case, and lecture systems having been judiciously combined.

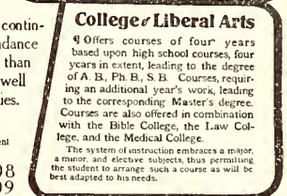
Established in 1881, its growth has been continuous. More than 1850 students in attendance during the school year 1907-8. More than 100 instructors in its faculties. Eight well equipped buildings. Good library facilities.

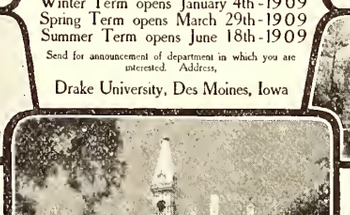
Expenses Are Low
Students so desiring can usually find remunerative employment in the vicinity.

Fall Term opens September 14th-1908
Winter Term opens January 4th-1909
Spring Term opens March 29th-1909
Summer Term opens June 18th-1909
Send for announcement of department in which you are interested. Address,
Drake University, Des Moines, Iowa

College of Liberal Arts
¶ Offers courses of four years based upon high school courses, four years in extent, leading to the degree of A. B., Ph. B., S. B. Courses, requiring an additional year's work, leading to the corresponding Master's degree. Courses are also offered in combination with the Bible College, the Law College, and the Medical College.
The system of instruction embraces a major, a minor, and elective subjects, thus permitting the student to arrange such a course as will be best adapted to his needs.







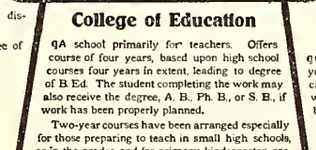
College of Medicine
¶Offers a course of four years based on four-year high school courses.
First two years' work taken at University, where anatomy, physiology, chemistry and other fundamentals are taught. Each department has thoroughly equipped laboratories.
Last two years taken at New Medical Building. Centrally located. Clinical advantages unsurpassed.
Clinics in hospitals and college free dispensary.
Combined courses leading to the degree of A. B. and M. D., or S. B. and M. D.

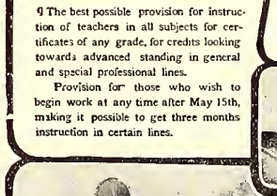
Drake University Summer School
¶ The best possible provision for instruction of teachers in all subjects for certificates of any grade, for credits looking towards advanced standing in general and special professional lines.
Provision for those who wish to begin work at any time after May 15th, making it possible to get three months instruction in certain lines.

Conservatory of Music
¶ The largest institution presenting musical instruction in the Middle West. The aim is not to count growth by numbers of students, but by their musical equipment and ability to present to others that which they studied here.
Courses are offered in voice, piano, pipe organ, violin, harmony, music history, piano tuning.

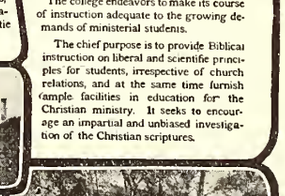
College of Education
¶A school primarily for teachers. Offers course of four years, based upon high school courses four years in extent, leading to degree of B. Ed. The student completing the work may also receive the degree, A. B., Ph. B., or S. B., if work has been properly planned.
Two-year courses have been arranged especially for those preparing to teach in small high schools, or in the grades, and for primary, kindergarten, oratory, music, drawing, physical culture, and domestic science teachers and supervisors.

College of the Bible
¶ Offers English courses, based upon a four-year high school course, leading to a certificate. Graduate course, requiring three years' work, leading to the degree of B. D. Combined courses leading to degrees of A. B. [or Ph. B.] and B. D.
The college endeavors to make its course of instruction adequate to the growing demands of ministerial students.
The chief purpose is to provide Biblical instruction on liberal and scientific principles for students, irrespective of church relations, and at the same time furnish ample facilities in education for the Christian ministry. It seeks to encourage an impartial and unbiased investigation of the Christian scriptures.





The University High School
¶Classical, Scientific and Commercial courses for students preparing for college or the practical affairs of life. The Commercial course includes a thorough drill in book-keeping and actual business and office practice, or in shorthand and typewriting, including also the use of the business phonograph.



French Quarter, New Orleans: Jackson Square, Showing St. Louis Cathedral, Spanish Court Houses and one of the Pontalba Buildings.

Special Excursion to New Orleans

INTERNATIONAL MISSIONARY CONVENTION CHURCHES OF CHRIST IN AMERICA

The Illinois Central Railroad has been selected as the official route by Illinois Disciples and the company has provided special train service at a rate of twenty-seven dollars ($27.00) for the round trip. This splendid service and the low rate secured should and undoubtedly will induce a great many of the Brotherhood to attend this splendid convention. The city of New Orleans is almost an ideal place to visit. Its beauty, its countless attractions, its old landmarks and buildings re-calling an historic past—New Orleans and this international convention will surely make an irresistible appeal to many hundreds in the churches of Christ. Some churches will appreciate the wisdom of sending their pastors at their expense, and many pastors will feel compelled to go at any cost.

The excursion tickets permit a stopover at Vicksburg and the National Military Park, together with a ride of one hundred miles on the Mississippi River between Vicksburg and Natchez, including meals and berth on the steamer, at an additional cost of $3.50.

Special train will leave Chicago at 6:00 p. m., Wednesday, October 7, and arrive at New Orleans at 8:15 p. m. the next day. An attractive folder has been issued by the Illinois Central Railroad and can be obtained free by application to any of the passenger agents or to Mr. R. J. Carmichael, city ticket office, 117 Adams street, Chicago.

ROUND THE WORLD for $650 up

ROUND TRIP ON THE MAGNIFICENT WHITE STAR S.S. "ARABIC" (16,000 TONS).
Avoiding 17 Changes of Inferior Steamers.
VISITING MADEIRA, GIBRALTAR, NAPLES, EGYPT, INDIA (17 DAYS), CEYLON, BURMA, MALAY PENINSULA, JAVA, BORNEO, MANILA, CHINA, JAPAN (15 DAYS), HONOLULU AND UNITED STATES.
OVER 27,000 MILES BY STEAMER AND RAILROAD.
$650 AND UP, INCLUDING SHIP AND SHORE EXPENSES.
Glorious Cruising in Far East Indies.
32 Days in India and China.
No Changes to Slow Malodorous Oriental Steamers.
Dangers and Annoyances of Worldwide Travel Avoided.
An Ideal Opportunity for Ladies, Alone or with Friends.
Mission Stations can be Visited Everywhere.
Services, Lectures, Conferences and Entertainments en route.
WRITE AT ONCE. GET FIRST CHOICE OF BERTHS.
FULL PARTICULARS SENT FREE POSTPAID.
Address CRUISE MANAGER,

ANOTHER HOLY LAND CRUISE

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VOL. XXV. OCTOBER 1, 1908 NO. 40

THE CHRISTIAN CENTURY

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FREEDOM

We are not free: Freedom doth not consist
In musing with our faces toward the Past,
While petty cares and crawling interests twist
Their spider threads about us, which at last
Grow strong as iron chains to cramp and bind
In formal narrowness heart, soul, and mind.
Freedom is recreated year by year,
In hearts wide open on the Godward side,
In souls calm-cadenced as the whirling sphere,
In minds that sway the future like a tide.
No broadest creeds can hold her, and no code;
She chooses men for her august abodes,
Building them fair and fronting to the dawn.

—JAMES RUSSELL LOWELL

CHICAGO

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235 East Fortieth St., CHICAGO

The Christian Century

Vol. XXV. CHICAGO, ILL., OCTOBER 1, 1908. No. 40.

EDITORIAL

Our Periodic Disturbance.

A heated controversy is raging in our brotherhood just now. Perhaps we have no right to call it a controversy, for it is all on one side. The Christian Standard of Cincinnati goes into convulsions each week over the report that Professor H. L. Willett, one of the editors of the Christian Century, has been asked by the centennial program committee to make an address at the Pittsburg convention a year hence. It is the persistent theme of its editorial columns, and by every device possible the paper is stirring up its partisan constituency to send in words of protest against the contemplated "outrage." The "protest" began some weeks ago when some one contended that Dr. Willett should not be allowed to raise the gavel at the Illinois state convention of which he was the president. Following that convention (held a month ago) at which Dr. Willett presided without a word of objection from a single voice, the Standard took up the hue and cry against the missionary societies for his reported appointment on the centennial program. They profess not to know whether he has been so appointed or not. It may all be a false rumor, mere gossip or guesswork. It may prove to be a dream. Certainly it is a nightmare. But at any rate, it is a good pretext to make a fuss, and the Standard dearly loves to make a fuss, especially just before the hosts gather in their national missionary conventions. Last year it was McLean. This year it is Willett. What the nature of the disturbance will be next year when all the world stands by and reviews the grand procession marching to Pittsburg, who can guess? We cannot doubt that such an extraordinary chance will not be missed by this enterprising newspaper to get itself into the light of attention. It would not do for the Standard to let the brethren gather in convention with undistracted minds to sing and thank God together for his mighty blessings on the great cause he has committed to our hands. It would not do to let the councillors of the church sit down together in quiet confidence and plan greater conquests for the future. No! The Standard must be kept in the limelight. Its pages must be kept lurid with hate and partisanship. It will not be enough to ignore Willett, "we must repudiate him," their editor says. That sounds sensational. Everybody wants to read the next issue to see the "repudiation" actually executed. So the convention with its vast and solemn interests is corrupted in the very process of preparation for it, and the imagination of the people filled with irrelevant expectancy.

Last year many went to Norfolk because they expected a "fight." This year, no doubt, not a few will go to New Orleans from the same motive. They may go as partisans — to "save the cause." They may go as curious spectators — to "see the fun." Or they may go as peacemakers — to spread abroad an atmosphere of love and brotherliness and liberty, thus to shield our holy enterprise from shame in the eyes of the world. But whatever the primary attitude toward the contending factors in the situation, the great good sense of the Disciples of Christ will dominate at New Orleans as it dominated at Norfolk and at the Illinois convention. The Lord's cause will not be obscured by the contentiousness of a disingenuous newspaper. The missionary societies will make reports whose significance will be enhanced in view of the hard financial year through which the country has passed. The great plea and temper of the fathers of our Reformation will not be forgotten. A difference in philosophical speculation will not be made the basis of alienation of those who hold sacredly to the Lordship and Divinity of Christ Jesus.

Therefore, to those who are going to New Orleans to "see the fun" we say do not waste your time or money. There will be joy there, but no "fun." There will be triumph there. There will be unity there. For that convention will be presided over by men who are themselves presided over by the Spirit of Peace.

A "Centennial" Book.

It is important for the Disciples that the coming year be used by ministers and laymen alike in a study of the history of our movement and the principles that underlie it. It is a time for the wide dissemination of the best literature our people have produced. Every minister and Sunday-school teacher should be made familiar with the great utterances of our leading men. Many books might be mentioned that would aid in this. The works of Alexander Campbell—his Debates, The Christian Baptist, Millenial Harbinger, etc.—should be given wide circulation. The Histories of the Reformation—Tyler's and Gates' and Longan's—will aid in setting the facts in perspective. But there is one book which, if all others are disregarded, should be read by every Disciple of Christ without exception, and that is C. A. Young's collection of "Historical Documents Advocating Christian Union." Here are the great words of Thomas Campbell's "Declaration and Address," Alexander Campbell's revolutionary "Sermon on the Law," Isaac Errett's "Our Position" and J. H. Garrison's "The World's Need of Our Plea." No person can afford to go to the Pittsburg convention next year without possessing this splendid volume. Many pastors will use it this year as the basis of a series of studies for the Midweek service. Such pastors will find that their people will read its pages with absorbed interest and will finish the study with clear ideas and a burning enthusiasm for the cause whose centennial year we are preparing to celebrate.

Can Modern Religion be Positive?

In our time theological dogmas are breaking up and new conceptions are being formulated only in a tentative way. The practical habits and sanctions which belonged with the dogmas of yesterday are being abandoned by great multitudes of folk. The means by which the life of the spirit has been cultivated in the individual soul and made effective in collective organization are regarded by many minds with indifference, often with contempt. The conventional machinery of religion does not seem to men of today to enter into the subject matter of revelation as does the spiritual content of religion. The legalism of yesterday is breaking down and with it is vanishing the deference to arbitrary authority.

A Christian is not any longer defined in terms of any objective formality such as attending church, submitting to baptism, observing the communion, reading the Bible, or other specific acts. No type so delights the caricaturist as the church member whose scrupulous care for the conventional practices of church life is not backed up with sympathy and vision. The novel, the theatre and the newspaper cartoon delight to hold him up to the ridicule of all men. The modern preacher, too, finds himself laying first emphasis upon the life of the spirit as over against the life of the organization. A Christian is defined in psychological or spiritual terms, not in terms of external conformity. Love, loyalty and service — these are the tests of a Christian. In an increasing number of minds the church organization, its services and customs, are treated with indifference.

Minds of this sort reason concerning the observance of the Lord's day that every day is sacred, and instead of remembering the Sabbath day to keep it holy, we should remember more especially the other six days to keep them holy. Concerning the Bible, they reason that it was written by men of like passions with other poets and sages and prophets, but all good scripture, whether in the Bible or any other book, is profitable for the soul. So, why make a special place in the faith of our hearts for this particular volume and set special times at which it is to be read? Concerning public worship, they reason that God is everywhere, that we live in him and have our being in him. Why, therefore, should we make a point of worshipping him in a particular sort

of building called a church and on special days? Concerning the ministry, they reason that God is directly accessible to each one of his children. No priest, no mediator, is needed to commend us to the Father of our souls. Why then maintain a distinct order of ministers? Concerning the church itself: it has always been assumed to be of divine origin, to have come down in some miraculous way out of heaven. But we now know that it arose naturally out of the conditions of human life, as any other social institution arises, and no more represents a breaking into the social order by a supernatural power than does the state, or the family or the educational institution. Of what use then is the church? What can justify its continuance among us? So far as it renders any real service to mankind are not these services better rendered by the home or the school or the state?

The attitude of mind that reasons thus is peculiarly characteristic of our time. Whatever loss organized religion exhibits today is due in part to the fact that there is some resemblance of truth in such reasoning. The dogmatic sanctions by which men and women were formerly impelled to submit themselves to the authority of the church and its customs have been vitally weakened. In many minds where they have not been consciously uprooted they are too pale to act as motives. A new way of thinking has come over us. It is difficult for the modern mind to credit the miraculous origin of any existing institution and even where the miracle is credited as a fact its value as an infallible proof of the divine is disputed.

As a consequence of this state of mind many are at sea in the practice of religion. The modern emphasis on the inward, the subjective often leaves religious sentiment without a mechanism for overt expression. Hence, it becomes sentimentalism and comes to nothing. The preaching of religion as love—love to God and love to man—however much it may stir the emotions, is often a soporific to the will. If we abandon legalism can we speak a definite, objective message? If we shelve dogmas can we still be positive?

We are raising these questions not for the purpose of discussing them now, but as indicating the direction we mean to take in a series of editorials beginning next week. First of all, we shall have something to say on "The Lord's Day."

A Cincinnati Silence.

Down on the banks of the Ohio they do say that silence gives consent. A great many times in the last few years Chicago ministers have been accused of various things by the Christian Standard and asked to deny them. Many of the Chicago ministers do not take this journal and do not see the demand. Other ministers of Chicago do not always put "thumbs up" when the demand is made, but choose the policy of dignified silence which is understood among educated men in a great many communities. This has lead to what is known as the Chicago silence. The Chicago silence has been interpreted as convicting certain men of various things which if not as serious as horse stealing have been considered reasons for severe punishment. Not only have the Chicago ministers often been tried and condemned by challenges which have had no answer, but missionary boards and secretaries have met the same treatment. The men who are responsible to the church for the administration of our missionary funds have been called upon to discriminate against brethren who have been among the very best friends of missions, upon grounds which had nothing to do with missions. Because the societies have almost uniformly refused to recognize the authority of our journals to administer the missionary funds, the men of the mission boards have almost always kept silence. Upon the basis of this silence, our Cincinnati contemporary has insisted that they were guilty.

We do not yet yield the point that with most men dignified silence is not a confession of guilt. But if silence means anything anywhere it ought to mean something in the office of the Christian Standard where the test has been so often proposed. In that case, what of the silence of the Christian Standard on the challenge given by the Christian Evangelist this last summer? The Evangelist gave a ringing pledge of loyalty to our organized mission work. It accused the Sandard of being opposed to organized missions and asked it to join in a statement of loyalty. The owner of the Christian Standard proposed to state his real position in the near future with reference to missionary societies, but through these anxious weeks we have had nothing but silence. Are we to interpret this silence as Chicago silences are interpreted? Is the Christian Standard secretly intriguing against our missionary societies? We could not believe that the very journal, which yet puts the name of its great founder to the mast-head, had flopped over to the position of Ben Franklin with reference to the societies, did we not read in its pages each week the very sort of criticism of the societies which is printed in the "anti" journals. There is no criticism of the societies in the Octographic Review which does not find an echo in the Standard, except concerning the scriptural authority of the societies. Shall silence mean consent in Cincinnati as it is supposed to do in Chicago?

The Campbell Institute.

A copy of the September "Scroll" is in our hands. We note a change in the management of this interesting monthly journal. The Campbell Institute has abolished the editorial office and now publishes the Scroll through a committee, whose function is simply to solicit contributions from the members and to see that the paper is printed. The purpose of this change is to make the paper represent the Institute rather than to be the organ of an editor or an editorial board. The Campbell Institute is composed of men of all types of theology and varying temperaments. The widest differences emerge in their discussions. The basis of their fellowship in the organization is declared to be not similarity of thought, but a desire to know the truth and to seek it with an open mind and by the methods of scholarship. They disavow any intention of making a theological propaganda of the organization. Fortunately, the wide divergence of views among them is the best rebuttal of the charge that they have any such intention. We hear some talk of an advance step to be taken by the Institute shortly looking toward the expansion of its membership and the broadening of its field of work. The purpose of the Institute is to cultivate and maintain in its members the scholarly habits and ideals which are so in peril of being lost amid the rush and pressure of practical life. Certainly this is a goal which every college graduate should keep constantly before him. And he probably needs only the co-operation and partnership of others of like interests to stimulate him to his best work. We hope to see the advantages of this splendid organization extended beyond the smaller circle of University graduates (to which the membership is now limited) into the wider field of those who love and wish to know the truth.

The Christian Evangelist reports the serious illness of its beloved editor, Dr. J. H. Garrison. He was compelled to leave his summer home at Pentwater, Michigan, very hurriedly and submit to an operation upon his arrival in St. Louis. A second operation was subsequently performed, from which recovery is slow. Hundreds of those attending the New Orleans convention will regret to read that they will not be priviledged to see his face in that great gathering. The prayers of a grateful brotherhood are ascending to God for his recovery. In these prayers the members of the Christian Century staff heartily join. Long since has the brotherhood learned to trust and follow the spiritual leadership of this gracious servant of Christ.

The Temperance Parade.

Last Saturday 8,000 people marched through State street, Chicago, in a temperance parade. The movement originated with the W. C. T. U. but was joined by practically all the temperance organizations of the city. Prominent clergymen like Bishop Fallows and Jenkin Lloyd Jones marched on foot with the other ministers. Individual churches had floats, the Englewood Church and the Jackson Boulevard Church of our own communion having large delegations. The banners had many suggestions that were forceful and timely though a few were unfortunately exaggerated or inappropriate. The number of voters in the line of march was most impressive. Numerous bands added to the spirit of the enterprise, the Scotch bag-pipe boys being the most conspicuous of all the musicians.

The frequent assertion by banner and song, "Chicago is going dry" aroused comments among saloon habitues all along the line of march. While the occasional wag raised the cry for some popular brand of beer, the whole impression was a serious one. Is Chicago going dry? Probably not right away. But the whole movement of the social spirit is against the saloon. It stands square across the path of progress. It is the enemy of the better day when righteousness shall be the rule in Chicago, the future city of God. With the forces of a new civilization set against the rum-shop, the cry of the children "The saloon must go!" will be fulfilled.

The people responsible for the parade have been criticised for launching the movement at this particular time. It has been claimed there was no occasion for it. There seems ample occasion, however, both in local and national affairs. The fight for Sunday closing has not yet come to the last round. The state and national elections are near at hand. The parade was also justified in other ways. The city has been given an impression of the strength of the temperance movement that will abide. Men who thought the church was dead now realize that it is very much alive. The parade has been an important skirmish in the great battle for a sober nation.

The Place of Miracle in Christian Belief.

In much that has recently been written in regard to miracle there is displayed a strange misconception of the value of the miraculous in religion, as compared with other elements which have received insistence in the origin and progress of the kingdom of God. It appears to be the feeling of not a few in this generation that a religion gains in value as it appeals to the marvelous. That the more astonishing the displays of its effects, as contrary to the usual course of nature, the more convincing it will be, and the readier will be the human mind to accept it as divine.

This attitude is perhaps not unnatural. It was certainly the earliest. Most primitive religions have made their appeal to miracle as the best evidence of their validity. Wonder-working has had a place in nearly all the ancient faiths, so far as they can be traced. In some cases the marvels were manifest frauds, perpetrated upon a simple people to effect their submission to the ministers of the national cult. There is abundant evidence that such was too often the case among the Greeks and Romans. In other cases there may have been a sincere faith on the part of both priests and votaries that the wonders wrought were true and credible.

But in any case the value of these works of marvel was no greater than their success in turning the minds of those who witnessed them to the greater values of the religion in the name of which they were performed. The tendency in all such cases has ever been to rest upon the miracles as ends in themselves, and fail to see the moral meanings involved in them. Jesus encountered this very type of mind. Men followed him in crowds, not because they wished to learn the truth from his lips, nor to conform their lives to his teaching, but only because they loved to be astonished by the acts of power which he performed.

His miracles had their values and their limitations. They were evidences of his power to those who saw them. They were revelations of his love to those whom he healed. They illustrated the unvarying tendency of the kingdom of God to restore men to normal life. They were prophecies that the reign of sin, which is the secret and cause of all suffering, should be overthrown. But their value was inconsiderable beside the life, the teachings and the sacrificial purpose of Jesus. Their significance was lost beyond the circle of those who saw them. To all such it has been necessary to prove the nature of our Lord as divine in order to convince them that he wrought these works of power. Men believe in the miracles today, if at all, because they believe in him. To such the works which are recorded of him are the natural fruits on the tree of such a life as he lived.

The entire process of man's redemption is a wonder past all explanation. In this sense it is not improper to say that Christianity is a supernatural religion. Man is made for greater things than the life of the dust. In this sense he is the object of a supernatural ministry. But in so far as this term is employed to indicate an infraction of the processes of either nature or the nature of man it is misleading and subversive of the right view of God's work in the world. There is no virtue in a violation of those very laws which are God's ways of working. There is no piety in the mere acceptance of wonder without an effort to rightly comprehend the plan of God in his revealing grace. The man who rejects that definition of miracle which makes of it a fracture of the very order of the universe which is the first law of God may be far more reverent than he who insists that the more marvelous the miracle is, the more delighted he is to accept it. God has not given us the spirit of credulity, unthinking and irrational, but the spirit of judgment, inquiry and a sound mind.

The present generation finds the miracles the least convincing feature of the ministry of Christ. Whether it rejects them or accepts them with question it is quite likely to declare that they do not concern it very much. To the Christian with inherited faith and unquestioning adherence to the statements of the New Testament this attitude seems unwarranted and shocking. Yet as those who wish to interpret our holy faith to the age in which we live, the only one in which it will be our privilege to work, we cannot but appreciate the fact that a definition of miracle which makes it consistent with the interpretation of nature and God as we accept them is at least the duty of the hour, in so far as it is not inconsistent with the facts of the New Testament. It is this interpretation for which we plead. It is this, if any, which the student, the army of workingmen keenly interested in social and scientific inquiries, and the average man of all types, will accept.

But above all views of miracle is the present and pressing appeal which the Christ makes by virtue of his character, his inspiring message and his plan by which every life may achieve redemption from the power of sin, and redemptive value for mankind. By this door a man may be led at last even to the acceptance of miracle, to whom this unique side of our Lord's life made at first no appeal. Through faith in him there may come faith in the miraculous.

W. R. Warren, Centennial Secretary, writes: "'The Christian Use of the Tithing System' is enabling all who adopt it, according to their unanimous testimony, to: First, Give more than they ever thought possible before; Second, Live better on nine-tenths than on ten-tenths; Third, Know the truth of the words of the Lord Jesus when he said, 'It is more blessed to give than to receive.'

"Let those who are systematically giving a tenth or more send in their names and addresses and they will receive the Centennial Tither's Certificate. This involves no change in the way of distributing your tenth. Let those who are not tithing, or who wish to enlist others, write for free literature."

The Church having the most tithers is at Bethany, Neb., having 100 and the next is the First Church of Mobile, Alabama, with 77. The total number of tithers that have reported to date is 1,783. These will add considerably to the income of the Church.

A paragraph clipped from a recent issue of a newspaper tells its story plainly. "A poor boy, who by dint of hard work had succeeded in getting an education, decided to try for a vacancy in a Chicago bank. While he was in the office the bank president touched a button and the bank's detective stepped in. He looked at the boy and then went away. The president said, 'Come back in a week.' At that time the president said, 'There are forty-six applicants for this place. All have been watched for a week. Only two boys passed the character test, which touched particularly the points of extravagance, vice, where evenings were spent, and the Sabbath day. All this is strictly business and not at all an inquisition into private character. This bank must take account of these things for its own sake. Of the two you have the best qualifications, and the place is yours.'"

Begin the day with God:
Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there;
That it may hallow all they thoughts
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art,—at home, abroad,—
He still is near to thee.

Converse in mind with God;
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God:
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie down at night with God,
Who gives His servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates.

Trial Unions.

Some of us are inclined to be a little impatient over the slowness of the movement for a union between Baptists and Disciples. Those ministers and members of the two bodies who have outgrown the differences between them, and stand with perfect readiness to move into fellowship, grow restive under the indifference and opposition of those who still hold the differences real and vital. It is a serious question how far a union is justifiable in the face of a small irreconcilable minority. Shall the great majority of a church who are ready for union wait for the two or three who are not ready? Or shall the union be effected against the will of the few? This has been done in many of the unions already consummated.

Union between two churches is never justifiable where it leaves a minority on one side or the other, large enough to constitute a new church. A union should always mean the reduction of two to one. If after the union of two churches there are two left, the united church and a fragment of one or the other church, the union has not accomplished its full purpose. And, furthermore, it is in a position to lose its own unity and strength. It is never profitable to sow the spirit of division in a church over a proposed union with another church. That would be doing evil that good may come.

But there is another recourse that may be had with influential minorities opposed to union . All effort need not cease. Temporary unions of the public services under a joint minority can be entered which will leave both churches unchanged in their faith and order, but at the same time will promote acquaintance with each other's customs, ideas and cherished peculiarities. They might be called trial unions. They may be entered into for the few months of the summer, or they might extend through a period of six months or a year; and even then extended indefinitely if thought advisable, but preserved as temporary, not permanent unions until every member of both bodies was satisfied or dissatisfied with the experiment. Some who would scare at permanent unions, might very heartily enter into temporary unions, that did not raise the question of change or compromise. It might be that at the end of a temporary union such perfect accord and sympathy would be discovered between the two bodies, that a permanent union could be entered into without any feeling of estrangement from the old or compromise of cherished faith.

The advantages of a trial union would be very great in most communities. It would command the respect and attention of the outside world. Any exhibition of unity between churches has a wholesome influence upon the unchristian part of a community. Corruption in politics and municipal affairs thrives on the division in the ranks of the forces of righteousness. All forms of wickedness and unrighteousness count on division in the churches to give them life, breath and being. If the Christian interests were as closely united in a community as the liquor interests, the saloon could not live, wrong doers never like to see the churches getting together. They take notice when they do draw into closer fellowship. Living together, even temporarily, means acting together; and acting together on the part of the followers of Christ, means the coming of the kingdom of light, and going of the kingdom of darkness, in any community.

A trial union would be of the nature of a religious sensation that would command not only the attention but the attendance of the outside community. It would quicken the interest of the members of both churches. It would be the occasion of conversation among neighbors upon church matters, and that is always good. It would hold the religious interest of the community in suspense longer than revival, and, in fact, might be given many of the features of a genuine revival. If the two churches had settled ministers, a joint ministry would free them from some of the burdens of sermon preparation, so that they could devote time to other sides of their work, or could unite in new forms of social service in the community. Two congenial, resourceful pastors, uniting their congregations during a year, could plan larger things for both their churches and the community than either could alone. It would relieve the solitary minister of that heavy feeling of provincialism and rivalry which every denominational minister feels when he faces the other churches of his neighborhood as competitors. It is this leaden, discouraging sense of competition that gives strain to a sectarian ministry. The community is not all his for Christ's sake. He fears that he will trespass upon another man's ground in his work. But a joint ministry will give comradeship to a minister's work, and the spirit of possessorship, mastery and leadership in the community. What a bemeaning tone it gives to our modern sectarian ministry, when a man goes threading his way between homes whose doors are closed to him, and doging in and out of the homes of "his own people." Such a ministry can not be large, responsible and statesmanlike. A taste of fellowship and unity in a community would give any man a new heart and a larger spirit.

But what about the details of trial union? They are easily adjusted as the asking of the question. The two congregations could meet in one, presumbably the larger, building, if both churches had buildings, thus saving the expense of heating and lighting two buildings. Provision could be made for the separate weekly communion of the Lord's supper by the Disciples, if the Baptists did not choose to join. The classes of the two Sunday-schools could be preserved undivided under their own teachers, with joint opening and closing exercises. Prayer meetings, young people's meetings and many other meetings could be joined to the great advantage of both. Yet each church would be left free to hold such separate meetings in its own building as denominational work require. The ministers could have change of sermons on alternate Sundays, or they could alternate between morning and evening services. Missionary and special offerings could be taken from each congregation on separate Sundays, while the regular Sunday offerings could be taken from both at once, each using its own distinct envelopes.

Consider how much of the Sunday services could be performed in common, and one really practiced in common in the separate services; the singing of hymns, reading of scriptures, prayers, sermons, missionary appeals, giving of money, etc., etc. The same things are done in practically the same way in the two congregations every Sunday. Why could they not be done togther to greater advantage? A foregn missionary sermon preached by one minister will serve the same purpose for the Foreign Christian Missionary Society, and the Baptist Missionary Society. In what manifold ways the two people meet in their Sunday services, not to say anything about the solemn celebration of baptism, which is the mark of their family likeness.

Why have two church buildings, lighted and heated for doing the same things, at the same hour, on the same day? Let us have many trial unions, as first steps to permanent unions. They would try out all those anxious questions of congeniality, latent differences and ripeness for union, which face two churches contemplating an uncertain plunge into a permanent union.

What do the ministers among the Disciples think of trial unions? Let us hear from you.

A Church Irenic

By William Oeschger.

By many, especially by theological writers outside of our brotherhood, the title of this article would technically be called A Denominational Irenic. But, since there are those among us who do not believe that we are a denomination, we substitute in deference to these, the word Church for that of Denomination.

It is said that "An honest confession is good for the soul." Such a confession we desire to make right in the beginning of this article. The confession is this: it is much easier to point out the fact that there are divisions and party spirit among us than it is to prescribe a remedy for the healing of the wounds that have been caused by the party spirit swords. It is only when one seriously sets about to suggest a solution of our present situation that one becomes aware of the stubborn factors with which one has to deal. How to restore union and unity among us will tax the wisdom and ingenuity of the wisest and best men in our brotherhood for years to come. We confess our inability for the task. All that we hope to do in this article is to make a few suggestions, which we trust may be helpful, pointing in the right direction, and causing others to take up the task of

restoring unity and oneness among those who have preached that division is sinful, and who have had for their motto: "One Lord, one faith, one baptism."

Before we can look for any progress towards the removal of divisions and the elimination of the party spirit among us we must be made fully conscious of the fact that they exist. We must be made to see the facts just as they are. And seeing the facts we must acknowledge their existence, humiliating as it may be. Nothing is to be gained by a denial of the facts, or a refusal to see things as they are. We must take an inventory of our divisions and the liabilities they create, as well as of our unity assets. When we have done this, then we must fully examine the losses that these divisions entail upon us. These losses are experienced both by the individual and by the collective forces of the kingdom. Through the existence of a party spirit and bitter controversy individual christians are made acrid in their spirit, instead of growing in sweetness. Where once a gentle and peaceful spirit held sway, the party spirit enthrones a harsh and polemical one. The spirit of fraternity is banished to give place to a spirit of hostility. Love for our brother is driven out to give place to hostility, animosity, and hatred. This is no exaggeration. The writer could only wish that it were. The writer has been in towns where we have had two churches, both pleading for the restoration of "the ancient order," but who were at sword's point with each other. There was absolutely no fellowship between such churches. They were bitter rivals. Their relationship was marked by bitter controversy. The individual members wrangled over doctrinal differences and methods of work far more than they prayed for the coming of the kingdom of grace. Such an atmosphere dwarfs the souls of men. It crushes out love and desire for saving the lost. If the spirit of controversy and division have had that kind of a result between the Nashville and Lexington schools of thought, we need not look for a different harvest in the Lexington-Chicago controversy. Individual men all over the country are lining up on one side of the controversy or the other. After they have taken sides they can only see virtue on their side, and only error on the opposite side. When men have once taken sides in a theological controversy it is hard for them to see the truth of the words of the great Gladstone: "The liabilities of human nature to error do not all lie on one side." Such liabilities are not all on one side, but it is hard for a religious partisan to see error or fault on his side.

It is, however, not the individual alone, that suffers by the party spirit; but the general cooperative work suffers also very greatly through its existence. The progress of the kingdom at large is greatly retarded, because the party spirit makes general cooperative increasingly difficult. Those who have in charge the work of our National Boards are forced into embarrassing situations that the party spirit creates. The last two years of our history furnish abundant proof of this. Men on one side are notifying the Mission Boards that if certain men are given prominent places on the National Convention programs, they, the protestants, will cease to cooperate with the Boards. This is a grave situation. Both sides have the same right to protest. If both sides should exercise this right, what then should, or could, the Mission Boards do? Both sides have the same liberty to threaten the Mission Boards with a withdrawal of their support, if one or the other side is given prominent places on the Missionary Convention programs. If such a state of affairs should come to pass, what would become of our cooperative work. It would be strangled in the household of faith. These things ought not to be so, yet they are; and during the last two years they have been rapidly growing worse, and they will continue to grow worse, unless we set our faces in the direction of unity and oneness.

Another great essential necessary for the removal of the party spirit in our beloved zion is, that we set ourselves resolutely to the task of unification. We desire to emphasize this very emphatically, that there must be a determined desire on the part of those who are contending for the faith once delivered to the saints to see to it that the scandal of contention, party spirit, and division, is removed from our ranks. One reason for the existence of the present condition lies in the fact that we have been indifferent, failing to give attention, to the growing spirit of division in our own ranks. Our strength has been expended in seeking numerical enlargement and not in maintaining inner unity. We have preached and labored as though there was no problem of inner unity to look after, nor ever would be. In short, we have neglected ourselves. But the time has now come when we must look after our own domestic affairs, for not to do so, means a failure in the great historic purpose for which we came into the kingdom, the bringing together of the scattered army of God. It is the faith of the writer that the energy, the intelligence, the devotion and loyalty to the interests of the kingdom of God, that exists in our brotherhood, if given up unreservedly to the work of restoring unity and oneness in our ranks, that it will be accomplished. When we shall teach and pray, with the problem of unity in our minds, as well as that of evangelization, then our divisions will soon be healed. The present hour is one that calls for unification. We must all earnestly pray and labor for an irenical movement in our brotherhood. It is the most imperative duty of the hour.

Irenical movements rest upon certain well known conditions that must be complied with in order to make them possible. Simply to resolve that divisions must cease and unity be forthcoming, will not bring about the desired end. There are conditions that we must fulfill, if we are to restore the desired unity. Irenics as a theological science has a well defined function to fulfill. This function, "Is to discover the measure of truth in the keeping of opposing parties; and to point out the conditions upon which a gradual understanding, and ultimately a true and lasting reconciliation, of existing contrasts, may be brought about." This statement, taken from a great work on Theological Encyclopædia and Methodology, clearly sets before us the line of procedure that we must pursue, in order to restore the spirit of oneness and unity that we all so much desire and need.

The first duty that this classic statement places upon us, and that our present situation calls for, is that we shall discover the measure of truth that is in the keeping of the different schools of thought in our brotherhood. What truth is in the especial keeping of Nashville, what truth in that of Lexington, and what truth in that of Chicago? Each one of these schools of thought is the custodian of some special truth. When we shall honestly look for the truth that each school of thought is the keeper of, we shall find it; and when we find it, and see it as it is, then we shall have an appreciation of each other that we can not have until we make this much needed discovery.

Upon close inspection of the Nashville school of thought we will discover in it the most robust and virile individualism among us. Nashville places its emphasis upon individual effort rather than upon collective effort. The individual is to bring in the kingdom. Cooperation for conquest is lost sight of through the greatness and the importance of individual effort. There is real virtue in this. Some of our churches have failed to utilize their own strength and forces, because they have depended too much on outside assistance. The writer has a certain church in mind that eight years ago had a membership of one hundred and a good comfortable house of worship. On the house there was an indebtedness of $600. Today this church is almost a thing of the past. The prime cause of its failure has been the fact that this church has always been looking to the State Mission Board to give it free meetings, and to outside people to pay off its indebtedness on the church, instead of going heroically to work and doing these things itself. This dependency upon others destroyed its independency, and through it, its self-efficiency. Dogmatically, theologically speaking, the Nashville school is fiercely conservative. But in this it has no exclusive monopoly over the Lexington school of thought. Whatever truth it guards in this direction is also firmly held by Lexington.

Coming to the Lexington school of thought, we ask, of what truth is it the special guardian? Contrasted with Nashville, Lexington has been the especial champion of cooperative work. This was especially true of it in its earlier years. In fact, it came into existence for that very purpose, to champion cooperative work, and to introduce newer and better methods in church work. But when contrasted with the Chicago school of thought, theologically speaking, it is the conservator of the ancient landmarks. In theology Lexington and Chicago may be contrasted as conservative and liberal. The former glories in Dogmatics, the latter, in Criticism. To the one, the conservative, our message is fixed and our program a closed one; to the other, the liberal, both our message and program are open to revision. The former constitutes the school of stern dogmatism, the latter, the school of flexible criticism. Both of these schools are the guardians of great truths. Each renders a great service to the kingdom of God. This each must concede and allow to the other. When this is done, the way will be open to a better feeling and a lasting reconciliation.

[Mr. Oeschger's splendid article will be concluded next week by an examination of Dogmatism and Criticism with the purpose of leading up to a unification.—Editors.]

"The price of character is battle."

The Sunday-School Lesson.

Herbert L. Willett.

GOD'S TEMPLE AND DAVID'S HOUSE.*

This lesson is chosen from the Book of Chronicles. This is a document which originally included not only our present books of First and Second Chronicles, but as well the two following books, Ezra and Nehemiah. The style, character and point of view are the same in all four. They were probably separated partly by the accidental tearing of the document (cf. the end of 2 Chron. with the beginning of Ezra), and partly for convenience in study and reference. Large parts of these narratives are parallel to the similar accounts in Samuel-Kings. But though they are so much later in date of writing, having taken form in the Greek period, in the fourth century B. C., they are not copies of the earlier books, but appear to derive their materials from other sources as well. Many things recorded in Samuel-Kings are omitted by Chronicles. In other instances the latter give details not found in the other record. At still other points the two are closely parallel. In points in which the two disagree scholars usually give the precedence to Samuel-Kings, as having taken form nearer to the events, and as being dominated less by the priestly spirit, which appears to have shaped the history in accordance with its own ecclesiastical purposes.

In the present study the account is in all but slight verbal matters in entire agreement with the earlier account. It is one of those great prophetic utterances which stand out in the line of the Messianic hope in Israel. Prophecy consists in much beside predictions of the future. And what predictions were actually made dealt far less with the details of future events than with their general purpose and tendency. It is on the high levels of the eternal purpose of God to reach the world through a chosen nation that prophecy usually moves. And this lesson is an admirable illustration of the fact. Here the king has desired the privilege of building for God a house of worship. It seemed that there could be no appropriateness in permitting the ark, the sacred chest of Israel, to remain in a mere tent, while the king himself lived in a house of his own building. To erect a sanctuary therefore was the pious wish of David. But in contrast with this desire comes the assurance that God will build for him a house of sure foundations, the enduring rule of the nation, culminating in the world-wide sweep of the kingdom of God.

This promise was sufficiently astonishing to fill the king with deep wonder and gratitude. It is indeed quite possible that its precise terms as written down by later prophets were given directness by their partial fulfilment in the succession of David's line as kings of Judah. But the promise was greater than any worldly monarchy could be, and the force of its Messianic meaning cannot be missed.

The attitude of the prophet Nathan toward the plan to build the temple is not without significance. At the first, when David made his proposal to erect a building for the worship of God, the heart of the aged counsellor of David was warmed by the thought. It seemed fitting that his royal master should signify his reverence for Jehovah in just this manner. If other kings in Egypt and Babylonia made offerings of temples to their gods, and counted all treasure worthily spent in such votive offerings, how much worthier was the God of Israel. The prophet therefore added his blessing to the plan of the king.

Yet later on, within a very few hours, Nathan returned to the king to revise his first word. Reflection in the light of all the divine leading of the nation caused him to bring to the king an entirely opposite oracle, which he uttered as confidently as the word of God as he had the first one. Nor was he in error in either case. It is often true that some plan for the advancement of the kingdom of God is brooded by earnest souls who have no other wish than to be of service. At first the program appears to promise the fairest results. It is only by reflection and criticism that the true aspect of the matter is discovered. Yet the loyal souls who wrought at the plan, and those in whose judgment it failed of approval, have been helped by the effort to view from every angle the matter which has taken form in their minds.

In this very incident there is found an admirable commentary upon the whole problem of the inspiration of the prophets. Was Nathan mistaken when at first he gave his approval to the king's project? And was this mistake corrected by subsequent divine commission? This is the usual view. Yet how little credit does this do the prophet. Why should he not have taken time to receive the oracle of God before speaking at all? And if he was in error in the first instance, who shall guarantee the accuracy of his second message? All such comments reveal a singular meagerness of acquaintance with the real work of the prophets. They were men who brought to their task of sacred teaching a unique devotion to the work of God in their generation, and a rare insight into the messages of earlier teachers of God. Yet they used, as they were indeed compelled to use, the faculties which God had given them as men, and their sole concern was to interpret the divine will in accordance with the needs of their time. In so doing they were often compelled to revise the utterances of earlier prophets, and sometimes their own. Reflection and closer study revealed the error of some judgment rendered. This is true of the present experience.

As a matter of fact no project seemed more appropriate than the erection of a stately house of worship. But in reality it was far from being an ideal plan. At first it approved itself to Nathan. Later he thought it unwise. The later judgment was approved by history. To be sure he took away the sting of David's disappointment by stating that it was not altogether fitting that he, whose hands had been wet with the blood of so many foes, should be a builder of the house that should be a symbol of peace. It is also probable that later coloring of the oracle added the promise that a son of David's should build the house. This last would virtually neutralize the very purpose of the message. Its true purpose was to dissuade David from the entire effort, by showing that God needed no central sanctuary in which to dwell; that he had used none at any time as an exclusive dwelling place in the nation, and that he had nowhere commanded any man to build such a house.

In this statement the true prophetic attitude appears, which deprecated the centralizing of religion in one place alone, and protested against making it a matter of place and time and external rites. The priests stood for all these things, but the prophets for a purer and more spiritual worship. One cannot fail to reflect upon these things in the light of the later prophetic experiences. Solomon built the house that his father David wanted to build. Its effect was to draw to Jerusalem most of the religious influences that should have been scattered throughout the nation. The king made the temple one of the great show buildings of his capital. But from that day the influence of the prophets declined until at the close of his reign they arose in their desperation and rent the kingdom asunder. They had ruined forever the prospect of a great world power, but they saved religion to Israel and to the world. Thenceforth the temple was merely the sanctuary of Judah, with far better means of being kept free from idolatrous taint than before. The temple as the center of a rich and gorgeous cult was a hindrance rather than a help to the faith of the nation. As a simple house of God, such as it later became, it did much to keep alive the spirit of devotion during dark days.

But the real house promised in the lesson was the house of David, the one in whose line the King of the Nations was yet to be born.

Daily Readings: Monday, Covenant with Abraham, Gen. 12: 1-8. Tuesday, Covenant with Jacob, Gen. 28: 10-22. Wednesday, Covenant with Noah, Gen. 9: 8-17. Thursday, Covenant fulfilled, Acts 13: 26-37. Friday, New and better covenant, Heb. ch. 8. Saturday, Christ's Kingdom and covenant, Psalm 45: 1-17. Sunday, A new covenant, Ezekiel 36: 2.-38.

* International Sunday-school lesson for October 11, 1908. God's Promise to David, 1 Chron. 17: 1-14. Golden Text, "There hath not failed one word of all his good promise." 1 Kings 8: 56.

Bless me then, O Lord, with thy grace, and help me at the turning of the morning. So shall I be with thee all the day.—John E. McFayden.

The Prayer Meeting

Silas Jones.

THE CHILDREN OF THE KINGDOM OF GOD.

Topic, October 14, Matt. 19: 13-15; Zech. 8: 3-5.

"Children not allowed" may be an appropriate sign for the greedy landlord to put up but it is in the wrong place when it is over the door of a Christian church or a Christian home. In fact neither institution is Christian unless it has a welcome for the children. Jesus loved the children and he imparts to others love for them. It is the abnormal person who is willing to go through life childless; the normal man or woman considers it a privation to be without offspring. Husbands and wives who murder the unborn belong to the lowest and most dangerous class of criminals. Their presence among respectable people in no way atones for their crimes. The church must speak plainly upon this question. Plain preaching will offend none but the criminals and the imbeciles, and no worthy preacher of the gospel allows these to dictate his message.

"Unto Me."

What did the children find when they came to Jesus? They found one who understood them and who delighted to see them living under right conditions and enjoying all the privileges that childhood may claim. They were not misled as to the meaning of life by any word or act of Jesus. His was the seriousness of one who never divorced duty from happiness. If we would bring the children to Jesus, we must not put over them as teachers grumblers and pessimists. We have heard much about the danger of allowing young persons to come under the influence of light-minded, worldly teachers and we have not heard more than we ought to hear, but it is just as important to keep the long-faced, sanctimonious men and women out of the public school and the day school as it is to keep out the thoughtless. The man who always has an ache or a pain is unfit to be with children. Brave, patient sufferers have their lessons, too, for young and old. I am not speaking of them, but of the cowards who try to impart their misery to everybody about them. It is a sin to let such people stand as representatives of the church. They doubtless have a right to be members but they have no right to be accredited by the church as instructors of the children. They can not give correct impressions of Jesus.

The Children in the Streets.

"And the streets of the city shall be full of boys and girls playing in the streets thereof." The street is not usually considered a desirable place for children to play. Wise and careful parents have a wholesome fear of the influences of the street. But when the kingdom of God is fully come, the street will be redeemed. It will no longer be a place of danger to the inexperienced. The whole gospel of the kingdom applies to the public thoroughfare as well as to the home. If men say that trade cannot be carried on in accordance with the principles of Jesus, they are bound to be corruptors of youth. If they say the city cannot furnish amusements for the people if vice is suppressed, they are enemies of childhood's innocence. Not until the spirit of Jesus rules in the market and in the pleasure park will the places of public travel and intercourse be safe for the children. Our cities have been built to meet the needs of industry and commerce; they must be rebuilt to meet all the needs of the people, social and moral as well as economic.

If we will only look about for the good there is in our cities, we shall have reasons for believing that there is redemption for them. Morbid curiosity or innate viciousness takes many a man from the country into the haunts of vice and he goes home ignorant of the good there is in the city. The politicians of the country array themselves against those of the city. It is time for us all to join with the good men and women of the city and work with them for its redemption. The last vision of the Bible is of a city from which the unclean are excluded. It is worth while to have a vision of Chicago and New York freed from destroyers of virtue. If we have no vision of this kind, our hope for the children will be quenched. More and more the ideals of the cities rule in the whole land. To save them is to save our civilization. All that we can do for the children will keep only a few of them sound in morals if our cities be not cities of God.

The vision of spiritual power, even as we see it in the imperfect manifestations of human life, is ennobling and uplifting. The rush of courage along the perilous path of duty is finer than the foaming leap of the torrent from the crag. Integrity resisting temptation overtops the mountains in grandeur. Love, giving and blessing without stint, has a beauty and a potency of which the sunlight is but a faint and feeble image. When we see these things they thrill us with joy; they enlarge and enrich our souls.—Henry Van Dyke.

Teachers Training Course.

Herbert L. Willett.

8. The Revival of Judah.

In the year 538 B. C., Cyrus the Persian conquered Babylon and made it his capital. He soon after issued a decree permitting the nations held in captivity in Babylon to return to their own lands, taking with them their gods and other religious symbols. The messages of the prophets had prepared the way to take advantage of this opportunity, and yet there were probably very few Jews who cared to go back to their old home. A new generation had come upon the scene. Judah was in ruins and overrun by the Philistines, Samaritans, Edomites, and other foreign people. There was no desire in the heart of the people to return. Babylon offered too many advantages. Yet the resolute and earnest work of the prophets secured sufficient interest to send out a small company of pilgrims under the leadership of a representative of the Davidic dynasty. Meantime, efforts were being made in Judah to rebuild Jerusalem. The prophets Haggai and Zechariah roused their countrymen to the task of erecting the temple. The arrival of the pilgrims from the east encouraged this work. From time to time others came, until in the days of Nehemiah and Ezra more than forty thusand were enrolled in the census of Judah. The erection of the temple was begun in 520 B. C. and the building was completed four years later. But the revival of the city was slow and discouraging, as is amply proved by the Books of Zechariah and Malachi. About the year 445 B. C., Nehemiah, a Jew at the court of the king of Persia, was sent as the governor of the province of Judah, and by his energy and patriotism the walls of the city, which had been in ruins so long, were rebuilt. About the same time Ezra, a scribe, led a fresh company of Jews from the east and reorganized the worship of Jerusalem, in accordance with the Levitical law. (Ezra, Neh., Hag., Zech., Mal.).

9. The Maccabean Kingdom.

The later history of Old Testament times is much less familiar because so little record has been left us regarding it. The Persian kingdom continued until the days of Alexander the Great, who conquered the eastern world and set up his capital at Babylon about 330 B. C. After his death, two of his generals, Seleucus and Ptolemy organized the kingdoms of Syria, with its capital at Antioch, and Egypt, with its capital at Alexandria. Between these two kingdoms, lying respectively north and south of Palestine, there was continued warfare, and the Jews suffered more or less by reason of these operations. At first Judah was an Egyptian province, but later was attached to the kingdom of Syria, Antiochus Epiphanes, the king of Syria (175 B. C.), defeated in an expedition against Egypt, and angered by the refusal of the Jews to adopt completely the Greek religion and practices of which he was a devotee, subjected Jerusalem to cruel indignities, defiling the temple itself with swine's flesh and putting to death numbers of the faithful. These and other outrages led to a popular uprising in which the most conspicuous figures were Judas Maccabeaus and his brothers. In the war between the Jews and the Syrians, Judas gained many victories, and though he lost his life in battle, a Jewish kingdom was established with the Maccabees, the descendants of the family of Judas, as priest-kings. This is the romantic period of Jewish history. (1 Maccabees, 2 Maccabees, Dan. 7-12).

10. New Testament Times.

The Roman Empire which had been extending its power throughout the east took possession of Syria about 65 B. C. Pompey took Jerusalem June, B. C., 63, and the Jewish monarchy was abolished. Antipater, an Idomean (Edomite), who had rendered valuable services to Julius Cæsar, was given the position of procurator in Judea, with the permission to assume the title of ethnarch, or king. From this man descended the Herods, who during the succeeding period occupied so conspicuous a place in the history of Judah. In 40 B. C., Herod, surnamed the Great, secured from Rome the title of King of the Jews, and soon after occupied Jerusalem. This city he enriched with walls, palaces, a theater, and chief of all, the temple, a wonderful structure combining the features of fortress, sanctuary, market and academy. His long reign which ended in 4 B. C., was marked by such cruelties as to make him almost universally detested. His benefactions to the Jews were small compensation for his crimes and exactions. He was succeeded in the very year in which Jesus was born, by his sons, Archelaus, to whom fell the province of Judea, Antipas, who received Galilee and Perea, and Philip, to whom fell the region east of the Sea of Galilee. In 6 A. D., Archelaus was

(Concluded on page 11.)

DEPARTMENT OF BIBLICAL PROBLEMS.

By Professor Willett.

I am beginning to read the Bible again with some young people. We have begun the study of Genesis. Can you tell us how to proceed in order to get the most practical help? We have little leisure, and want to make every moment count. R. W. M.

Wade's "Old Testament History" is a good companion for the Bible reader (Dutton, $1.50). With this would go McFadyen's "Messages of the Prophetic and Priestly Historians" (Scribner, $1), and Ottley's "Short History of the Hebrew's" (Macmillan, $1.25). The best single commentary on Genesis is that of Driver (Gorham, $1.75).

Please tell me how books were published in the first century; and were the books of the New Testament published in the ordinary way? W. H. B.

The New Testament writings circulated in the Christian communities at first. They were not public documents in the same sense in which the heathen writings were, because they were produced by men who were more or less under the ban of connection with an illicit religion. Yet as Christianity grew in strength, these documents must have become like other books, a part of the literature of the time. Book-shops existed in Rome in the first century before Christ, and at Athens probably four centuries earlier. Atticus, the friend of Cicero, sold books and kept a large number of slaves employed as copyists in their production. Books thus manufactured were not very dear. The first book of the poet Martial sold for about seventy-five cents, the present equivalent of which would be perhaps three dollars. As the Christian community increased, a demand for copies of the sacred writings would naturally grow, and publishers for Christian readers would be found no less than for heathen. But information of a specific nature is lacking on this point.

If God works in accordance with law, and only so—and I believe that all his actions are governed by eternal laws—what is the need of prayer, except to make us humble and submissive? He is the Infinite Supreme and All-Wise; we in every respect the opposite. I cannot therefore see any good reason why prayer should be used to prevent anything in his plan. And since his laws are eternal, it is difficult for me to reconcile this doctrine with that usually taught. Inquirer.

God works in accordance with law, not that he is the creature or victim of law, as the Greeks believed Jove to be, but because his is a life of harmony and conformity to the highest order. Law is the expression of this perfect order in his life. God is our law in the sense that what He is and what He does is the rule of our being and doing, in so far as we desire conformity to his perfect life. The Bible so puts it: "Be ye holy, for I am holy." The right idea of prayer is not that of getting him to do our will, but of helping us to do his will by engaging us in reverent and trustful communion with him. By the laws of God as seen in nature are meant his methods of bringing things to pass. We soon learn by experience that in everything involving any human agency God never brings things to pass without some sort of human co-operation. Prayer is simply one form of human co-operation with God, through its endeavor to link and lift our wills to his will in unity of effort. One great error in this matter is the idea that prayer seeks to change God. It seeks rather to change our relation to God, to rectify our attitude toward him and his methods.

Although a firm believer in God and his all-wise love, yet I find it difficult to satisfactorily reconcile his affection for his children and the permission upon his part of such terrible and destructive events as sometimes occur—as in the case of the San Francisco disaster, or the loss of life and property in connection with the eruption of Vesuvius. In these instances many human lives have been wiped out—old and young—and no doubt many of them were innocent and God-fearing. Why does a merciful providence direct or permit such things to occur? T. W. M.

God has given existence to living beings on a planet which is subject to the same changes of surface, and therefore the same catastrophies and convulsions necessitated in all like bodies by the cosmic processes of cooling and shrinking. This makes such disturbances inevitable, though more likely in some regions, than in others. It is a part of man's education to overcome these dangers by increase of knowledge. He gradually learns where dangers are likely to be encountered—as in volcanic regions or earthquake zones—and the means by which they are to be avoided and overcome. Once every demonstration of nature was a terror to man. Fire and storm were his dreaded foes and masters. It is no longer true. Plague and famine are being banished. This is God's plan. God's laws are for the highest good of the race. "Shall gravitation cease as you go by?" asks a poet. A full answer to your question cannot be given in a word, but one may well consider the following items in a reasonable view of the matter. It is reasonable that God should create life on such a planet as ours. If the processes of nature, such as produce earthquakes and storms were arrested, great calamities would result. Reliance on the uniformity of nature is essential to human progress. God cannot make beings capable of pleasure without making them also capable of pain, any more than he can make a light that casts no shadow. Pain is not evil in itself, but a preventive of evil. Death is not an evil. It is nature's way of moving forward. Nothing that is purely natural is evil. Man is at his best where nature is hardest. The test of things as good or evil is not in their taste, but in the use that is made of them. God's chief concern is not for our ease, but for our welfare, and that means development of character. The noblest lives have testified with Socrates that "No evil can befall a good man, in life or in death," and with Paul, that "All things work together for good to them that love God."

OUR SERIAL.

In the Toils of Freedom.

By Ella N. Woods.

CHAPTER XVII.

The Blood Stained Windows.

The December night was cold and a heavy snow was falling. Doctor Jones rang the bell at the Hathaway's and the cheerful light, warm atmosphere, and warmer greeting that met him when the door was opened, were the only pleasures in the lonely doctor's life that he often sought to gratify. He had never married. The older inhabitants of Minington could remember a fair young girl that used to walk to church beside the doctor, but she had sickened and died. An elderly woman had kept house for him for many years, and her son took care of his horses and did the chores about the place. Mr. and Mrs. Hathaway had always made him welcome in their home and loved him as a brother; he had seen Evelyn grow up from childhood and had almost a father's pride in all that she said and did; she had taken long rides with him as he visited among his patients, and had always been in the habit of going to him for help in her studies and difficulties of every kind. When she was away from home he missed her sadly, and her letters were handed over to him to read whenever he dropped in.

"When did you hear from Evelyn last?" he said as he spread out his hands before the open fire in the grate.

"We had a letter today, Doctor, and it has worried me a great deal. I am afraid she is overworking and letting her sympathies go out too much to those poor people with whom she has to deal. Read the letter and see what you think."

The doctor took the letter and adjusted his glasses.

"Dear, sweet Motherdie:" he read.

"I don't want you to think I am homesick because I am writing again so soon, for I am not; but I am heartsick and the burden of these poor little white slaves rests heavier on me every day. I haven't written you much about the condition of things down here, for I never seem to have time; so I got up an hour earlier this morning and am going to write you a long letter.

"I am sitting at an open window looking towards the west. The sunrise is reflected from a hundred windows in the mill, and they look like blood. From the tall stack a long streamer of smoke trails along the sky, and hurrying along the streets and by-paths are swarms of children going to work. Am I growing morbid, mother, to fancy the windows stained with their blood, and that 'the smoke of their torment goeth up unto ages of ages?'

"We think the child labor problem serious enough in our own state, but it is worse here in the South. In the first place, the

children who work in the factories and breakers in Pennsylvania are nearly all of foreign parentage, while the children in the South are of American birth, we might almost say of our own flesh and blood. I do not know that this makes the evil any greater, but it does seem to me that a child born under the stars and stripes might at least have a chance to have a strong body and a common education.

"Then, too, in Pennsylvania we have some child labor legislation, alas, not enough as we well know, but in Georgia there are no laws regulating it. There is a civil code which says that, 'The hours of labor by all persons under twenty-one years old shall be from sunrise to sunset, customary times for meals being allowed;' rather long hours, we would think, but that is all there is. I understand that there is an organization of private manufacturers known as the Georgia Industrial Association, that has drawn up a set of rules to regulate the age limit of children who work. But, mother, it does not stand to reason that corporations that fight every bill in the legislature that has anything to do with regulating child labor, will enforce such rules very strongly. I have seen no signs of such enforcement at Connersburg. The mills here are alive with children from six years old and up. Many of them are puny looking, with pinched faces and big eyes, and they act like automatons going back and forth unceasingly among the spindles. Those on the night shift are to be pitied most, for that seems to break down their health in a very short time. They often fall asleep with fatigue, only to be rudely awakened by the overseer, often by a dash of cold water in their faces.

"I was rummaging through Dr. Ransom's magazines the other day (Dr. Ransom is the pastor of the Methodist Church), and I came across this significant sentence in an article on child labor in the Literary Digest; 'It is said that a cotton mill having a pay roll of $6,000 a week in New England can be run for $4,000 in the South because of child labor—making a clear pick-up of $104,000 per year.' That tells the whole story, mother, oh the pity of it!

"Dr. Ransom tells me that the good people of the state are putting up a big fight for child labor legislation. For several years the bill has been killed in the lobby but he is very hopeful that they will get one through the next legislature.

"I wish, mother, I could have taken you with me last night. I went to call on one of my pupils who had not been at school for a week. She lives in a forlorn little house on the outskirts of the town with her parents and five brothers and sisters. Their names are Sawyer and the little girl's name is Jennie. She is a frail little thing nine years old, who worked at the cotton factory till she gave out entirely and could no longer stand at the spindles. Then her parents took her out of the mill and put her in school. She was dull and listless and I could not arouse her interest in anything. She seemed to love me and would do her best to please me, and would sit and watch me an hour at a time with her big, sad eyes, but that was all she could do. Last night I found her on a little cot in a dark room. Her mother told me that she had been there for a week and that she did not notice anything or anybody. She sleeps most of the time. Her mother tried to waken her by telling her that her teacher was there. She opened her eyes and looked at me, and after a moment smiled, then closed them again. She looked so tired it made me cry to look at her and think of all the weary hours she had spent at the spindles. Her mother says she will never get up again; that she had another little girl eleven years old die in just the same way. She had worked in the mill nearly four years and then got sickly and died. I asked her why she let her children go into the mills so young. She said, lowering her voice, 'The ole man he puts 'em thar,' and she jerked her thumb toward a man that was sitting over by the stove. She said her 'man' had got into bad habits since they moved to Connersburg and did not work any; that it took all the whole family could earn to get along, and that 'he,' nodding towards the man, 'needed a lot of whisky and tobacco.'

"She said that three years before they had owned a little farm of two or three acres in the mountains, and one day an agent came there from Connersburg and told them such a fine story about how they could live in a nice house and earn a great deal of money and have lots of things that they could not have in the country, if they would move to town. They had got what she called a 'right smart' living off the farm and the children had gone to school in the winter, but they left it all and came here and she had never known a happy day since.

"I have but few of the mill children in my school. There are a good many little tots belonging to the mill families in the kindergarten, bless their hearts, but that is all the education they wil ever get. Then in the night school there are a few of the older children who work in the mills. It is very hard to teach them anything, for they are so tired and sleepy it is impossible to arouse their minds to activity, but I find that by using object teaching and bright stories I can accomplish a little.

"What a prosey letter this is, but I know both you and father are interested in this work as much as I am. Be sure and show this letter to Dr. Jones and give him my love.

. "I want to thank you again, Motherdie, for the pretty shirtwaist you sent me. It fits to perfection and is just what I want for the school room.

"Give father a big hug for me, and my dear love to you both.

"Connersburg, Ga. EVELYN."

Dr. Jones read the letter through slowly, as though he was measuring every word, then folded it and put it in the envelope, and as he handed it to Mrs. Hathaway she saw his eyes flash.

"What do you think of it, doctor?"

"Think!" The doctor fairly exploded, and if Mrs. Hathaway had not been familiar with his ways she might have thought she had seriously offended him.

"I think," the doctor resumed, "that I must be living in the dark ages. These hideous wrongs that Evelyn has written about might be attributed to a race of savages, but not to civilized people. Talk about Herod! Why, instead of one Herod we have a hundred who are killing our children, body and soul, too, and for what? Oh, Lord, it makes me ashamed to think that it's for a few paltry dollars!

"I tell you this matter is coming to have a national significance. If long hours and child labor become the fixed conditions of success, then the whole field of competing industry must eventually come down to that basis. No condition is safe which offers a competitive advantage to anything that leads toward ignorant, inferior citizenship. It is not safe, whether in a southern mill village or a northern city slum. Evelyn has not exaggerated one whit. When I was in the South a year ago I saw scores of little people working in the din and dust of the spinning rooms, and scores of others on their way to the mills before daylight who would not come out till after dark. I saw something of their home life and the wages they earn; I even collected over a hundred of the pay envelopes of both women and children, and their wages range much less than a dollar and a half a week. They earn from 10 to 40 cents a day."*

Mr. Hathaway had come in from the street and stood warming his hands while the doctor talked.

"Doctor, what has stirred you up so on the child labor question?" asked Mr. Hathaway, as the doctor ceased speaking.

"Why, this last letter from Evelyn just makes my blood boil. I wish there were a million like her, bless her heart; but do you know, Hathaway, there are a good many people agitating this question? All we need is to get the facts before the public."

"You are right, doctor; let the people once demand child labor legislation and a compulsory education system, and we will have them both."

"Now, Mrs. Hathaway, don't you worry about Evelyn. This experience will not hurt her a bit, but will help fit her for the work here. You see we are going to have plenty of work for her next year in the new settlement house."

"Well, I'll not be sorry to have my girlie back home again. Now you are both warm, and tea is waiting, so come right out and sit down," and Mrs. Hathaway led the way to the dining room.

"This is an unexpected pleasure," said the doctor, "but I can never resist one of your suppers and the pleasure of eating it with you."

(To be continued.)

Teachers Training Course.

(Continued from page 9.)

deposed, and Judea came immediately under the Roman procurators, whose residence was Cæserea. In 37 A. D., after the death of Philip, Agrippa became tetrarch of his former dominions, and after the banishment of Antipas in 39, Agrippa received his dominions as well. In 41 he became King of Judea, although this title was largely complimentary. At his death in 44, Judea once more came under the authority of the procurators. The final downfall of Jerusalem resulted from the resistance of the Jews throughout Palestine to the excessive taxation under which they suffered during the reign of Nero. Revolts broke out in Galilee and Vespasian, a Roman general, was sent to quell the disorder. The siege of Jerusalem, conducted by his own son Titus, resulted in the capture and destruction of the city in 70 A. D., thus bringing to an end the history of the Jews as a nation. During this period occurred the birth of Jesus (4 B. C.), his life in Nazareth (3 B. C.-26 A. D.), his public ministry (26-30 A. D.), the organization of the church in Jerusalem (30 A. D.), the spread of the gospel through Syria as far as Antioch, the conversion of Saul (35 A. D.), his missionary labors and writings (50-66 A. D.), and the appearance of the earliest Gospel, Mark (65 A. D.), (Gospels, Acts, Epistles of Paul.)

To try to be fit for the Spirit's indwelling, therefore, is as truly a duty as a privilege. Humility, penitence, self-sacrifice, and a prayerful temper are to be cultivated both for our own sakes and that we may serve others most fruitfully. The heart is like a garden. The divine Spirit may breathe upon it as the sun and the wind play upon the soil, but if there be no purposeful effort to take advantage of the offered blessing and help from above by striving to prepare and keep it fit for heavenly influences the heart will bear as little fruit as an untilled garden.—Selected.

WITH THE WORKERS.

Henry Genders, of Farmer City, Illinois, spent the summer at his old home in England.

The Marshall Street Church of Richmond, Va., burned a mortgage of long standing last week. Rev. B. H. Melton is the pastor.

The church of Tuscola, Illinois, is beginning a meeting with the help of the Brooks Brothers and Professor Tapp.

The churches at Clarence and North Lancaster, New York, are being supplied for the remainder of the year by Claris Yeuell.

W. J. Cooke has just closed a fine meeting at Shiloh, Kentucky. There were 30 additions, 24 by confession of faith.

J. H. O. Smith, of Oklahoma City, Oklahoma, has returned from his vacation and is now at work in his church again.

Eugene Olson is in a meeting at Puyallup, Washington, with 80 additions in two weeks. C. L. Becker is the minister.

Mr. Robertson, a brother of N. H. Robertson, of Colfax, has been called to the church at Heyworth, Illinois.

President Zollais has been preaching in Ohio this summer. While there he took the confession of his granddaughter.

C. W. Worden has closed a most useful series of special services at the church at Jericho Springs, Mo. There were 15 additions.

L. B. Appleton is holding a meeting at Pleasant Hill, Illinois. The first week resulted in 17 confessions. The meeting will continue a second week.

A handsome new church building was dedicated at Dorchester, Nebraska, recently. L. L. Carpenter was the master of ceremonies on that day.

Cephas Shelbourne is having splendid success in his church at Dallas, Texas. Forty have been added to the church during his ministry there.

F. L. VanVoorhis and Edward McKinney are in a meeting at Edmond, Oklahoma. The result of the first eight days is 19 additions to the church.

The cause is making rapid strides in central Illinois. A new church is reported at Decatur, Illinois. This makes three churches for that important city.

J. M. Philputt has returned from his vacation and is again in his pulpit at the Union Ave. Christian Church of St. Louis. He spent the summer on the coast of Maine.

Victor Dorris has just closed a most successful revival in Wickliffe, Ky. There were thirty-two additions, seventeen making the good confession.

A new church has been dedicated at Elmo, Mo. The pastor of the Methodist Church came in and helped raise the money on dedication day.

W. H. Boden, of Athens, has just held a meeting at Chauncey, Ohio. There was a very substantial addition to the working force of the church as a result. The church now has 41 new members.

S. G. Fisher reports that there have been 59 additions during his ministry at Walla Walla, Washington. The church is preparing for a meeting under Brandt in November.

Rev. DeWitt H. Bradbury has taken the pastorate at Pompey, N. Y. He has been assisting in the pastorate of the 169th Street Church, New York City, during the past year.

Irving S. Chenoweth, who has been the assistant pastor in the Union Ave. Church of St. Louis, is entering Union Theological Seminary to prepare himself for work on the foreign field.

W. H. Barragar makes a most optimistic report of his work in Sunnyside, Washington. There have been 16 additions since last report. The full apportionment for Church Extension was raised.

The church at Shelbyville, Indiana, has paid off $2,500, and $1,000 more will be paid the first of October. The church has bought a lot in another part of the city and hopes to have a second church after awhile.

The First Church at Lincoln, Nebraska, has recently laid the corner stone of a new building. T. H. Adams, Chancellor Aylesworth, and W A. Baldwin were among the speakers on the occasion.

S. M. Bernard held a meeting in his own church at Madisonville, Kentucky. The meeting lasted two weeks and resulted in fifty additions to the church. J. Walter Wilson assisted as soloist and chorister.

G. H. Fern has held a good two weeks' meeting at Stone, Kentucky. The church speaks in the highest terms of him. There was a substantial increase of membership to the church, 65 being added.

J. W. McGarvey, Jr., held a meeting at Mt. Eden, Kentucky, recently, with 49 additions. He is highly commended as an evangelist by the minister of the church there, J. E. Pritchett.

The church at Kirksville, Kentucky, has recently had a fine revival with 53 additions, 37 by confession of faith. C. E. Powell, the minister, has been called to the new Woodland Church in Lexington, and will begin his labors there soon.

The church at Mareeline, Missouri, has been having a protracted meeting. Part of the preaching was done by the pastor, A. Munyon, and part by G. W. Buckner, of Canton. The workers have been reinforced by 49 new recruits.

E. R. Nelson will preach at Amazonia, Missouri, while he attends Drake University. The church has recently been substantially aided by a meeting under the leadership of J. M. Bader, Forty-seven were added.

The church at Chester, Nebraska, will dedicate a new building October 18. F. M. Rains, of the Foreign Society, will be with them to assist. The church is preparing for a meeting under the leadership of James Small.

For about three years the Ocala, Florida, church, has been repeatedly asking him to return to this field. He finally yielded to their request. Since taking up his new work two have been added to the church, the Sunday-school is growing and the ladies are planning to start an auxiliary to the C. W. B. M.

Robert Simons has assisted the minister, M. M. Mitchum, in a meeting at Crooker, Missouri, which has resulted in 16 added. A new church building has been dedicated and other important advances made in the work of the church.

Taubman and Gardner held a meeting at Newton, Illinois, in September. This effort resulted in 41 additions, 34 by primary obedience. E. W. Tate, the minister, has been called for another year and everything promises a period of great usefulness for the church.

The church at Paxton, Illinois, held its annual meeting of the congregation recently. The reports were most encouraging, showing that the church had expended $500 on repairs during the year, and that other lines of church work were in healthy condition.

It has been decided to proceed immediately in the enterprise of a new First Church building in South Bend, Ind. Rev. George Henry, the able successor of Rev. Perry J. Rice, is pastor of the congregation. The new building will occupy the site of the old one, an excellent location in one of the best parts of the city.

The ministers of Pittsburg have voted in a recent meeting to hold the centennial convention in Exposition Hall, a building seating 15,000 people. This is subject to the approval of the convention at New Orleans, of course. The advantages claimed in the change are the Exposition Hall has better transportation facilities and is much closer to the hotels and restaurants.

Rev. J. Randall Farris, after a two years' pastorate with the Indiana Ave. Church in South Bend, Ind., has resigned to accept a call to Bristol, Tenn. Mr. Farris became pastor of the South Bend Church immediately after the completion of his course in Transylvania University. He has accomplished a notable work there. His ministry in Tennessee will begin November 1.

Rev. W. H. Collman closed his work in Tampa, Florida, August 17. In the little less than eighteen months of his pastorate, fifty names were added to the church roll, most of them at regular services. The church debt was reduced, the Sunday-school attendance increased, a Junior Christian Endeavor Society of twenty members was organized and at both state conventions the Tampa Auxiliary to the C. W. B. M. stood highest on the roll of honor.

Rev. L. N. D. Wells of East Orange, N. J., writes as follows: "Vacation just over. It was spent pleasantly in Pgh, in central Ohio, and on the great lakes. We were privileged each Lord's day to supply the pulpit of Bro. Wallace Tharp in the historic old First Church of Alleghany, Pa. Our new building has progressed splendidly during the summer. The art glass is now being placed. Contracts for seats and heating have been let, and we are completing arrangements for dedication. Bro. Z. T. Sweeney will be with us, date to be announced soon."

CHICAGO.

Parker Stockdale is reported ill. We hope he may have a speedy recovery.

Dr. Gates will preach at Batavia every other Sunday this year.

The Sunday-school at Oak Park had an attendance of nearly a hundred last Sunday.

In the illness of Parker Stockdale,, Miss Marie Brehm spoke at Jackson Boulevard Sunday.

C. G. Kindred and his people had a live day with their visiting missionary from China, Mrs. Lillian Shaw.

Mr. Conrad supplied at Logan Square again last Sunday. The mission there is doing nicely.

Herbert N. Garn, who took his degree at the University of Chicago, has accepted a call at Augusta, Illinois, beginning Oct. 1.

Dr. Willett will speak at the next meeting of the Ministers' Association. His subject has not yet been announced.

The quarterly meeting of the C. W. B. M. will be held this week at the Harvey church. An interesting and helpful program has been prepared.

C. C. Morrison reports a Rally Day in his Sunday-school last Sunday. The school had the largest attendance it has had in years. With an able superintendent it expects an unusually successful year.

There was an addition by letter at Maywood church last Sunday. This church will begin a meeting with home forces about November 1. Victor F. Johnson is the pastor.

Guy Hoover reports the departure of S. J. Markham and family from the Pullman Church to Missouri. Bro. Markham's were among the most loyal and self-sacrificing of Mr. Hoover's splendid membership.

A. R. Knox, of Hinsdale, visited Sheffield Avenue and gave a talk of ten or fifteen minutes to the delight of his many friends. Over 60 years he has been in the church work.

Rev. Joseph C. Todd, formerly of Marshall, Mo., now of New York, has taken the church at Bloomington, Indiana. Rev. Thomas J. Clark recently resigned this church after a pastorate of many years.

Pastors desiring the services of accredited workers will be furnished with a complete list of the members upon application to the secretary, Rev. Henry W. Stough, 125 Scott street, Wheaton, Illinois.

The officers for the ensuing year are: President, Rev. W. B. Biederwolf; vice-presidents, Revs. J. Wilbur Chapman, Henry Ostrom, John H. Elliott, James H. Cole; secretary and treasurer, Rev. Henry W. Stough.

Rev. S. T. Willis of the 169th Street Church, New York, submitted to an operation for goitre recently. He is recovering nicely and will shortly take up his work again.

The annual meeting of the Illinois Equal Suffrage Association will meet at the auditorium of the Woman's building on the State Fair grounds at Springfield, October 1. Mrs. Ella S. Stewart, of Chicago, will preside at all the sessions.

Dr. Ames presented his scheme of church organization at the Ministers' Association this week. It elicited the generous criticism that is always alloted to his ideas. The scheme has many strong points and deserves study.

Its membership is composed of men and women whose Christian characters were thoroughly investigated before they were admitted to membership. Their membership in the Association is a guarantee of their integrity and trustworthiness.

The Interdenominational Association of Evangelists is a voluntary organization of nearly two hundred of the leading evangelists and gospel singers of the United States from all denominations for the purpose of raising the standard of evangelistic work and of promoting it in the churches of America.

The Memorial church worshiped in a redecorated auditorium last Sunday. The ladies have put in a new chandelier that not only helps the lighting but the acoustics as well. Many of the Baptist members of the congregation are insisting that our Richard Gentry remain as assistant pastor in spite of the agreement to have a Baptist assistant.

The Monroe Street church raises its missionary money by monthly collections. This is apportioned to the various societies. The church gave to the society as follows:—Chicago, $63; Foreign, $52.50; Home, $31.50; Church Extension, $31.50; Ministerial Relief, $10; Education, $10; N. B. A., $10; I. C. M. S., $21.

The Englewood Church of this city is rejoicing in the added beauty given its auditorium at the hands of those who have had charge of the redecoration of the building. The room has one of the prettiest interiors to be found in any of our church houses. C. G. Kindred has resumed his labors as pastor with his accustomed vigor.

A three-cornered congress of Baptists, Free Baptists and Disciples will be held in Chicago in November. Though the committee had made other arrangements, they have changed and placed the meeting of the Congress at Memorial church for obvious reasons. Every minister within reach of Chicago should attend the sessions of this Congress.

W. F. Rothenburger was a visitor in Chicago last Sunday. At the Irving Park Church he addressed fine audiences in attendance at the special anniversary services of the congregation. This church is now in the best condition in its history. Next Lord's Day Mr. Rothenburger will preach his first sermons as pastor of the Franklin Circle Church, Cleveland, Ohio.

Richard W. Gentry, associate minister of the Memorial Church, is mourning the loss of two bicycles which have been stolen from him since he began his work on the South side. Mr. Gentry's work has so commended itself to the united congregation there that he will likely be asked to remain permanently despite the fact that the original plan was to have a Baptist as the associate of Dr. Willett.

Rev. Sumner T. Martin, formerly city evangelist of Chicago has been located as pastor at Santa Barbara, California, for about a month. He reports seventeen added to the church by letter in that time and one young man by confession of faith. All the societies and the Sunday evening services have been largely increased in attendance. The church extension offering was $33.75. A Teachers Training Class just organized, promises to enroll at least 100 members. Mr. Martin reports himself happy to be in California, but expresses his abiding interest in the Chicago churches and missions.

A Few New Books.

THE AXIOMS OF RELIGION.

Rev. E. Y. Mullins, D. D.
Price, $1.00 net, postpaid.

This book, as Dr. Mullins tells us in the preface, grew out of a number of addresses delivered by him on various occasions. Some of these addresses, and one or two of the chapters, have already been published in the denominational papers. Dr. Mullins proceeds to show that religion has its axioms no less than other realms of knowledge and experience. These axioms are given as follows: The Theological Axion, the Religious Axiom, the Ecclesiastical Axiom, the Moral Axiom, the Religio-Civic Axiom, and the Social Axiom, all of which are set forth with utmost clearness. We anticipate this book to rank among the best selling theological books this year. The price is $1.00 net, postpaid.

HOW DOES THE DEATH OF CHRIST SAVE US?

Rev. Henry C. Mabie, D. D.
Price, 50c net, postpaid.

The question forming the title of this book was asked of a prominent divine and failed to receive an answer that was even moderately satisfactory. The defects of the reply caused earnest thought in Dr. Mabie's mind. A doctrine so vital as the atonement of Jesus Christ ought to be susceptible of such a presentation as to make it measurably clear. Dr. Mabie undertook to furnish this. The emphasis placed by Dr. Mabie on the reality of the relationship between Christ and God on one side, and Christ and man on the other, in the transaction of the cross, and his enforcement of the thought that the man thus redeemed must be redemptive, make his discussion very helpful.

Just ready. Price, 50c net, postpaid.

THE MASTER OF THE HEART.

Robert E. Speer.
Price, $1.00 net, postpaid.

"The chapters of this little book are not essays, but addresses. They are not theological or literary but practical. They were spoken in the first place to the young men and women of the Northfield Conferences, and present simply and earnestly some aspects of Christian truth. They were reported at the time and are printed here in almost their original form, in the hope that in some life they may make a larger place for our Lord and Master, Jesus Christ."

Price, $1.00 net, postpaid.

These books and any others published can be obtained promptly by sending your orders direct to us.

THE CHRISTIAN CENTURY.
235 E. 40th St., Chicago.

HERBERT YEUELL AT FOSTORIA, O.

By Pastor U. G. Hostetter.

Fostoria is a manufacturing city of 10,000 inhabitants. Conservatism is common to all towns in the Western Reserve. This is true of Fostoria to a marked degree. The people do not move quickly in religious matters. The Church of Christ is about ten years old and has been self supporting for a little over two years. Denominationalism is intrenched and of a character that causes it to look contemptuously upon a body of people who would be known by the name Christian only. The Catholics, Methodists and Presbyterians are particularly strong, all having costly buildings. The Baptist church though older is weaker than our own. So far as corrupt practices are concerned, the people believed more in them than New Testament christianity. A union meeting in the Methodist church over a year ago was not a succes so that when we determined upon a campaign for souls people smiled and predicted failure. It was preposterous to think of a church of one hundred and thirty members undertaking a campaign which the ten churches, unitedly would not touch. It was said that August was the worst month in the year. It was vacation time, and people would not attend for there were too many outside attractions. The community had been fed on the mourner's bench doctrine and miraculous conversion idea. Many had become indifferent to christianity and looked upon the whole thing as a farce. The churches did not grapple with moral questions and the hands of ministers seemed tied. The Church of Christ was little known save that the membership was clean and at the front in campaigns for righteousness.

The Preparation.

A religious census was taken soon after the evangelist was secured. A large tabernacle used as an armory and rink was rented because of the central location. It was thoroughly cleaned, painted inside and out in white. A large chorus platform seating 150 was erected, comfortable seats made for the auditorium, electric fans installed, ten one hundred candle power incandescent lights placed within, two pianos rented and the building tastefully decorated. The members of the board had pledged $500 before the meeting began and every one of them was a working man. A baptistery was installed at the suggestion of the evangelist and hundreds saw for the first time scriptural baptisms. It was used every night. Business men were not bored by begging. When purchases were made they were paid for and no reductions asked. At every service months beforehand something was said about the approaching meeting. Prayer meetings emphasized it.

An effort was made to follow the directions of the evangelist. His letters were always full of hope and encouragement. He created confidence.

The Evangelist.

Herbert Yeuell was secured as evangelist. The church refused to take "No," for an answer when he was first approached. From the time he appeared on the field he manifested his generalship and grew in the affections of the people continually. Not once did he err in jurdment. An anti-saloon campaign was on, which made it more difficult to center the minds of the people upon the meeting. Conditions were such that a blunder at any time would have meant disaster. He took the swords away from those who tried to place him at a disadvantage and they knew not how it was done. Denominational ministers attempted ridicule but made themselves ridiculous. Mr. Yeuell's language was always chaste and scholarly and as plain as the book itself. Every sermon was a spiritual impress. The people believed him to be an earnest man with a great message. The message, not subterfuge was depended upon as the drawing power. The last night was an ovation. He was applauded from the time he entered the building until he reached the platform and that too by people who at first were angry when they heard the truth preached. The last night a purse of gold was presented to him.

The Results.

One hundred and seventy-seven came forward during the twenty-six days of invitation. This is the largest meeting ever held in northwestern Ohio by one congregation, and none ever before was so widely noticed. From distances of many miles the people came. The building was full the first day and interest grew to the last. At times the people could not be accommodated. The meetings for men and women were the largest ever held under one roof in Fostoria. The meeting being held in a rink which had been used for worldly purposes made it all the more difficult to move people. The suggestion offered by the building was not conducive to a spiritual atmosphere. Hundreds were surprised to learn that denominationalism was not Christianity. Many obeyed the Lord more perfectly in baptism. Homes were united and new families reached. Of this meeting it can be said that the evangelist was the sower and the church is in line for greater victories. It will reap continually because of the seed sown in the hearts of the thousands who heard him.

AN ADVANCED MOVEMENT.

The Foreign Society hopes to make an advanced movement this new year, the Centennial year. The first step in this direction is to secure at least $25,000 for a new Bible college property at Vigan, province of Luzon, Philippine Islands. This is one of the most pressing needs of the Society at this time.

J. W. Hardy, of Nashville, Tenn., has been asked to represent the society in this special task and will begin his services October 1. He needs no introduction to our people in Tennessee and South Kentucky, where he has served as pastor and evangelist for many years; and where he has also been eminently successful as a financial representative of South Kentucky College, recently newly christened "McLean College," Hopkinsville, Ky., and West Kentucky College, Mayfield. The funds of these two institutions have been increased no less than $50,000 through his special effort. To any other community where his lot may be cast, we can most cordially commend him to the fullest confidence of the friends of the Foreign Society. We have no doubt he will be gladly received and promptly seconded in his efforts to found a great institution of learning in Luzon, one of the most important mission fields in the world. His permanent address is 308 17th street, Nashville, Tenn.

F. M. Rains, S. J. Cory, Secretaries, Cincinnati, O.

Rev. S. J. Vance, evangelist, has an open date in January and would be glad to correspond with a church desiring a meeting. He is now in Idaho investigating conditions for the establishment of a "Christian Colony" there, a plan he outlined in a recent issue of this paper. He may be addressed at Carthage, Mo.

THE NEW ENGLAND CONVENTION.

The annual convention of the New England Christian Missionary Society was held with the Highland Street Church of Christ at Worcester, Mass., where A. P. Finley ministers. Most of the churches were represented and while regretting the absence of some of the speakers, it was on the whole a very profitable season. The sessions opened Thursday evening, September 10th, and closed with Lord's day following.

Thursday evening convention opened at 8 o'clock by devotional service led by Bro. McCreary of Lubec, Me. Sister Mattie

Beautify Your Complexion

Drive Away Liver Spots, Blotches, Pimples And Make Your Skin Clear and White.

Trial Package Sent Free.

If you want a beautiful complexion, free from liver spots, pimples and freckles and other discolorations, purify your blood.

Stuart's Calcium Wafers cleanse and clear the blood, remove all poisonous and irritating influences and permit it to flow gently through the veins. These little wafers are famous for their beautifying effects and every lady may use them with perfect freedom.

They do their good work remarkably fast owing to the wonderful power of the ingredients which they contain. Here they are: Calcium Sulphide, Quassia, Eucalyptus, Golden Seal and an alterative and laxative. Ask your doctor what he thinks of these as blood purifiers. He prescribes them many times every year.

The popularity of Stuart's Calcium Wafers is great and growing constantly every year. They do a wonderful work with apparently little effort and do not necessitate suffering and expense as so many complexion cures occasion.

You may enjoy a fair complexion if you will use these little wafers. They are taken after each meal and go into your blood just like food. They do your entire system a great good. They help your intestines and relieve constipation, thereby giving the system the power to remove and exclude poisonous gases and fluids which filter through the intestines into the system and contaminate it.

Don't despair if your complexion is muddy. Write today for a free trial package of Stuart's Calcium Wafers or go to your druggist and buy a box. Price 50 cents. Simply write your name and address and a trial package will be sent you by mail without cost. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

Pounds of the C. W. B. M. told of the sad condition of the children of foreign lands, and the work of the Junior C. E. in behalf of these orphans.

Friday. After morning devotional service led by Bro. Underwood of Yale University, Bro. A. R. Finley of the Highland Street Church gave cordial welcome to the delegates.

E. Jay Teagarden, president N. E. C. M. S.—in his annual address, set forth the needs masterfully of the New England field, after which a discussion of the same; among the suggestions was the great need of a N. E. superintendent of missions, to give direct attention to propagation of the missionary idea among the churches and by evangelizing —one who should represent both A. C. M. S. and N. E. C. M. S.

Dr. O. E. Marrow of a neighboring Baptist church spoke of the friendly relations existing between their people and the disciples of Christ, expressing an earnest hope that they soon may be one in all respects.

The National Benevolent Association was represented by Bro. Armstrong of Troy, N. Y. and setting forth the need of caring for the orphan and the aged—the lack of which encouraged the organization of secret societies. Bro. D. L. Martin of Boston, spoke of the embodiment of Christ in our lives as the supreme need of the true Christian.

Business session of Aux. C. W. B. M. Missions followed with the president Sister Newton Knox in the chair, who set forth the work of the vigorous society, followed by Sister Mattie Pounds, urging the support of their work, after which an interesting exercise was given by the Junior C. E. Society of the local church.

At the morning session, an excellent address was given by Bro. D. C. McCallum of Everett, upon the Test of Discipleship—"By this shall all men know that ye are my disciples if ye have love one to another."

At the evening service Bro. Milton C. Snyder's solo "Judge me O, God," was finely rendered.

Saturday morning Bro. W. R. Mains of Haverhill gave a strong address—the Keynote in reviving church work, namely, the faithful attendance of every member at each service. At the Bible school session the report of the superintendent, Bro. F. H. Bailey of Danbury was read by Sister Teagarden.

Bro. G. A. Reinl of Springfield set forth the relation of the Bible school to missions. "The Testimony of the Bible through all ages" was the topic of Bro. A. McLean's excellent and most interesting address, after which Bro. J. A. Gardner gave a thoroughly practical talk upon the means and methods of Bible school work, which was enthusiastically received.

At the afternoon session the annual report of the corresponding secretary, Harry Minnick of Worcester was read, showing the condition of the work in general throughout New England. The officers for the ensuing year are elected as follows: President, E. Jay Teagarden, Superintendent, B. S., F. H. Bailey Danbury, G. E. Daniel Johnson, Boston; Corresponding Secretary, J. A. Gardner, Boston.

Executive Board: Buxton, Young, Gardner, Minnick, Hunt, Teagarden, and Bolton. Meeting at Haverhill, 1909.

Ministerial educational fund has aided Bro. Ford at Hiram and Bryson at Lexington. The afternoon address by Bro. L. F. Sanford of Brockton on "Needed results in the Christian Work" was well delivered and received. Saturday evening, A. McLean addressed the convention upon his favorite topic, "Foreign Missions," and in his strong, forcible manner.

In the evening H. A. Denton gave an address upon Home Missions, and H. R. Warren of Pittsburg, was enthusiastic on "Centennial Aims."

There were interesting verbal reports from the N. E. churches Lord's day morning. Bible school session at the noon hour and the communion service in the afternoon.

G. Wilton Lewis, Boston, Mass.

NEW ORLEANS CONVENTION
October 9 to 15, 1908.

A word of greeting to the Disciples of Christ with reference to our National Convention to be held in New Orleans, October 9th to 15th inclusive.

Nearly every disciple of Christ in America has desired at some time in life to visit the quaint, curious, ancient, modern, beautiful and interesting city of New Orleans, and has been waiting for just such an occasion as one of our International Missionary Conventions to satisfy that desire.

This is the most delightful season in which to visit the great state of Louisiana, for just as the hosts are gathering from the four quarters of the earth,—in great convocation the cotton fields will be fleecy with the snow-white staple, the pecan trees will be dropping their meaty nuts, the orange blossoms will have matured into golden juicy fruit, and the cane fields will be giving up their sweetness to be converted into sugar.

At this season the sky is usually bright and the air balmiest, and the plantations most resonant with the songs of the "old darky folk" making their own melodies as they sing.

From the standpoint of economy no one can find a better time to visit New Orleans. Seldom, if ever, do the railroads give such good rates to that city except during "Mardi Gras," when hundreds of thousands of people flock there and fill all hotels and boarding houses, paying fabulous prices for all accommodations, while at this season we can be well taken care of at a minimum expense; our local executive committee in New Orleans stand between us and all graft, and have secured contracts with the hotels and restaurants guaranteeing less than the normal winter rates for board and lodging. If one desires to economize, he can live on one dollar per day, by taking a room in a private house and eating at good restaurants; or if he desires to do so, he can have as fine accommodations as can be had anywhere, in either of the magnificent new hotels.

Again, it is well to note that under no other circumstances could our people receive such cordial reception, or make such good impression, for our convention will be the only thing going on at the time to attract the attention of the citizens or to call forth their hospitality. Jew and Gentile, Catholics and Protestants, Americans and Foreigners, official and private citizens are co-operating with our local committee in making preparation for the entertainment of our people, and the secular press is giving liberal space to our cause. We pray that every disciple of Christ in the United States may be impressed with what a large enthusiastic meeting of our people will mean as affecting our cause in Louisiana, and more particularly in the city of New Orleans.

There never was a more opportune time, a more cordial citizenship, a more receptive people, nor a more impressionable heart and life,—than are offered us in the invitation which we have received to visit that southern metropolis at this time. Possibly never again in a life time, will we have such a pressing invitation to visit that great city in the interest of such a great cause with the assurance of accomplishing such great good.

It is also well to keep in mind that with this great opportunity comes also great responsibility and that no disciple of Christ was ever under such great obligations to join his presence and best efforts to make one of our Missionary conventions an eminent success, especially in view of the centennial in 1909.

Every member of every state and national board should be present, every annual and life member and director of every Missionary Society should be present, every business man interested in education, missions and benevolences, should be present, every woman who can leave home ought to be present, every university, college and school among us should be well represented, and every church, Bible school and Christian Endeavor Society should be represented, and no preachers can afford not to be present. If all the interest of all our churches should be fairly represented, there would be no less than thirty thousand delegates present at the New Orleans convention.

Hoping to meet and greet you in the convention at New Orleans, October 9-15, 1908, I am,

Yours fraternally,
R. A. Long, President.

A FINAL WORD FROM THE CHAIRMAN OF THE LOCAL EXECUTIVE COMMITTEE.

All in readiness, come to the feasts. Our committees are still working day and night to provide comfort and convenience for the gathering hosts. They will not consider their work ended until every delegate has enjoyed to the fullest the rich spiritual and physical treat prepared, and are safe on their homeward journey. We believe all will carry back with them most pleasant recollections of their sojourn here.

New Orleans is assisting our committees regardless of faith or nationality. We are daily proffered assistance both by letter and word of mouth from Presbyterians, Methodists, Baptists, Catholics, etc., and each seeming to vie with the other as to who can do the most to help us entertain you. From what we have told the people here of our high qualifications they expect a great moral and spiritual uplift. We feel assured that much and lasting good will be accomplished by our hospitable city being in a receptive and impressionable mood. After you have come, enjoyed and profited by this gathering ing of the Lord's people, there can be no

doubt of a regret that the time you spent here was all too short and a longing to have you come again.

The love that we as Christian people have for the cause and for one another cannot but win the hearts of people. Come, Come, Come.

We await you with glad hearts and willing hands to do your bidding.

All who have asked for reservations will call at headquarters for their assignment.

Reception Committee will meet all trains. Delegates please place yourselves in their hands.

John J. Zigler.

LODGING IN NEW ORLEANS.

The Local Executive Committee has secured special rates at the hotels and advises every one who can to room at the hotels for comfort, neatness and convenience. It is better in every way at the hotels; but for the sake of those who might be willing to put up with the inconvenience of small boarding houses for the sake of economy, we have listed a great number of rooms at fifty to seventy-five cents per day.

I hear that some are planning to park sleepers and sleep in them while in New Orleans. Of this I am sorry, for it will be very unsatisfactory in many ways. First, the cars would have to be parked in the most undesirable parts of the city, second, the Pullman car will be hot and ventilation poor, third, where these sleepers will have to be parked there are lots of mosquitos. By going to hotels and boarding houses one escapes all of these and has the assurance of stopping in a decent community.

Our local committee is in position to save our delegates and visitors trouble and money. We have but one desire for every one and that is the very best of everything at the least cost.

We are at the command of every one, let no one hesitate to ask favors of any and all of us.

W. M. Taylor.

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ALL MAKES REBUILT at 1-4 to 1-2 manufacturers prices. Rented anywhere or sold on 3 months approval. Write for our money back guarantee, also Catalogue and Special Price List.

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No smoke—no smell—no trouble.

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The Rayo Lamp

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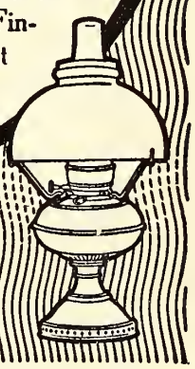

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The Oil that makes things hum

Household Lubricant is a fine-bodied oil, very carefully compounded and put up in a tasty little oiler that fits a lady's hand perfectly.

It won't gum; it won't corrode; it won't get rancid. Costs only a trifle to begin with and wears a long time wherever you put it.

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VOL. XXV. OCTOBER 10, 1908 NO. 41

THE CHRISTIAN CENTURY

THE SYMPATHY OF FRIENDSHIP.

To know each other, to trust each other, to like the same things, to walk arm in arm thru' the fields and woods, to sit silently beside the brook and fireside; to march together thru' the aisles of high-vaulted ambition; to thread softly the chambers of sorrow; to kneel side by side before the altars of faith; to rebuke each other's faults in love and to cherish each other's virtues in joy—this is the significance, I would almost say the heavenly significance, of real friendship.

From a sermon by John Ray Ewers on "The Stimulus of a Friend," Sunday Sept. 27, '08.

CHICAGO

THE NEW CHRISTIAN CENTURY CO.

(Not Incorporated.)

Published Weekly in the Interests of the Disciples of Christ at the New Offices of the Company, 235 East Fortieth Street.

SIXTIETH ANNIVERSARY CONVENTION.

The coming annual convention of the National American Woman Suffrage Association, to be held at Buffalo, N. Y., Oct. 15th to 21st, promises to be a most auspicious occasion. This meeting will mark the sixtieth anniversary of the first convention ever held in the world, in the interests of equal civil and political rights for women. That first meeting occurred in 1848 at Seneoccasion. This meeting will mark the 60th equal civil and political rights for women. The first meeting occured in 1848 at Seneca Falls, N. Y., and several women who participated in it still survive and will be honored figures in the Buffalo gathering.

Besides these pioneers, many other distinguished persons will be present; among them Miss Jane Addams, Mrs. Mary McHenry Keith, Mrs. Harriet G. R. Wright, Mrs. Florence Kelly, Mrs. Katherine Reed Balentine, Mrs. Catherine Waugh McCullough, Miss Laura Clay, Miss Alice Stone Blackwell, Miss Harriet May Mills, Mrs. Harriot Stanton Blatch, President M. Carey Thomas of Bryn Mawr, Mrs. Mary J. Coggeshall, Rev. Anna Howard Shaw, Mrs. Rachel Foster Avery, Miss Laura A. Gregg, Miss Kate M. Gordon, Dorothy Dix, Mrs. Harriet Taylor Upton, Prof. Sophronisba Breckinridge, Rev. Antoinette Brown Blackwell, Mrs. Mary Simpson Sperry, Charles Edward Russell and Rabbi Stephen Wise.

From the small beginning in 1848, this movement has become world-wide and at the International Woman Suffrage Congress held in Holland last July, there were present delegates from sixteen organized countries.

13,000,000 Dyspeptics

Live In the United States and Canada Suffering Terribly Every Meal.

A rough estimate gives the enormous total above as the number of people who suffer in America from Dyspepsia. Add to this those who suffer occasional stomach trouble and you have the field which lies open for Stuart's Dyspepsia Tablets.

These wonderful little digesters are the most popular dyspepsia remedy sold in Canada and America.

Why? There must be merit to them or they would not or could not be distancing all competitors.

Ask any druggist to tell you of their popularity.

They will assist nature in digesting a meal no matter what the condition of the stomach. They are prepared scientifically and are made powerful so that nature restores the lost ingredients with which she manufactures her digestive fluids.

They soothe the tired and irritated nerves of the stomach. They prevent and relieve constipation and bowel trouble.

If you want to eat a dangerous meal at late hours take a tablet with you and fear no evil consequences or make up your mind that Stuart's Dyspepsia Tablets will reduce the ill effects of over eating.

They are made up from fruit and vegetable essences and their tablet form of preparation preserves these qualities longer than fluid or powder modes of administering the same essences.

They have been tried for years and found to be not wanting. You don't buy a new thing in Stuart's Dyspepsia Tablets, you purchase a remedy for stomach trouble that has a record for cures by the thousand. Ask the druggist, then give him 50c for a package of Stuart's Dyspepsia Tablets, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

VOTING A RELIGIOUS DUTY.

Christians Must Attend Primaries Too, Says Famous Pastor.

Church-goers should regard the exercise of the franchise as a religious function and should vote in accordance with religious precepts on every matter involving a moral question either in the issues at stake or in the personality of the candidates, declares the Rev. Charles F. Aked in the October number of Appleton's magazine. Dr. Aked is pastor of the Fifth Avenue Baptist Church, of which Governor Hughes is a member. Further than this, he asserts it is just as much the duty of a church member to attend ward meetings and to vote at the primaries as it is to take part in the affairs of his church or to cast a ballot in the election of a pastor.

According to Dr. Aked the proportion of regular church attendants who frequently stay away from the polls on election day and who seldom or never take part in primaries or local meetings for the election of delegates to conventions is larger than among any other class. These delinquents, he holds, are as much responsible for corrupt conditions of government or the election of unworthly men to public offices as are the heelers who buy votes to accomplish this result or the bar-room hangers-on who sell their ballots.

"The abuses that have arisen in the past," says the Appleton article, "from the interference of the church in politics have been due to the fact that religion was made political instead of politics being made religious. Except under circumstances of extraordinary moral pressure the churches cannot enter the arena of party politics. The church cannot become a caucus. Only the projection of a supreme moral issue can warrant a clergyman in publicly taking a position as a party man. He may be permitted in his own heart to pray for a party—if he is satisfied that it is not past praying for. But the church can and should undertake a more important function—one that underlies all law and government—the formation of righteous public opinion. The church cannot compel in this day and generation. If it cannot inspire it is because it is no longer inspired and a church without inspiration is a corpse which people with decent regard to health should quietly bury. The church must teach that a Christian can no more neglect the plain duties of citizenship than he can neglect to pay his debts. The religious man who stands idly by and sees American politics made a byword for dishonesty is neither religious nor a man."

Eureka College has an advertising booth at the State Fair now in progress in Springfield, Ill. H. H. Peters writes that the enterprise is a good move and will aid greatly in the campaign of education now on in Illinois in the interest of our college work. The Disciples of Illinois are taking advantage of public gatherings of an educational nature as never before and the results are very encouraging.

Rev. Richard Martin of the "Martin Family," Evangelists, reports a splendid meeting at Piedmont, Kansas. About sixty have been enrolled in an infant organization there.

A Few New Books.

THE AXIOMS OF RELIGION.

Rev. E. Y. Mullins, D. D.
Price, $1.00 net, postpaid.

This book, as Dr. Mullins tells us in the preface, grew out of a number of addresses delivered by him on various occasions. Some of these addresses, and one or two of the chapters, have already been published in the denominational papers. Dr. Mullins proceeds to show that religion has its axioms no less than other realms of knowledge and experience. These axioms are given as follows: The Theological Axion, the Religious Axiom, the Ecclesiastical Axiom, the Moral Axiom, the Religio-Civic Axiom, and the Social Axiom, all of which are set forth with utmost clearness. We anticipate this book to rank among the best selling theological books this year. The price is $1.00 net, postpaid.

HOW DOES THE DEATH OF CHRIST SAVE US?

Rev. Henry C. Mabie, D. D.
Price, 50c net, postpaid.

The question forming the title of this book was asked of a prominent divine and failed to receive an answer that was even moderately satisfactory. The defects of the reply caused earnest thought in Dr. Mabie's mind. A doctrine so vital as the atonement of Jesus Christ ought to be susceptible of such a presentation as to make it measurably clear. Dr. Mabie undertook to furnish this. The emphasis placed by Dr. Mabie on the reality of the relationship between Christ and God on one side, and Christ and man on the other, in the transaction of the cross, and his enforcement of the thought that the man thus redeemed must be redemptive, make his discussion very helpful.

Just ready. Price, 50c net, postpaid.

THE MASTER OF THE HEART.

Robert E. Speer.
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"The chapters of this little book are not essays, but addresses. They are not theological or literary but practical. They were spoken in the first place to the young men and women of the Northfield Conferences, and present simply and earnestly some aspects of Christian truth. They were reported at the time and are printed here in almost their original form, in the hope that in some life they may make a larger place for our Lord and Master, Jesus Christ."

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THE CHRISTIAN CENTURY.
235 E. 40th St., Chicago.

The Christian Century

Vol. XXV. CHICAGO, ILL., OCTOBER 10, 1908. No. 41.

EDITORIAL

The New Christian Century.

Several weeks ago a preliminary announcement was made concerning the reorganization of THE CHRISTIAN CENTURY management. An announcement was given in that statement that when the plans were completed our readers would be taken frankly into our confidence.

It is more or less generally understood that the assets of the old CHRISTIAN CENTURY company were sold at auction last August on account of the foreclosure of a mortgage. Mr. C. A. Osborne, subscription manager of the United Religious Press, was the purchaser. Since then the paper has been issued under difficulties with the aid of some of its good friends. On Monday October 5 the entire property was purchased from Mr. Osborne by William A. Kennedy and C. C. Morrison who with H. L. Willett, O. F. Jordan and others are now in the process of forming a new company to publish the paper. THE NEW CHRISTIAN CENTURY COMPANY will be incorporated as speedily as the legal process will allow.

In the editorial organization of the new paper Charles Clayton Morrison comes into coöperation with Dr. Herbert L. Willett. Orvis F. Jordan has been selected assistant editor. It is especially gratifying that we are able to announce the continuance of many of the former staff of contributors. Dr. Errett Gates will continue his department of Christian Union. George A. Campbell has taken up again his suggestive and helpful writing in answer to correspondence on the Religious Life. Dr. Willett has added a new department, "Biblical Problems," in which he will discuss questions of exposition and criticism from week to week. He will also continue his weekly exposition of the Sunday school lesson. Professor Silas Jones, who has for a series of years made his prayer-meeting exposition the most helpful thing printed on these themes, will continue.

With these hands set to our task it is confidently expected many others will coöperate. Plans are being made for securing correspondents in the leading cities of the country who shall report and interpret to us the religious and social movements of their respective communities. A book table will be spread from time to time and the significant publications of the best houses will be interpreted to our readers.

No foreword as to plans and policies is entirely convincing, we are well aware. A newspaper is known by its fruits and its policy can be better formulated by its readers upon examination of its columns than by the promises of the management. However, it seems fitting to say at least three things that THE CHRISTIAN CENTURY purposes to do:

1. It will aim to be a newspaper. It will reflect not alone the thinking of the brotherhood but the doings of the brotherhood. Our initial task will be to organize a mechanism for gathering the significant church news from our entire country. Our "With the Workers" page will be increased in extent and vitalized. Evangelistic and administrative achievements will be given hearty reports. In this feature of the paper we wish not to be confined to our own brotherhood alone (though, of course, the main body of our space will be so utilized) but it will be our purpose to consider the important happenings in other churches and in the social order outside the churches. Thus our readers may be kept in touch with the wider currents of social and church life.

Chicago will have a unique place in our news columns. This great city has peculiar significance not to our brotherhood alone but to the whole nation. What our churches are doing, what other churches are doing, what social forces are at work and how they work—these will be matters upon which authoritative reports will constantly be made. It is expected that THE CHRISTIAN CENTURY will become a medium of communication among our Chicago brethren and thus a factor in deepening the fine fellowship that already exists among them. In doing this, we are well aware, we shall be eliciting the interest of readers the country over.

2. The *literary character* of the paper will be a matter of scruple with us. THE CHRISTIAN CENTURY is printed by the United Religious Press, a syndicate of religious newspapers. Through this arrangement we are enabled to secure literature of the best class which perhaps would be beyond the reach of one single paper. The pages for Home and Children will be carefully edited. Our current serial story drawing soon to a close will be followed by "The Dawn at Shanty Bay," the best production of that most delightful author, Robert E. Knowles, the "Ian McLaren of Canada."

3. It is the purpose of the editors to open our columns to a discussion of the vital and acute problems now before our people and the religious world. We believe the time has come for speaking plainly. Our brotherhood is racked with dissension. Many thousands of hearts are tremulous with fear and not a few with grief. For years a vicious propaganda has been carried on among us with a newspaper as its head and front. The souls of many have been poisoned. Falsehood and bigotry have walked abroad in the livery of the fathers. The channels of our thinking run with vitriol and invective—not with the good will of Christ. The issues raised by this propaganda THE CHRISTIAN CENTURY proposes to discuss, not bumptiously or with passion, but with humility and great earnestness. We are determined that whatever is said of us, no reader shall charge us with not being frank.

Not for one moment do we mean to suggest that any newspaper or man or group of men is to be made the object of our attack. We have higher aims than that. Moreover, the issue now joined in our brotherhood is not ours alone but is the problem of all churches today. Unfortunately we have been thrown into a passionate temper over the issues by the conscienceless partisanship of the conservative organ and the issue cannot be frankly met without reckoning with this propagandist. But our purpose is not to attack, but to build up. The Disciples of Christ believe in discussion. We like to talk things over. We hate concealment. The new CHRISTIAN CENTURY believes in discussion. We do not care for leadership; we only care to bear our testimony. That testimony we will bear.

We shall admit frankly at the beginning and all the way that the modern way of regarding religion differs from the conceptions of an older time. We believe the difference is very important and radical. It will be our purpose to interpret the modern conception truthfully, frankly. We believe that every value that Christianity possesses under the older view is enhanced under the new, and many other values are added. We believe that the essential principle of our plea and the example of the fathers of our movement predetermine the Disciples of Christ to the position the scholarship of the world is taking. Our fathers were the pioneers of modern progressiveism.

Constructive, therefore, our work will ever be. We shall strive to make our pages brim with faith and hope and love—faith in the God who is revealed to us in the holy scriptures and in the face of Jesus Christ; faith in the present nearness of that God and his active guidance of the vast enterrise of his kingdom, hope in the destiny of that kingdom and the glorious immortality of each redeemed soul, and love for all men—a love that recognizes no of

under all our differences and the possibility of coöperation in the spirit of Christ despite the widest theological separation.

We are not aiming here to make a comprehensive, but a merely suggestive, statement of our ideal. The editor and workers on the old CHRISTIAN CENTURY who continue with the new, take the deepest satisfaction in the new organization and its purposes. The new editor and assistant cast in their lot with the enterprise with a sense of opportunity to bear testimony to the truth that it is in us and an appreciation of the valient service already rendered by the paper into whose good will we now come. In doing our work we shall constantly pray for the guidance of the Holy Spirit of Jesus Christ both when we draw the sword and when we put it up, into its sheath. The big enterprise of the kingdom of God shall be ever before our eye and our hope shall be to serve that kingdom by what we do.

Yet Another Centennial Aim.

The Disciples have improved on Emerson's advice to young people, to "hitch their wagon to a star," and have hitched their centennial wagon to a great many stars. Our "aims" are a great multitude. No society but has many "aims" for our centennial year. Some of these aims we are realizing in advance. Some we will yet see consummated. Others, we regret to predict, will certainly fail. Our aims are for more money, or for more converts, or more ministerial students, or more college endowment, or more missionaries, or more church buildings, or less debt. We were conscious of what we did when our committee declined to select one solitary object, the realization of which should stand as our centennial monument. It seemed best at that time to have many aims, and to augment the flow of normal religious activities by forcing the centennial sentiment into all the channels of the church.

We are still of the opinion that this is the best way to celebrate our hundredth year. It is with no timidity, therefore, that we suggest yet another centennial aim. The "aim" we have in mind seems to us more important than any yet adopted. Our Pittsburg convention will be one of the greatest religious gatherings the modern world has witnessed. More than any other event in our hundred years of history, it will bring us into the focus of the world's attention. All the ways that lead to Pittsburg will be lined with millions of our fellow-religionists, to review the mighty procession of Diseiples of Christ marching upon that city. The question will be asked, "What meaneth this? Who are these people? What do they stand for? *And how have they succeeded in realizing the ends for which they exist?*"

For decades the Disciples have gone on about their work with intense devotion. We have been largely ignored by the religious world. We have only of late begun to be taken seriously by others than ourselves. Our conventions have not been reported in a significant manner in the public press. We have been left to ourselves to develop in our "clan" the logic and the fruit of the principles which gave us being. But next year we will not be ignored. Next year the secular press will report our immense convention. Thoughtful men who study the ethical and social significance of popular movements will ask what this vigorous host of a million and a quarter souls believe. What do they practice? In what are they peculiar? We will be subjected to the most searching examination we have ever undergone.

And the item that will most interest the world will be, not our plea as a theory, but our plea as we ourselves practice it.

These Disciples of Christ were born for the propagation of the ideal of Christian union. The "Declaration and Address," whose first pronouncement determines the date of this celebration, was a symphony whose sole motif was the unity and union of Christ's people. In that day Thomas Campbell had to contend earnestly for the desirability of union. In our day nearly everybody desires it and prays for it. The problem of our day is one of method. How *can* we unite? This is the question of today. Can you Disciples of Christ show us how we can be one as Christ and the Father are one?

How will we answer that question next year? Are we ready to undergo an examination of the condition of our brotherhood with respect to its own unity? This is to be the crucial test. Probably no denomination around us has on its hands such a nasty quarrel at this hour as the Disciples of Christ. Who can say that we are united as Christ and the Father, in the face of the exhibition of recent weeks and of recent years?

Will the Disciples' plea for union work? That is the big question. The quotation from the *Presbyterian Interior*, printed on another page, suggests to us the attitude other church people will take toward our claims and our plea. But next year the examination will be more searching. The strife and alienation treated of in Mr. Oeschger's two articles will be exhibited by our critical neighbors to our shame. Are the Disciples only doing what all the denominations have done? Are they going to the world with a program for union which is itself sectarian?

We boast of nothing so much as of the fact that we were able to weather the storm and strain of the civil war without division, and we point to the divisions in other churches over that issue as a proof of the validity of our claim to have the true basis upon which all Christ's people can unite. But behold the "anti" disaffection. Since the war we have become practically two brotherhoods.

At present we are torn apart with matters quite as trivial as the organ or missionary societies. Our present bone of contention is a philosophy of miracles. Not the fact of miracles—for nobody is denying miracles as facts—but the philosophical conceptions with which the miraculous facts are made reasonable,—these are under dispute. And men are calling hard names and working up the mind of the brotherhood into a temper of hate and vindictiveness on account of what? On account of a pure matter of human opinion.

Will our hundred years of protest against making human opinions a test of fellowship come to this ironical finish at Pittsburg?

We do not believe it possible. Our brotherhood knows its plea too well and its heart is too true to its plea and its Christ to allow that.

The great "aim" of this, our centennial, year, more vital than money or numbers of converts, is *the preservation and establishment of the unity of the spirit in the bonds of peace*—and that in our own brotherhood. Absolutely nothing could be so fatal to our hope and prayers as to go up to Pittsburg in a quarrel. Is our plea big enough; is our basis of union big enough; are *we* big enough to love one another despite our philosophical differences and to coöperate on the basis of our mutual love and our equal loyalty to our divine Lord?

The Case of Jan Pouren.

"First wash your bloody hands." Such was the reply of the New England conscience to the czar's demand for the extradition of Jan Pouren, a Russian refugee, confined since last January in a cell of the Tombs prison in New York City.

Jan Pouren was taken into custody by the Federal authorities at the request of the Russian government as a common criminal under charges of murder, arson, burglary and attempted murder. In the long drawn out proceedings before Commissioner Shields he was completely exonerated of the murder charges. As to the other offences, it was conclusively shown that they were acts of war committed during the revolutionary rising of the Baltic provinces of Russia in the years 1905 and 1906. Even the evidence introduced by the Russian government showed that Pouren had taken an active part in the revolutionary rising. Nevertheless Commissioner Shields ordered in favor of the czar's demand.

From this opinion an appeal has now been taken to the president and to the American people as a high tribunal of public opinion. Protest meetings have been held in many places and strong resolutions in favor of maintaining the right of political asylum passed unanimously.

When Franklin H. Wentworth, the famous Boston orator, gave vent to his righteous indignation recently in the historic hall of Cooper Union in New York, thundering at the czar: "First wash your bloody hands," the immense assembly responded in frantic applause.

The speaker had given voice to the thought that was in everybody's heart, trembling on every lip.

The civilized world shudders as it beholds the cold and cruel butchery in which the czar's henchmen indulge since the temporary defeat of the Russian people. It responds warmly to Tolstoy's noble protest against these unspeakable atrocities. But it believes itself powerless to stay the hands of the Russian barbarians at home.

The case is different when the czar now reaches over the sea in an attempt to seek another victim who has found a refuge on American soil. Jan Pouren, though merely a poor Lettish peasant, will be defended by the American people against the Russian torturers and hangman. From ocean to ocean the American answer to the czar will be:

"First wash your bloody hands."

Breaking the Silence.

The silence of the Standard on the subject of its attitude to organized missions in the church has at last been broken after months of waiting. In one of its last pronouncements, before its era of silence, the following sentiment had made us all take notice: "We would not say that missionary societies are an unmixed evil, but we do say that they are a dangerous good." The Standard inadvertently shows by printing a letter from an anti-society missionary in Japan that it is being understood among the brethren as a friend of the old hap-hazard way of doing missionary work advocated by Ben Franklin and by the Octographic Review at the present time. Is this cordial letter from an anti-society missionary a misplaced affection? The brotherhood will want to know.

In its article this week on missionary methods, the Standard feels cautiously among the brethren to see how much they will stand. If this week's article arouses no protest, may we not expect that it will proceed farther in its descent into the Avernus of "anti-ism"? Some sentences this week are marked in the departure they make from the point of view of the sainted Isaac Errett. "The Standard would no more talk of being loyal to the American Christian Missionary Society, or the Christian Woman's Board of Missions than the blacksmith or the carpenter would declare loyalty to the tools or his trade." But even artisans do not throw away their tools and work with their naked hands. It were a poor carpenter who in a pet would throw his chisel in the well and use his thumb-nail.

The position of the Standard that there is danger of exalting the missionary societies to a place of ecclesiastical power, is ludicrous. The only demand ever made on them to exercise the power of an ecclesiastical court has come from the Standard. The Standard has urged that brethren who associate together for continuing their studies in the Campbell Institute, should be kept off of convention programs. The Standard has insisted that missionaries should have an O. K. from Lexington before being allowed to go out. It is the Standard that has demanded of the societies that they exercise the functions of an ecclesiastical court. Inasmuch as they have almost uniformly refused to do this, the Standard is now much concerned lest undue power come into their hands.

The most daring sentence in the cautious utterances of the week comes in the suggestion to the societies to give way at the Centennial. "It would have been nothing more than gracious for our missionary societies to have gracefully yielded the floor on that occasion, in deference to the great number who question their Scripturalness so that every soul in the brotherhood would be free to join in a celebration that represents the origin and spread of the great principles which we all hold in common." Does our Cincinnati contemporary seriously contemplate the societies abdicating at their own convention? When did our people ever have a national convention before the organization of the societies?

While the "sick man" of Cincinnati has responded to inquiries concerning his health with "Worse, thank you!" we note that he has after all not given any definite statement about the future policy toward the societies. The Christian Century has no uncertain sound to give forth. A hundred years of church life have demonstrated that the independent and individualistic method of doing missionary work is a failure. The societies have probably spent a million dollars in the work of the kingdom the past year. Our anti-society brethren probably have not spent ten thousand dollars outside their own churches. Our societies have the authority that comes from the Providence of God. They have succeeded where others have failed. While we never have denied the right of churches to carry on independent mission work, we question the expediency. The whole spirit of our age is away from the individualism of the French Revolution to the social spirit of modern times. Commercial enterprises organize and combine with great economy and great increase of effectiveness. The Christian Century will ever defend organized missions and will trust the godly men who have specialized in mission work to carry on our common enterprises better than any group of newspaper men could ever do.

Herbert Moninger's New Book.

We are in receipt of a copy of Herbert Moninger's new book, "The New Testament Church," which we judge has been sent us for review. We understand that a copy has been sent to every minister in the church. Since the book is issued for the most ambitious of all purposes, to be the teacher of our future teachers, we think it merits a consideration which its scholarship or its literary quality would never secure for it.

We are interested in the first place to see how Herbert Moninger, A. M., B. D. (behold the unscriptural titles!) a graduate of the Divinity school of Yale University, shall proceed in the production of a book that shall secure the imprimatur of his employer. The book is a strange and incongruous mixture of milder higher criticism and the archaisms that were current among us before we organized any colleges. It has many a modern word on the New Testament but calls the Old Testament a "prophetic photograph." It presents our plea after the statements of Ben Franklin, instead of after Isaac Errett, and gives the conception of a static church. If the book is to be widely circulated among us, we ought to know what principles of interpretation we are thereby introducing and determine what conception of our plea.

We propose, therefore, to accept the invitation of the publishers to give the book an adequate review which we shall do in the following series of studies: Archaisms, Mr. Moninger's Higher Criticism, Mr. Moninger's Conception of Our Plea, Mr. Moninger's Conception of the Church, Mr. Moninger's Sources.

Leadership and Testimony.

In the attacks which are made upon the men among the Disciples who are stigmatized by their critics as the interpreters of modern and heretical teachings regarding the Scriptures and the Christian faith, the charge is constantly made that they are "leaders" of the critical wing, that they are "leading" the brotherhood into new and dangerous beliefs and experiments, and the warning cry is raised against such "leadership."

In the more moderate and dignified, but still conservative press of the Disciples, these men are not exactly cast out of the fold of brotherly recognition, nor branded with the mark of the theological Cain, but they are gravely cautioned not to ruin their chances of "leadership" by utterances contrary to the approved doctrine of the journalistic mentor. They are told that the brotherhood will not honor as "leaders" men who speak in different tones from those it has been accustomed to hear, and that in order "to lead" it is necessary to remain close to those who are to be led.

Without stopping to comment upon the temper which actuates the first of these attitudes, nor the frequent and even inexcusable perversions of fact upon which the second is based, it is worth while to consider the question of leadership.

It is manifest that in the popular sense a leader is one who receives public recognition at the hands of a company of people who have confidence in him and wish to honor him. No true man is indifferent to the good will of his brethren. When through the usual channels of selection he is placed in conspicuous positions, either of official character or as a speaker in behalf of important interests, he may well count himself honored in a brotherhood like that of the Disciples of Christ. It may well be regarded as a sign of recognised and confirmed leadership if such choices are frequent, and his name becomes familiar and prized.

Yet it is not infrequently the case that men of sensitive nature and sincere appreciation of the good will of their brethren prefer to accept the privilege of testimony rather than the honor of leadership. Few men are unaware when they find themselves in serious disagreement with the body of people with whom they have been connected. They generally become pessimistic, irritated and hostile. Such men can have little place in the life of any religious movement. But when the foundations of the faith grow firmer yearly in the mind of a believer, and the historic purpose of a people like the Disciples grows increasingly evident and essential, he may hold too firm a faith in the deeper meaning of our history and its ultimate purpose to join the forces that stand for stagnation and decay. He may possess so deep a confidence in the unchanged convictions of the majority of his brethren, and their unwavering devotion to the time-tested elements of our holy faith, that he will refuse to assent to the temporary expedients which may spell leadership in days of hesitation, and choose to wait in patience and with clear testimony till the times have recovered balance.

We believe that there are not a few such men today among the Disciples. They are deeply distressed at the ruin wrought among us by unprincipled journalism masquerading under the name of soundness in the faith. They are not asking for public honors, but are content to bear their testimony to the truth as the New Testament reveals it and the fathers understood it. They know that the future is with them. With them is the tide of progress to better things in the life of

the church. With them is the spirit of the age and the spirit of Christ. Life is on their side, and death as well. They know the promise of the word of God, and to them the meanings of Christian history are plain past all misreading. The signs of the times are too manifest to be ignored. The desperation and vindictiveness of bigotry and obscurantism are too evident not to be encouraging. The night is far spent and the day is at hand.

Meantime these men are not concerned about public honors as compared with the duties of testimony. If they are placed upon convention programs, as they are constantly and in spite of all hindering effort, they accept the duty with due appreciation of all that it implies. If they are ignored in the making of such programs, they have no word of complaint, knowing that scores of men as faithful and worthy as they are never thus set in the public view.

If the brethren who are the self-appointed guardians of orthodoxy in our Israel could understand how little the mere incidents of leadership and publicity appeal to those who are most deeply concerned with the purpose and destiny of our brotherhood, they would cease to believe that such men can be cajoled with promises of public honor or hindered with threats of suppression. The real assizes of life are in higher hands than ours, and for these larger judgments of conduct all true men are content to wait.

The November Congress.

The approaching joint congress of Baptists, Free Baptists and Disciples is an event of unique interest. It is the first time such an occasion has been arranged. Baptists have appeared upon the platform of our own conventions and congresses, and representative Disciples have spoken before Baptist assemblies. But a gathering in which both met upon equal terms, and in this representative manner, is a new thing.

The questions which are to be discussed are of great interest. Some of them relate directly to the problem of Christian union with which the Disciples have always been profoundly concerned, and in which they are today more truly interested than ever before. Some of the themes are of wider value, dealing with historic and fundamental matters in the faith of the church. The speakers are among the most representative in the three bodies co-operating. The sessions are certain to be intensely interesting and profitable.

The gathering is to be held in a church which is itself a living illustration of the principle of union. In spite of hindering activity and grave predictions of failure and disaster, Memorial Church of Christ has consummated the union of Baptist and Disciples, and is moving forward in perfect harmony to what promises to be a most happy and fruitful ministry in the important section of the city in which it is placed.

The Disciples have received generous recognition in the plans of the congress. They have been given equal voice in all of the counsels preparatory to the meeting. Their response in attendance will go far to convince the Baptists and Free Baptists that we are something more than theorists regarding the union of the people of God. The date of the congress is Nov. 10-12. The place is Memorial Church of Christ, Oakwood Boulevard, near Cottage Grove Avenue, Chicago. The program will be published next week.

It Has Come to This.

"The fact may as well be recognized first as last, that the patience of the brethren is exhausted. They have seen these men put forward year after year, not only on our national programs, but on State programs as well, and are beginning to discover that it is effected by secret-society methods. It is openly charged that Mr. Willett's election to the presidency of the Illinois State Convention a year ago was effected by methods that were unfair and discreditable, through manipulation by a notorious member of the notorious Campbell Institute. We can not but believe that the Centennial Committee, or at least the major part of them, have been victimized by similar methods, and it is above all things important that it should be narrowed down to the responsible parties."—*Christian Standard* of October.

The utter wantonness of the Christian Standard in its conscienceless attack on those who differ from it is exhibited in this quotation. Driven from a fair and dispassionate discussion of the question on its merits it has debased itself to the most contemptible dealing in personalities.

The Standard says that it is "openly charged." We ask it to name one man and who openly charges this thing. There can be no reason for withholding his name if the charge is "open."

Who is the "notorious member" of the Campbell Institute who is charged with manipulating Professor Willett into the presidency by "unfair and discreditable methods"? Let The Standard give the names. At the start of your editorial career, Brother Lappin, your employer should warn you that the printing of things like that involves you in very delicate danger. The best way out of it is to tell the brotherhood and the interested parties what facts, if any, you have on hand.

A Church Irenic.

By William Oeschger.

The first installment of Mr. Oeschger's article was printed last week. In it he laid stress upon the fact that our brotherhood is in grave danger, due to the working of the party spirit among us. Individual spiritual life is being injured and our co-operative missionary organizations menaced. He notes the increase of the party consciousness among us in the past few years. In our zeal for evangelism, he argues, we have neglected ourselves, the needs of the spiritual organism. He contends that we need a church irenic, a serious attempt to discover and appreciate the measure of truth in the conflicting schools of thought—schools which he symbolizes by the three cities, Nashville, Lexington and Chicago. Nashville stands for church Individualism. Lexington stands for theological Dogmatism. Chicago, he says, represents Criticism. If any reader has overlooked the first section, it would amply repay him to read it in connection with what follows.—EDITORS.

We shall proceed to examine Dogmatism, and see if we can discover its special service to the kingdom of God. When we see what that is then we will be able to see what the function of the Lexington school of thought is. Henry Drummand, speaking of Dogmatism, Criticism, and Evangelism, said this: "The three outstanding departments of the church's work are criticism, dogmatism, and Evangelism. Without the first there is no guarantee of the truth, without the second there is no defence of the truth, without the third there is no propagation of the truth. Criticism then, in a word, secures truth, dogmatism conserves it, and evangelism spreads it." By this definition of dogmatism, or statement of its function, we see that the special office of dogmatism is, to conserve the truth by defending it against the forces that seek to overthrow it. Scientifically speaking, dogmatism presents to our notice, "the material obtained by exegesis and history in an organized and systematic form, representing the sum of the truths of the Christian faith in an organic connection with the facts of the religious consciousness." This system of truth that dogmatism has organized into an organic whole it proclaims in a positive, authoritative and magisterial manner. It resents the encroachments of criticism, for criticism does one of two things. It either forces dogmatism to give up some things that it has proclaimed for the truth as being no longer tenable, or it compels it to incorporate into its system new truths. Either of these result in serious disturbances to dogmatism. The seriousness of these disturbances is greatly augmented by the fact that dogmatism is usually vitally related to great vested interests. Changes in the platform disturb the vested interests that have come into existence by virtue of the dogmatic system. It is the nature of dogmatism to command allegiance to its principles. In order to do this successfully it must exhibit elements of stability and great constancy in its platform; for if it fails in this it will not warrant the confidence of men. Truth for evangelistic, propagating purposes must be presented in a dogmatic form. There must be positiveness of statement. Truth must have the ring of authority. Unless it has this it will not bring conviction and persuasion to the masses. The writer must confess that when it comes to preaching the gospel he is a dogmatist. He can easily see why our evangelists are almost to a man all dogmatists. The work they are called to, compels them to be such.

The Value of Conservation.

Now the service that the Lexington school of thought renders is this. It conserves the old truths. It presents truth in a form that compels conviction. It is positive. It preceeds in the consciousness that its message is authoritative and ultimate. There is great power in this. The things that Lexington stands for are wonderfully effective when a man is engaged in an evangelistic campaign. But the substance and the form of its message are admirably fitted for active propagandism among the masses. It

is the special function of this dogmatic and conservative wing of the church to conserve the truth, to defend it against the rash and hasty conclusions of criticisms. In doing this it also serves as a bulwark of defence to the great vested interests of the church. When criticism passes a hasty judgment upon some time honored custom or institution, such as baptism by immersion, seeking to set it aside as non-essential, dogmatism vetoes the action. It says to criticsm, you shall not do this, for there is truth here that must be conserved. Dogmatism is the conservator of the truth. The church has always had her dogmatic party, and she always must have, if she expects to continue to exist. Without this party the church would suffer disintegration. To Lexington belongs the task of conserving the old truth by defending it against the unreasonable encroachments of criticism.

Chicago and Criticism.

But Chicago, as well as Lexington, has in keeping great sidered reasons for severe punishment. Not only have the Chicago ministers often been tried and condemned by challenges which have had no answer, but missionary boards and secretaries have met the same treatment. The men who are responsible to the and vital truths. Chicago is the school of criticism. That is her special function. Now it is the function of criticism to discover truth. Without the work of criticism there could be no guarantee of the truth. Criticism is neither tied to the past nor are the doors of the future closed to it. It exercises a certain open mindedness toward everything with which it meets. It has nothing in its keeping that the new can disturb. It is the nature of criticism to go upon excursions into unexplored realms for the sake of making new discoveries. It puts everything it meets with, whether it be old or new, through a critical process. It sounds both the foundation and superstructure of truth anew for every generation. All the facts of religion are submitted to a critical investigation. In doing this it exercises a most wholesome influence on our dogmatic systems. Criticism compels the dogmatic systems of the past to submit to a critical examination to see whether they are still tenable in the light of the newly accumulated evidence that criticism brings to bear upon them. This enables the present to throw off the yoke of error that the past may seem to bind upon it. It forces dogmatism to examine itself to see whether it be in the faith or not. It means light for darkness, and truth in the place of error. It means more than deliverance from error. It means new life injected into the old systems. Criticism saves dogmatism from stagnation, death and decay. Dogmatism constantly tends towards crystalization. It is so easy for it to go to seed. Its insistency upon a life of self-sufficiency causes it to become sterile and barren in its inner life. It will, if not subjected to criticism, become mechanical and unfruitful in the things of the spirit. Criticism is constantly bringing to the dogmatist new facts, asking him to incorporate them into his system. It is this that vitalizes dogmatism. This means change, but it is a change from a less vital to a more vital dogmatism. The new facts and issues that criticism brings to dogmatism compels the latter to interpret itself anew to every generation. This is not to be deplored, but a thing to be rejoiced over. It means a better dogmatism in the end. This is the service that Chicago is rendering to our brotherhood. Its function is to relieve dogmatism of error and to invigorate it with new life.

Dangers on Both Sides.

That there are dangers to dogmatism from criticism that must be carefully guarded against, goes without saying. Criticism may become hasty, rash, holding to fanciful and arbitrary conclusions. It may attempt to cast out of our dogmatic systems facts that can not be parted with under any circumstances. It may seek to disturb foundation stones in the household of faith that God never intended to be disturbed. It may become erratic, arrogant and even insolent in its assaults on the great truths of revelation, which it is the sworn duty of the dogmatist to defend at any cost. It may become unduly bold in insisting that its conclusions, hastily arrived at, be accepted as true. However, when it does this we are not to deny it the right to exist. But we are to meet it with a better criticism. In like manner, when dogmatism becomes stagnant and barren, we are not to deny to dogmatism the right to exist, but we are to replace the dogmatism that is dead by one that is living. This then is the first step that is necessary in any movement that looks towards a lasting reconciliation between these different schools of thought. This is especially necessary at the present time as it relates to Lexington and Chicago. Both sides must see the great service that each is performing in the conservation and growth of truth.

A School of Mediation.

Our next task is to point out the medium, agency, through which the desired unity and oneness may be secured. There must be some agency or factor that can secure this appreciation. In order to secure this appreciation of Lexington and Chicago there must come into existence a Mediating School of Thought. For such an alignment there is abundance of material. At the present time they are either lined up with Lexington, the ultra school of dogmatism, or with Chicago, the ultra school of criticism. There is need of a new formation. This new formation should constitute a mediating school of thought between the extremes, Lexington and Chicago. It is the writer's conviction that there are many men in our brotherhood that do not care to be classified with either Lexington or Chicago. These men feel that they belong in a place midway between these two extremes. These men desire to hold on to all that is true in the old, but they are not in sympathy with all for which Lexington stands. These same men are determined to maintain an open mindedness towards all that is new. They appreciate every contribution that the Chicago school of criticism may have to make. But they are sensitive in some matters. They refuse to go as far as some of the men of the Chicago school go. They can not agree with all that is said and done by some of the leaders. With such a condition confronting us the only course open to us is to conform ourselves into a mediating school of thought. Such a school of thought would serve as a strong link between the two extremes. Such a school would be dogmatic in the pulpit, and critical in the study. Its members would continue in sympathetic touch with Lexington, and Chicago also. They would champion neither the side of Lexington nor that of Chicago. This mediating school would take what is good from both, leaving the extreme fruits of both to perish. It would exercise tolerance and forebearance towards both extremes. It would meet both extremes in the Christ spirit, exercising Christian charity where it could not agree with the extreme positions held by either party. The existence of such a mediating school would at once exercise a modifying influence on both Lexington and Chicago. It would have a wholesome tendency in curbing extreme statements. This mediating school not being involved in the discussions between the extremes, Lexington and Chicago, would be free to work for the peace and prosperity of Zion with all of its strength. We could all become so engrossed with the great practical affairs of the kingdom that theological differences would fade out of our consciousness. Love and service would melt all of our differences out of existence.

The path to inner unity in our brotherhood lies through appreciation and mediation. We must discover and learn to appreciate the truth that is in the keeping of all the different schools of thought, and the service that each is rendering to the whole of truth. Then those of us that can not go to the full length to which either of the extremes go, should form ourselves into a mediating school of thought, whose chief mission is to be to labor for the inner unity of our brotherhood. The writer has unlimited faith that we can all be brought nearer together, if we earnestly and prayerfully set ourselves to the task. The men who are antipodes on the questions that divide Lexington and Chicago, are all noble and God-fearing men. This the writer knows by actual experience. For four years he was a student under that prince of Bible teachers, Bro. D. R. Dungan. From him he imbibed a love for authoritative, dogmatic statement, that comes to the surface every time a sermon is preached. It was also the writer's privilege to be a student for four years under that most manly of men, the cultured and scholarly Dr. Willett. During those four years there was inculcated into the mind of the writer a goodly measure of the teacher's spirit. This spirit has meant for him a certain open mindedness towards all that is new. The spirit of the one causes me to cling to the old landmarks, while the spirit of the other compels me to scan God's later days for the newer truth. When the spirits of these two men, one an ultra conservative, the other an ultra liberal, move in my soul, I dismiss neither. And while the influence of the one may modify the influence of the other, I accept the results with the prayer, "Lord help me to contend earnestly for the faith once delivered to the saints, and while I contend, do thou lead me into all truth, Thou God of all truth."

With an earnest hope and a sincere prayer that what has here been written may be conducive to a larger spirit of unity and oneness in our ranks, the writer closes this article in the faith that the day will come when we all shall be one even as Christ prayed that it might be. May it come quickly.

Vincennes, Indiana.

As Others See Us.

The following, under the title, "A Program for Unity That Doesn't Work," was printed editorially in the "Interior" (Presbyterian) last week. See our comment on editorial page, under heading, "Yet Another Centennial Aim."—EDITORS.

A Disciple clergyman in THE CHRISTIAN CENTURY reads his fellow-churchmen a severe lecture on their present dissensions. He tells them bluntly that their conventional talk about a "plea" for Christian union becomes absurd when they can't keep united themselves. The simple fact is that the Disciple people are now discovering for themselves in their own family experience the inherent fallacy that has always slumbered in Alexander Campbell's idea of the union of churches. The Campbellite recipe for union runs thus: "Let everybody come and believe what I believe, and then we shall get on beautifully together." But that is a perfectly futile formula, for the inevitable reason that all people can't believe the same thing. Saying "Let's agree on the simple statements of the Bible" makes the proposition specious enough to conceal its impossibility for a good many years together, but in the end the fatuity of it comes out in spite of everything. Even people who start together on that program can't keep together; they begin with one set of doctrines and end with a dozen. The Scriptures don't change, but their interpretations diverge. And when they find themselves disagreeing, they feel in duty bound, out of respect for their original principle of unity, to set up a quarrel, since the logical converse of "agree and unite" is "disagree and—fight." That isn't at all the correct way to get at the unity of Christians; the Bible is not itself constructed for any such method. It is a great complex and manifold book, out of which, as all religious history shows, various men will draw very various ideas. And this is no reflection on the Bible; it is simply God's all-wise way of adapting his book to "many men of many minds." And his people don't get any closer together when they insist on a uniform exegesis of the Scriptures as a condition precedent to their mutual fellowship. The true condition precedent is a liberal allowance for intellectual differences among people whose moral purposes are the same. Just how large that allowance can be made without engendering a "don't care" attitude toward truth, is a practical question that the years must settle. But undoubtedly the sphere of that allowance is larger than the majority of Christians have thus far realized—a mighty deal larger certainly than Alexander Campbell considered it.

The Workingman's Soul.

By Arthur Holmes.

This article is the first of a set of five dealing with MEN AND THE CHURCH. *Mr. Holmes is Director of Educational and Religious Work in the Pennsylvania Railroad Department of the Y. M. C. A. It will be remembered that he presented a most suggestive paper at the Bloomington Congress on "Men's Work in the Church."*—THE EDITORS.

The political history of the world may be viewed as the advance of the slave to the rights of the citizen; the economic history, as the advance of the toiler toward a just share in the goods he produces. This slow progress has been made through the rule of the autocrat, through the domination of the aristocracy, through the control of the middle classes, and now at last the wage-earner rises with his demand for dominance in the social scheme. He is the center of interest today. The next readjustment of social forces is sure to feel the push of his sturdy shoulder. It is well, therefore, for the church to study him.

No breath should be wasted in blaming him. What he is, he is by the grace of the past and the environment of the present. To all appearances he is here to stay, and apparently has as much right to his idiosyncracies as any other element of society.

Possibly the first impulse of the tyro is to take sides with the workingman in his labor disputes. Such a proceeding on the part of the church would be both useless and foolish. True, the labor problem bulks very large in the workingman's thinking. No other interest finds such a ready response. Whatever aid the church may give by education and sympathetic advice toward the solution of this problem is in place, but as an organization the church can no more endorse labor unions than it can socialism or single tax. Unions are but expedients—temporary, it is to be hoped—for reaching an end. Their logical conclusion is their own destruction. The church is eternal, grounded upon human nature, with a work never to be finished. Its plea is to all men and its interest confined only by the common interests of all its coonstituency. Any official endorsement of the interests of one group as opposed to any other group would lead to suicide. The right point of attack upon the problem of serving the workingman is a study of the inner life of the toiler.

His ignorance, crudeness, prejudice, emotionalism are all striking enough to engage the whole attention of his would-be helpers. His unexpected out-croppings of pride and stubbornness often dishearten their efforts. What they deem good for him he passes by; what he longs for they do not give.

The key to the workingman's character is his egoism. Like every other man he wants to be an individual. Centuries-long repression of this instinct in his forefathers and life-long thwarting of it in his own case have warped this legitimate feeling into a distorted passion.

His daily life demands constant self-suppression. At work he is merely a number, an economic means to an end. Before the law he is an insignificant atom compared with a mighty corporation. Socially he is a non-entity. No society column heralds his goings or comings, nor marks his birth, marriage or death. Public officials, common carriers and employers, all alike offer him slights, ignorings, brow-beatings and petty persecutions.

In his helplessness his pride in self becomes vanity. It breeds suspicion. It resents paternalism in any form. It demands to be counted as good as any man. It makes him wary of any plausible plans for his welfare, so often mere veneered plans for his exploitation. It makes him suspicious of churches, prodigal of a free Gospel but careful to pass a collection plate.

Closely allied with his desire for individuality is his ambition. To him a livelihood is his birthright; a fortune is an American prerogative. He soon recovers from his delusion. He learns that 1 per cent of the people own 54.8 per cent of the wealth and that 88 per cent of the people are fore-ordained to poverty. His dreams of riches fall to ashes like autumn leaves in a forest fire.

Nor is this all. From the ashes of his dreams he rises to face the further terrible truth that 4,000,000 people of his country are always dependent upon charity and that his own family can never hope to be more than three weeks from destitution. If he can work regularly, work for years, and work well, he may hope to escape the poor-house until he is old.

But facts again rudely shatter this hope. Bitter experience shows that in the best times only 50.19 per cent of the workers are constantly employed and that periodic depressions reduce this number to almost nothing. No man can escape a lay-off. Sickness he may avoid; taxes he may dodge; death even may be put off; but hard times come inevitably. Skill, sobriety, diligence, faithfulness—all are cast into the scale and weigh as nothing to the exigencies of that pitiless economic machine which grinds to pieces the men who have nothing to do with its making.

Out of such conditions comes the most constant feeling of the workingman's soul—the feeling of injustice and oppression. It forms the basis of socialistic and communistic appeals. It flares out in destruction and murder in riotous strikes. It bursts the bounds of sanity in anarchy and assassination. It strikes blindly and unreasonably at any institution which savors of supporting the system of such oppression.

Again let it be reiterated that the workingman should not be blamed for such a condition of mind. Blame will not win him. Neither will it do aught to change the conditions of which he complains. A sympathetic understanding of his grievances is necessary; a patient dealing with all the elements of the problem, the same amount of time spent in thought on these questions as is put upon finances or academic discussions.

Philadelphia, Pa.

The Man in the Boy.

In the acorn is wrapped the forest,
In the little brook, the sea;
The twig that will sway with the sparrow today
Is tomorrow's sturdy tree.
There is hope in a mother's joy,
Like a peach in its blossom furled,
And a noble boy, a gentle boy,
A manly boy, is king of the world.

The power that will never fail us
Is the soul of simple truth;
The oak that defies the stormiest skies
Was upright in its youth;
The beauty no time can destroy
In the pure young heart is furled;
And a worthy boy, a tender boy,
A faithful boy, is king of the world.

—Christian Advocate.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates.

SOME UTTERANCES FROM THE BAPTIST CONGRESS OF 1907

The Baptist Congress, which met at Baltimore in November, 1907, provided, in three sessions of its proceedings, for the discussion of the question, "What Are the Next Steps to Effect Organic Union Between Baptists, Free Baptists, and Disciples of Christ?" Representatives of the three bodies were invited to discuss the question from their respective points of view. The following are some of the most striking and positive declarations in favor of union:

Peter Ainslie, of Baltimore, (Disciple) said: "I cannot get away from it but it seems to be positively wrong that there should be a division between the Baptists and the Disciples or between the Baptists and Disciples and Free Baptists. Jesus has prayed that we might be one. It is not a question of surrendering our convictions. If there is anything that these bodies, brethren, will ask me to give up, I am perfectly willing to give it up, unless it is specified as essential upon the pages of the written book. The question of our communion is really not a difference between us. If my Baptist brethren want it once a month and I want it every Lord's Day, to me it appears it would be a greater heresy for me to divide from my Baptist brethren than to yield to them. I cannot see but that the prayer of Jesus is the mightiest issue today among us believers, that we "all may be one as Thou, Father, art in me and I in you that we all may be one in him," in order that the world "might believe that Jesus Christ is the Son of God."

Dr. Goodchild, of New York, (Baptist) said: "Most of the things tnat keep the denominations apart today are inconsequential. Many of the ideas which were maintained by the shedding of blood a few centuries ago have proved themselves untrue, and some which are still accepted as true are seen to be not worth fighting about. The bitterest bigotry has been shown over the least valuable ideas. We recognize this today. And yet the divisions caused by them are still unhealed. Some of the divisions, it is true, have a basis in intelligent conviction. But for the most part our churches are separated from one another by old traditions, by personal pride, and party prejudice. I hope I am one who feels the importance of the testimony of Alexander Campbell and Barton Stone and their followers when nearly a hundred years ago they protested against the strifes and discords of the denominations, and withdrew to found an organization that should revive New Testament simplicity. Not all the denominations, it is true, had their origin in such crises as these I have mentioned. Some denominations have been founded, and more have been pertpetuated by little men who were wise only in their own conceits, who magnified microscopic differences until they seemed of vital importance.

"I should not wish to intimate either that denominationalism has done no good. Neglected aspects of truth have been brought out by it and emphasized until they were granted their right place in the scheme of Christian belief. But I believe sincerely that most of the denominations have so delivered their distinctive message that it has been accepted by other Christian bodies, and so the reason for their separate existence has passed away. Now the time has come for division to fade into unity. Surely no one can find any delight in the mere fact of denominational division. A sect can hardly satisfy our ideal of what the church ought to be. We can but hope that Philip Schaff's words may prove true. He said: 'The Reformation of the 16th century ended in division: the Reformation of the 20th century will end in reunion.' God grant that it may! The mediæval church secured unity by the sacrifice of liberty. Our fathers secured liberty by the sacrifice of unity. It is ours to achieve the harder task of establishing unity with liberty, and showing that they ought to be one and inseparable.

"In the foreign field, where our differences are less understood, the disadvantages of denominationalism are even greater than at home. It is difficult to say to what extent our divisions hinder the progress of the gospel. We are told that twenty different churches are contending with each other as they seek the salvation of the Hindus. We are told that the Japanese, seeing the headquarters of fifteen different Protestant sects in the square in Tokio, wrote to America: 'Do not send us any more kinds of religion.' I have read that when Max Muller asked the head of the Brahmo Somaj to become a Christian, the astute Oriental motioned toward the six different denominational mission houses on the same street, and said, 'Into which of your religions am I to be baptized? I cannot become simply a Christian.' It ought to be possible for people at home and abroad to become simply Christians. The divisions of Christendom are a bewilderment to the world, a shame to us, and an unspeakable hindrance to our work. A divided church never can win the world for Christ. Every pastor ought to impress that truth on his people. If the million and a quarter of Disciples, the eighty thousand Free Baptists, and the great host of Baptists should come together in an enthusiastic union, the thrill of it would be felt around the world. A few who still cherish an exclusive spirit might not like it, but as George Eliot makes Adam Bede say: 'It's the right thing to be done, and what's liking got to do with it?' Each of the denominations has a history of which we are proud, but the history would not be lost in the merger, and with united forces we should make history in the days ahead of which we could be prouder still. It will involve sacrifices on the part of each denomination, but the consciousness that we are answering the Saviour's prayer will make the sacrifice worth while. There will be no sacrifices of personal liberty in such a union as is contemplated. There will be no effort to compel any sort of uniformity. Insistence on conformity has always been the father of non-conformity. Religious tyranny is the fruitful mother of sects. We should demonstrate in our union that liberty promotes unity.

"The basis of our union could not be creedal. Renan sagaciously said 'Jesus taught nothing but Himself.' It is strange that a French infidel should discern what many a Christian teacher has overlooked. But we are coming to see it. Principal Fairbairn has told us that 'the most distinctive element in modern theology is what we may call a new feeling for Christ.' The Lord Jesus alone must be the object of our united allegiance. His New Testament would be our sole statement of faith. There is no better rule than Alexander Campbell gave when he said 'Where the Bible speaks we will speak, and where the Bible is silent we will be silent.' With the simple organization of the New Testament Church, and the simple faith of the New Testament Christians, our united hosts of six million people would have some of the glory of that Church that is declared to be fair as the moon, clear as the sun, and terrible as an army with banners."

President Horr, of Newton Theological Seminary, (Baptist) said: "We do not forget that the union contemplated will involve sacrifices. It may make it necessary for us all to sacrifice our denominational names. Perhaps that will not be a grievous loss. Did you ever think how absurd it is that the names of the Evangelical denominations are almost without exception names given to them by their enemies, names that they did not choose and names that at first they repudiated? You look on the old map of Boston and you will find the location of the First Baptist Church signalized in this way, the Anabaptist church in Boston. It was not until 1770, that a Baptist church in Massachusetts was legally recognized by any other title, and when the General Courts changed the title, they changed it fron Anabaptist to Anti-pædo Baptist. Probably the name Baptist is only a little more than a century old, except in Philadelphia. It might be a good thing for us to change the name our opponents have fastened upon us. Certainly it makes that characteristic which is not at all so. An Immersionist is not, therefore, a Baptist."

Prof. Anthony, of Lewistown, Maine, (Free Baptist) said: "May I venture another suggestion? We must exercise patience, we cannot accelerate a movement of so great import. It would be a crying shame if we Baptists, by any overzeal of haste, should gather together the choicest men out of the three bodies and make one new body and leave behind our weakened brethren, who, by the departure of the choicest men, would be by so much the weaker; and if we, by attempting to unite the three bodies, really compose four bodies, where would a united Christendom be? We Free Baptists cannot afford to move faster than the slowest man in the ranks, and we are moving rapidly for the Kingdom of Christ only as we keep our ranks entire and let the vanguard go only so fast as the rear can be brought up. Otherwise, in seeking union, we are creating division, and division at home; and we must have none of it in our midst. And so our speed must be regulated, not by those of the clearest vision and of the farthest vision into the future, but by those who come more slowly, with greater hesitancy, who understand least and need most a supervising care. It is therefore a question for calm and patient deliberation."

The addresses given on this occasion were published in full in a

separate pamphlet of eighty pages, and may be had, free of charge, by ministers, by sending a request on postal card to Errett Gates, 5464 Jefferson Ave., Chicago, Ill. If more than one is asked for they may be had at ten cents a copy. They are just the tracts you need if you desire to promote closer fellowship or union between Baptists and Disciples.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett.

"Please inform me where I can find a chronological arrangement of the Old Testament as it is believed the different books took form. I have found fragmentary arrangements, but nothing which tells which is the oldest and which is the youngest document."

P. C. S.

Perhaps the best single volume on the subject is Sander's and Fowler's "Outlines of Biblical History and Literature" (Scribner, $1.25). This surveys the entire field of Old and New Testaments, and in addition presents an admirable bibliography on the entire subject. The Biblical Introductions of McFayden and Bennett and Adeney discuss the dates of the different Bible books, though the arrangement is that of the common order in the Bible. The series of bookss called "Messages of the Bible," edited by Sanders and Kent (Scribner, $1.25 each), presents the material of each division of the Bible in chronological order, with brief introductions. A strictly chronological arrangement of the literature of the Bible has scarcely been possible until the present time. The traditional dates of the different books have been to a considerable extent displaced by a more satisfactory arrangement, in accordance with the data afforded by the books themselves. The controversies occasioned by critical inquiries have given us a far more convincing plan of the Old Testament writings, and while there still remain details of the method to be adjusted, in the main the results of the historical examination of the books are the basis of all modern study. It is but a question of time when there will be available a Bible arranged in chronological order, on the principle partly illustrated in the Twentieth Century New Testament. This will not supercede the present form of the Scriptures in popular use, but it will prove of the greatest value to the student and Bible teacher.

"On what principle is the Book of Revelation to be interpreted? I have always understood that it was predictive in character, and a revelation of the events of the future till the coming of Christ. But I have recently seen the statement that it is not rightly interpreted in this way. Can you help me? What are some good books on Revelation?"

McB. H. A.

The Book of Revelation is, as it declares itself in its opening words, a "revelation of Jesus Christ." It is concerned to declare his true nature as the conquering king, in a time when the church was suffering from the fiery persecutions of the Roman empire. It was a trumpet-call to the Christians to hold fast their faith in face of the troubles with which they were environed. It belongs to the class of writings called "apocalypses," or "revelations," i. e., disclosures of hidden things. This type of literature was very common in Jewish circles from the time of the Book of Daniel (164 B. C.), to the close of the Jewish state (70 A. D.). It abounds in impressive imagery, to which the writers of this order of writings resort in place of open declarations of impending judgment on the enemies of the faith, which might be construed as treasonable utterances and thus bring on severer calamities. The concern of Revelation is not with the distant future, but with the present and the events just ahead. The seer is oidden to "write the things which thou hast seen, and the things which are, and the things which are about to be." It is the announcement of the overthrow of the hated world-power of Rome and the triumph of the Kingdom of Christ, with the consequent realization of the new social order, the New Jerusalem, which is not heaven, but the coming of the ideals of Christ's rule to expression in human society. Such a coming of the Son of Man in the power of his kingdom was not an outward and spectacular thing, but its arrival was to be known by the coming of great catastrophies, such as the persecution of the saints and the fall of the Holy City. In short, the Revelation is a commentary, to the initiated of the Christian community, upon the Saviour's apocalyptic discourse in Matthew 24. Among the best books upon the subject are the pertinent parts of Farrar's "Early Days of Christianity," Porter's "Messages of the Apocalyptists," and Terry's "Biblical Apocalyptics." Milligan's "Revelation" in the Expositor's Bible has value. See also the articles by Charles on "Apocalyptics" and "Apocalypses" in Hasting's Bible Dictionary and the Encyclopedia Biblica.

"Do I imperil my eternal salvation because (using the reason that God gave me) I cannot help seeing inconsistencies in (1) the petition, "Lead us not into temptation," or (2) the saying attributed to God, "I create evil," (Isa. 45:7), and cannot believe (3) that he violated his own law in causing the sun and moon to stand still at Joshua's command, or (4) that he inspired the 37th chapter of Isaiah, or (5) in the matter of the immaculate conception?"

St. Louis, Mo. R. M. H.

This is a single paragraph taken from a letter chiefly concerned with the petition quoted from the Lord's Prayer. (1) The trouble with the questioner is his use of the literal method of interpretation, which has wrought such havoc in Bible study. The request of the prayer is made clear by the words that follow, "But deliver us from the evil." In accordance with the familiar law of Hebrew parallelism it is evident that the two expressions are meant to be identical in significance. No implication of God in evil is therefore possible. "God is not tempted of evil, neither tempteth he any man" (Jas. 1:13). (2) The Hebrews of the Old Testament time thought of God without any aid of the modern doctrine of second causes, and thus attributed to him all the events of life. The "evil" of the text is not moral evil, but physical calamities such as baffled the souls of the righteous. The prophets affirmed that God for the purposes of his divine government brought affliction upon men. In this sense he "created evil." (3) There is no need to interpret the account of the command of Joshua, quoted from the poetical Book of Jasher by the author of Joshua 10, as an actual event of the Battle of Beth-horon. It is a part of the poetical description, and is in this regard like many highly figurative passages in the Old Testament (cf. Hab. 3:11; Ps. 114:4; Jud. 5:20; Ps. 18:7-14, etc.) (4) There seems to be no difficulty in the passage that the questioner cites from Isaiah. Is it that he finds no need of inspiration in a simple historical narrative? Or has he referred to the wrong section of the book? If the former is the case, it must be remembered that inspiration is not some magical power creating a sublime and superhuman document, but rather the quality which resides in the soul of the prophet, making clear to him the divine purpose, and urging him forward in its accomplishment. Such a chapter might therefore be as appropriate in the work of an inspired man as one of the prophet's sermons on national sin, or an apostolic appeal to Christian living. (5) Does the questioner mean the immaculate conception, or the virgin birth? The former is the Roman Catholic dogma of the sinless conception and birth, of Mary, that she might be fitted to become the mother of our Lord. The virgin birth of Jesus is probably meant. No man is condemned for inability to believe that for which there is not convincing evidence. Here the experience of Christians has been varied. Some find difficulties in the virgin birth to whom all other facts of the life of Jesus are credible. It is perhaps sufficient to say that it does not occupy a place of any such importance in the Christian confession as the great redemptive facts of Christ's life. As Dr. Orr observes, "One is struck by observing how in approved text-books on the 'Evidences' attention is concentrated on the Resurrection, but little or nothing is said of the virgin birth." ("The Virgin Birth of Christ," p. 4.).

An uptown book-store in New York City is credited with this advertising couplet, put over a part of its book display:

For Satan trembles when he sees
Bibles sold as cheap as these.

The article by Dr. H. T. Morrison, of Springfield, Illinois, on the Tuberculosis congress was written in the midst of the services at Washington. So vital is such a movement to human welfare that it becomes almost if not quite an act of religion to participate in it. We felicitate ourselves on being able to present so adequate a statement to our readers.

CORRESPONDENCE ON THE RELIGIOUS LIFE.

The Correspondent: "I understand you are a member of The Campbell Institute, a secret society professedly Christian, but in reality infidel. Its atheism propagated under cover has already done much harm. If you are manly, why don't you either renounce Christianity or the Campbell Institute? I speak the thought and the purturbed feelings of many lovers of the faith onee delivered."

This is a frank question. My answer ought to be equally frank.

As long as there is outspokenedness there is health. The honest and important thing is not so much to speak the truth as to speak what is in one's heart. The honest talker will reach the truth. There is spiritual exhileration in frank, even heated controversy. It is the man that shows me that I fear. My true friend when he differs will oppose me. The false friend will seek a common topic of conversation such as the weather. The chief spiritual danger that threatens our brotherhood today is not controversy or even rashness of utterance, it is rather guilty silences, Whenever religious men try to time their utterances to timid policies we shall find that a period of decay has already set in.

I am not advocating unnecessary bluntness. The man that always speaks his full mind is a bore and an insulter. But I do say, let us have rudeness in preference to subtility. The one is fair in its methods; the other is totally and always murderous. There should be accommodation; but there should not be stealthy and guilty accommodation. The poor in spirit know the difference. The outspoken heresy can be dealt with; but the heresy shut in the heart will prove the poison of death. Truth concealed turns into falsehood. The heresy preached is not the danger of the present; but the heresy unpreached. The study of the average minister is a front place. All the sages talk to him and he talks back without passion. All are in his communion. Between the study and the pulpit some jeopardize their souls by becoming metamorphosed into bigoted sectarians. The study and the pulpit must not be sundered too far.

The Campbell Institute a Secret Society.

I abhor secrecy in religion that looks toward self-advancement or of taking advantage of others. Such secrecy is unchristian and unmanly. The only permissible secrecy in religion is that of the closet, and that of not letting one hand know the good deeds of the other. To be suspected is to be made sorrowful. With another I might say: "I have lived in vain if such charges have cost a single friend." But they have cost me more than one. I have paid a heavy price; for friendship is most valuable and precious. "What shall a man be proud of if not of his friends?" Who of the Campbell Institute has profited by its secrecy? Some have stayed for years at their posts at great sacrifice. If today it becomes a society to boost one another it would be without a member tomorrow. The innate decency of every man would eschew such baseness of motives. If the Institute were to spend its sessions in planning and plotting to curtail the influence of others every man would forsake it. It is to be hoped its members have not thought long about Christian ethics to no avail.

I have been a member of the Campbell Institute from the beginning, although not one of its organizing spirits. I think I know of its good purpose and its fairmindedness. It is an academic society. It is an organized effort to prod its members to keep at their studies. It was started by students and has continued in the atmosphere of research. It is no more secret than Drake University is secret or the Illinois Christian Missionary Society. I am not writing with the constitution before me. I think I never read it. It was written by a member who loves to engage in such harmless pasttimes. But I am writing about The Campbell Institute as it is. If its members are arrogant, they are the losers. If they have the spirit of exclusiveness, they lack the spirit of Christ. If they assume the attitude of superior intelligence, they have broken with the true spirit of scholarship, humility. Its membership is composed of a hundred or so average men. A few might be considered well up in their chosen fields; but the most are common plodders in God's big world.

Is it Infidel?

Without assuming to speak for others, I shall make some confident assertions. Every member is a believer in Christ. Every one looks upon Him as the Son of God and Saviour of men. Every one believes this world is at heart spiritual. Every one is giving his life to enthrone Christ in the hearts of men. Through hardship and suffering many are keeping at their tasks because of the love of God that has been shed abroad in their hearts.

You might as well charge a mother with hatred of her child after she had given every moment of her life for its upbringing. If she were so charged she would likely recall all the years of night-watching and day-toiling she had lovingly and enthusiastically given for her child, and then feeling the gross injustice of the charge, she would burst into tears. Ah! are there more bitter tears? Yet they have a sweet reward. Christ experienced such sweet-bitter tears. Many of his disciples have had fellowship with him in these.

To accuse the members of the Campbell Institute as being infidels is to accuse the missionaries who gave up their lives in the service of the Gospel as having disbelieved in the Christ of that Gospel; and to accuse the soldiers who bled and died for their country as being traitors.

The Misunderstanding.

That there is misunderstsanding I am well aware. That the Institute is looked upon with suspicion and alarm by many good and sincere brethren is true. Wherein lies the cause and wherein the remedy? The misunderstanding has arisen from two sources, viz.: from some immature or perhaps partial utterances of the Campbell Institute, and from the overlooking of faith on the part of some of the brethren usually called conservative.

There are radicals and conservatives in the Campbell Institute. The radicals, who are the minority, can be easily misunderstood. In fact, they often fail to understand themselves. I think I know them. There are no more exuberantly human men among us. They have high glee in their religion. They joke about the transcendent things. To understand their theology one must understand their temper, yes, their jokes. Sometimes their jokes are taken seriously—then there is misunderstanding and trouble. These radicals have their surface theology and also their heart or deeper religion. If the public knows the first and not the second, there will be misunderstanding. The surface theologian explains religion as a development out of the dirt of the earth; but the real religious man knows it as God-given. The surface psychologist says love is simply animal passion; but the real home-loving man says love is Divine. The most radical surface man has a deeper life from which beautiful and helpful prayers ascend. The surface psychologist has loved, has known the joy and the hurt of love, and therefore knows it is God-given. The radicals are still young men, but they are growing older. The complexities of life are already weaving their entanglements about them. They have been analyzing. But they are beginning to look up and pray. Their problems are the common ones that are found both within and without academic walls—the problems that subdue and soften.

The misunderstanding is also caused in part by the overloading of faith. Faith was overloaded when it was demanded that Christians should believe the world was flat, that God would damn unbaptized infants, that men were predestined to be lost, no matter how good they should live, that the Sacramental bread and wine were the literal flesh and literal blood of Christ, and that God upheld the selling for indulgencies in sin.

They are not the wise friends of simple Christianity who demand a large system of belief. The creeds have burdened faith with too much. The glory of our position is its Apostolic Confession, so complete, yet so pivotal. Some have demanded much beside. Taking the traditional interpretations of some texts they have concluded in their obligatory system the adoptioin of their views of inspiration, the common definite interpretations of books long under controversy, etc.

Now many of the members of the Campbell Institute, standing as all should for independence of investigation and conclusion, cannot include in their system of belief some of these things. They are therefore labelled by these brethren infidels. I hold it is enough to believe in Christ and to be loyal to him. And I think we are not helping faith when we so burden it with a system that the reason of many earnest self-sacrificing Christians cannot accept the system. Luther rejected the epistles of James and other books, but no one thinks he was an infidel. James, to us, is most valuable. I wonder how Luther could have rejected it. Yet he did, and at the same time believed in Christ, and gave his life for Him. If we make up our minds to demand loyalty, but at the same time to grant freedom, there will be little incrimination in the future.

What Shall Be Done?

The Campbell Institute is nothing to die for. It is only an organization of a few men. It was made to serve, to help on the kingdom. Two men connected with a college resigned recently because they thought it hampered their work. They are not to be censured. Their work was of first importance. If the Institute

hinders instead of helps, it has missed its purpose. No member should be more loyal to the Institute than to the general interests of the church.

I have thought for several years that time would right the misconceptions; but during the past year some serious happenings have aggravated the situation. However, I still believe in Father Time as a healer of wounds, and as a clarifier of every bedarkened condition. In the meantime I believe there should be frankness of discussion, so that there may be no misunderstanding.

Perhaps the Campbell Institute might evolve into something like a general ministerial association, not unlike the Congress. Perhaps it might die. If so, without any disregard to the institute, we might say "nothing has passed." The members still live. It is the Christianity of their hearts, and brains, and hands, that is worth while. Each must give an account of himself. Life is serious. The Christ awaits for larger enthronement.

I commend G. K. Chesterton's "Varied Types" published by Dodd, Mead & Co.

Let our sentence for the week be from him: "But there is a huge and bottomless evil compared with which all these (anarchy, pestilence, starvation) are fleabites, the most desolate curse that can fall upon men or nations, and it has no name unless we call it satisfaction."

Austin Station, Chicago. George A. Campbell.

A Triangular Congress.

By Rev. George B. Van Arsdale.

Three great religious bodies will meet soon in fraternal conference to discuss some of the problems of the age. Foremost among these problems to be discussed is the question of Christian union. Such an announcement is sufficient within itself to create interest among all Disciples. I refer to the joint congress to be held in the Hyde Park Baptist Church 56th St. and Lexington Ave., Chicago, Nov. 10, 11 and 12 of the present year. This is to be a congress of Bautists, Free Baptists and Disciples. Before entering upon a statement of the character and purpose of this meeting a bit of history may be in point. The latter part of last winter some of the leading ministers of the Baptist church in New York City discussed with some of our ministers of that city, the subject of a joint congress between the Baptists and Disciples. I have not all the facts of this preliminary conference, though they would be interesting as matters of history. It seems that this preliminary conference was the initial movement of the forthcoming meeting of which I am about to write. The writer5s relation to the matter merely grew out of the fact that he was elected secretary of the congress of the Disciples at Bloomington last spring. Brother J. P. Lichtenberger, of New York City, gave my name to the secretary of the Baptist congress, and asked him to write me relative to the arrangements. The Baptists have had an annual congress for the past twenty-five years, which meets in November. Dr. Theo. A. K. Gessler, of Landing, N. J., the secretary of the Baptist congress, wrote and asked me to take up the matter of holding such a joint meeting with the executive committee of our congress. I found every member of the committee enthusiastic and in favor of the matter. After lengthy correspondence and one meeting of our committee, the details of the program and speakers were arranged. The program speaks for itself, and will be found in this issue of this paper. It is the custom of the Baptists to hold their congress in the East, and in the fall of the year. The congress of the Disciples have been held in the Middle West, and in the spring. These facts necessitated some compromise in the matter, the Baptists yielding to the Disciples in the matter of place, and the Disciples yielding to the Baptists in question of time, though the arrangement called for a second congress of the Disciples within the year 1908. The committee, however, felt that the interests were of such vital importance that such a matter of mere detail should not be allowed to stand in the way.

As will be seen from the program, each of these three religious bodies has a representative in the discussion of every topic. The purpose of the meeting is identical with that of similar congresses among the Disciples and Baptists, save that in this instance the discussion has a larger range, taking in representatives of the three religious bodies. The meeting will have no legislative function, but will simply serve the purpose of a free discussion of the topics under consideration. It will be akin to the conference of Southern Baptists and Disciples held in Baltimore some months ago. It is reasonable to expect that these three days of discussion will mark an epoch in the movement of sentiment favorable to a closer union of these three religious bodies. Such a meeting will serve to help each of us to see the other's point of view, which is indispensable to our helping each other and approaching grounds of agreement. We anticipate that the discussions will reveal a surprisingly large number of points of agreement. It goes without saying that one of the most delightful features of the occasion will be the forming of personal acquaintances between the ministers of these three churches. The spirit manifested by the Baptists through their secretary, Dr. Gessler, leads us to believe that the spirit prompting the movement on their part was none other than the desire of a closer touch with the Disciples and Free Baptists, and a fraternal discussion of our common problems. Personally, I cannot look upon the movement with any other than the warmest endorsement, and with a high expectancy as to the results, not that I entertain such a fancy as that union of these bodies will be immediately effected. It is, indeed, doubtful if such an event is desirable until there is a closer acquaintance and a better understanding of each other. These latter are, indeed, the most desirable results to be expected, and the only normal ones. It is not my purpose in this article to call attention, however, to the advantages of such a meeting, they are too apparent to need any argument. It is rather my purpose simply to announce and call attention to it. With the meeting only five weeks distant, the announcement is indeed somewhat late, but the plans were not begun until the middle of the summer, and there have been many interruptions. I am not fearful of the outcome of the meeting, but I am exceedingly anxious that every minister of the Disciple brotherhood, for whom it is at all possible, should attend this joint congress. The meetings should be thoroughly representative of all three of the religious bodies. I have the faith that in fifty years from now this meeting will be looked upon as one of the history making events in the progress of Christian union. I should like to suggest some very practical things in regard to the matter. First, would it not be desirable that Disciples ministers everywhere should call attention of Baptist and Free Baptist ministers to the meeting and freely discuss its advantages with them. This will help to create warm fraternal relations locally. Second, write an article for your local daily about the matter and insert the program. This will help to create sentiment. Third, the meeting coming so cose after our National Convention, many ministers may feel that they are not able to stand the expense. I am quite confident that there are a few churches in which the following suggestion would not be received favorably. I mean that ministers should make this joint congress a matter of comment in your services, enlighten your congregations about the movement, tell them of its advantages, and tell them that you believe that both you and they should know more about it, that it is of God, and then ask your congregation to make possible this larger knowledge of the subject by helping you bear the expense of a trip to Chicago. It is natural to expect that the Disciples of Christ, who are so soon to celebrate a hundred years of our movement for Christian union, will gladly welcome this opportunity for a fraternal discussion with the two great religious bodies with whom we have so many points of agreement. Let us have a thoroughly representative attendance. We anticipate that this joint congress will be more largely attended than has been any single congress in the history of our brotherhood.

Cedar Rapids, Iowa.

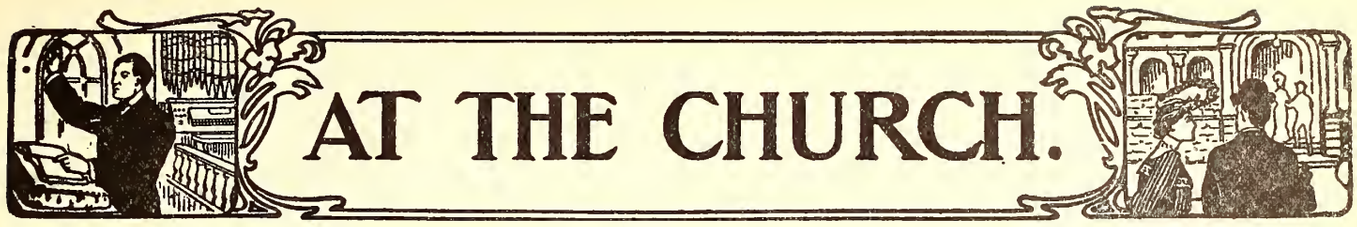
The Cool, Cool Rain.

Oh, the cool, cool rain on the dusty street,
With scents of the valley and plain,
And the freshened breeze in the thankful trees,
Whose wet leaves laugh in the rain!
How the panting lilies lean their lips
And quench their thirst as it beats and drips!

Oh, the cool, cool rain as it rushes down
From the broken heart of the cloud!
How it bathes the roofs in the blazing town
To the peal of the thunder loud!
How its rapid rivulets leap and play
And cool the steps of the burning day!

Oh, the cool, cool rain, with its brightening drops,
On the hill and the fervid vale!
Its welcome falls on the thirsty crops,
Its balm to the breathing gale!
Rejoice, O city, and sing, O plain,
In the fall and the call of the cooling rain!

—Frank L. Stanton.



The Sunday-School Lesson.

Herbert L. Willett.

THE SON OF JONATHAN.*

In the growing prosperity of David's house and throne it was not strange that the family of Saul should be forgotten. The feeble and temporary effort to provide that house with a kingdom had signally failed. The expedient of making Ishbosheth king had only been undertaken at the end of five years from Saul's death; and the murder of the weak young king ended after two years this unsuccessful project on the part of the friends of Saul's dynasty. The growing popularity of David, who now became king of the united nation, overshadowed the name of Israel's first monarch, and all the people, save perhaps a very small remnant of the partisans of Saul, became loyal and enthusiastic subjects of the new king.

David's Policy.

Nevertheless it was an act of policy on David's part to appease even this small remnant of Saul's admirers. It was necessary either to destroy all members of the late king's family or to make them his friends. It is one of the dangers of a new dynasty that it must face the survivors of the last government. It has been too frequently the custom of newly rising kings to make their thrones secure by the murder of all who might rise to dispute with them the claim to sovereignty. This was the case several times during the continuance of the kingdom of Israel after the revolt of the ten tribes.

Saul's Servant.

But David was unwilling to be cruel where diplomacy was of equal value. There was no member of the house of Saul who could compare with him in ability as a leader. The partisans of the older dynasty were thus deprived of a standard-bearer around whom they could rally. David could afford to be generous. More than this, his love for Jonathan was a genuine sentiment which it was a pleasure to gratify by kindness to anyone who sprung from that stock. Upon inquiry he learned that a servant of Saul's house was in possession of the facts regarding his master's family. On consulting him he learned that there was a son of Jonathan living on the east of the Jordan in the town of Lodebar. It was a town still further east than Mananaim, where the brief reign of Ishbosheth had taken place. He was apparently residing with some friend of the house of Saul, a certain Machir, the son of Ammiel.

Ish-bosheth.

David summoned this man to his presence. He was not a strong character as his later history shows. He was physically deformed from an accident at the time of the overthrow of Saul's house, which had left him a cripple. His name indicates the free use of the term "Baal" in the household of Saul as a compound in proper names. For "bosheth" is the later prophetic rendering of "Baal." In early days it was not considered a matter of reproach that a child should be given the name of the Phoenician Sun-god. Indeed the term "Baal" was used both in this sense and as a title for Jehovah, the true "master" or "lord" of the land, as the word implied. Such compounds with "Baal" are therefore not infrequently found in the early period of Israel. But in the days when prophetic teaching had made the conscience of the nation sensitive regarding the use of the name of the god of the north, these names were all changed in the prophetic records, the word "bosheth" (shame) being substituted everywhere for Baal. Of course no Hebrew parent would ever have given his son such a name as "Ishbosheth" (man of shame) or "Mephibosheth" (warrior of shame). These names were originally Ish-Baal and Mephi-Baal (man of Baal, champion of Baal).

David's Promise.

When David met the son of Jonathan he must have seen little in the form and face of his new client to remind him of the strong and brilliant friend whom he had known in other days. But it was at least a satisfaction to fulfill the promise he had made to Jonathan that he would protect any of his children whom it should be his privilege to find. That promise made long ago had significance to the writer of the narrative as finding fulfillment in this act of kindness. Perhaps the weakness of Mephibosheth's character, which voiced itself in his own words of self deprecation, made the conduct of David all the more striking. It would be hard to imagine Jonathan, the valiant and highminded son of Saul, speaking of himself in such words of dispraise as those used by his son. But the king did not despise the weak man whom fortune had thus thrown into his charge; he received him with generous good will and restored to him the personal land—holdings of his grandfather. It is probable that the old home at Bibeah, north of Jerusalem, was the property referred to. This would make an ample provision for the future of the new household.

Rewards of Generosity.

The conduct of David in finding and caring for this son of Jonathan is an admirable illustration of the imperfect rewards of good behavior which most people are likely to receive. Of all things we like to believe that our generous actions will elicit from the people we befriend some true sentiment of appreciation. Yet these are the very ones who most frequently disappoint us. It was so with David and Mephibosheth. When Absalom raised the standard of revolt against his father, the son of Jonathan took sides with the young usurper. The servant, Ziba, remained faithful; but the master turned traitor. Yet David had the satisfaction of doing the kindly and generous thing even if with his shrewd knowledge of human nature he discerned the weak and vascillating character of the man.

The True Reward.

We gain the values of good conduct not from the rewards which it brings in return for good, but even more from the fact of the good done by us. Jesus said of the kindly man, "This man shall be blessed in the doing of good." The action not only brings its reward, but it is its reward. David had the satisfaction of having performed his own part in a most admirable and generous compact. No man could rob him of that consciousness. No man by ungenerous and faithless conduct should ever be able to make us regret that we at least have done the thing which ennobles human nature and makes men worthy of the relations which they sustain to God.

Daily Readings:—Monday, David's kindness, 2 Sam. 9:13; Tuesday, True to friends, Prov. 27:1-12; Wednesday, David and Jonathan, 1 Sam. 18:1-12; Thursday, Jonathan's friendship, 1 Sam. 20:1-17; Friday, David's lamentation, 2 Sam. 1:27-37; Saturday, Born for adversity, Prov. 17:1-17; Sunday, Life for friends, John 15:1-16.

*International Sunday-school lesson for October 18, 1908. David's Kindness to Jonathan's Son, 2 Sam. 9:1-13. Golden Text, "And be ye kind one to another, tender hearted, forgiving one another," Eph. 4:32. Memory verse, 7.

The Prayer Meeting

Silas Jones.

Bearing One Another's Burdens. Topic, Oct. 21, Gal. 6:2-5; Rom. 15:1-3; Phil. 2:1-4.

The Christian faith strengthens men to bear their own burdens. Each man must have insight and courage to meet his own responsibilities before he can be of service to others. Men are comforted by the words of one who has borne his misfortunes with fortitude.

Self-importance and officiousness may be mistaken for a disposition to render aid to others. There is in the average man a desire to be seen. Take away the prospect of public parades and the patriotism of some of our militia would be gone. We like to let the other man see that we know how things ought to be done and we feel all the more important if we can point out to him a few things he has not discovered.

Mutual Assistance.

The only man on earth, if such a man exists or ever did exist, who owes nothing to society, is the one whose worth is represented

by the symbol of zero. Our lives have meaning because we have received from others. Our language came to us by inheritance. Our methods of thought were imposed upon us by the society into which we were born. Even our morals and religion have been brought to us by others. A failure to make some return for the benefits received betrays a low order of intelligence or the basest ingratitude. We enter the church to give and to receive. Paul did not intnd to teach, however, that we should bear the burdens of others merely in order that we might receive help in bearing our burdens. "Bear ye one another's burdens" means that we are to help the man who needs us without thought of what we shall get in return. "Give, and it shall be given unto you" applies to those who give out of the generosity of their hearts and not after calculating carefully the possible benefits that will come to them. The grudging giver is the only one of whom it is certain that he will not receive again what he gives; rather, he will receive in kind.

The Debt of the Strong.

How are the strong to meet their obligations to the weak? Certainly they cannot attain to the Christian standard of duty by stopping the work of the church in order to please some man who is living a century behind the times. Paul went on with his preaching in spitc of the offence it gave to some of his Jewish brethren. There are communities in which no adequate provision is made for the instruction of the children in the Bible, and the explanation offered it that a few good people object to the lesson help or to Sunday-school work in general. You never enlarge the vision of the church by doing nothing. The duty of the strong to the weak is to make the weak strong. The coddling process increases the weakness. A definite campaign of education is needed in every church. If there is lack of vision today, we must plan for the next twenty-five years. Neither scolding nor inactivity will avail to strengthen the weak. That is done by teaching and practicing the gospel of Christ.

Mutual Love.

The apostle could appeal to the Philippians to make full his joy, being confident that if they were truly Christian in feeling, his joy would be their joy. "Knowledge puffeth up, but love buildeth up." Knowledge is apt to give a sense of superiority and a feeling that we have a right to use the weak for personal advantage. It is otherwise with love. It delights in what it shares with others. The ignorance of another is love's call to acts of helpfulness. The great man among disciples is he who excels in love. He probably has little to say about loving the brethren, but when they need his kindly ministry he is always on hand. The great church increases the amount of sympathy in the world. Beautiful buildings, pipe organs, and respectable members profit a church nothing if it scatters discord among men.

The International Congress on Tuberculosis.

By H. T. Morrison, Jr., M. D.

Last week there assembled in Washington, D. C., an international congress of such importance and with such purpose as to illicit interest from people of every type and station. This assembly's object was to eliminate or suppress the scourge of tuberculosis. It was attended by between 4,000 and 5,000 members. In the large, scarcely completed, national museum, the sessions were held and exhibits displayed. For the week preceding and following the congress, exhibits were on hand for inspection by the public as well as members of the congress.

Exhibits of various kinds and from many nations, states and cities, and individuals showed what was being done in eradicating disease and served as an object lesson of those situations and conditions to be combatted in successfully promoting man's health. New York City furnished in its exhibit an exact model of one of its blocks of tenements, in which reside 2,781 people, with narrow streets, high buildings in close apposition, and a minimum of light and ventilation. Such a place is a breeder of disease and rightly the municipality has within the past few years decreed against such dwellings and demands adequate streets, courts and alleys so that sunshine and air find easy access to all parts of the apartment. Alongside of this model was another of similar size to show the same block transformed under the building laws of 1901. The depression of the imaginative who had fancied himself living in the old crowded apartment was relieved in coming to the new building, and he now felt he could cease holding his breath and breathe freely again. If it was a relief to the eye-witness, what must have been the joy of the dweller!

In other exhibits were model tents and other apparatus for outdoor living, model play grounds, private and public sanatariums, specimens and pictures of lungs and other organs infected with the disease, showing the various stages, and in fact everything in connection with the disease which could be objectified in chart, model or picture. The exhibits were so constructed as to be instructive to laymen as well as doctors, and were worthy of days of study. Thousands of people viewed these exhibits and attended the illustrated popular lectures who will never have erased from memory the instruction afforded and will be enabled to live with vastly greater intelligence in an environment not always conducive to health to say the least.

To the physician the lectures were of prime importance. Aside from seeing and hearing men of world renown, whose names were as familiar as their own, it was certain that everything of importance, both old and new, on the subject of tuberculosis would be heard from the platform. He was sure also that certain emphasis would be given resulting from clinical experience and laboratory experimcnt, which would be of immense value in dealing with the disease. He was not disappointed. From every side tuberculosis was discussed—the surgical, medical, in children, bacteriologic and pathologic, and from the social and economic side.

The program was complete and held in seven sections. Morning and afternoon sections were held with a popular lecture at night for five days. All papers were limited to fifteen minutes regardless of the man or the importance of his subject (There were no preachers on the program!).

Several papers were of course attended with more interest than the rest. Intcrest in the question of the relation of bovine and human tuberculosis was carried from a preceding international congress where Dr. Koch, of Germany, contended earnestly for the distinctness of the two and the impossibility of transmission of bovine disease to man. The great scientist was on hand to renew the contention and fight for the conclusions he had reached. Respected as he was, and listened to with the greatest consideration, it was evident from the start that the vast majority of investigators, indeed, practically the entire congress, was bound by the facts of patient, and almost unlimited research by the other great scientists to conclude against the great German. On the last day this was distinctly manifest in a resolution setting forth their belief in the possibility of transmission to man, and of course as a corollary to this, the necessity for careful scrutiny of meats and milk.

Another question which met with universal interest was that of the use of tuberculin (a filtrate of a solution of dead tubercle bacilli). This substance discovered also by Koch nearly a dozen years ago, was thought for some time to give promise of being a specific for the cure of tuberculosis. Instead, its use was soon given up, and only within the last year or two has it been brought to light again. It is no longer held to be a specific for the disease, but is agreed to act beneficially in the treatment of certain cases of the malady. Its main importance now is due to definite reactions which it causes on tubercular patients which gives it extreme value as an aid to diagnosis. Anything or any method which makes possible an early discovery of this disease is of very great importance, due to the fact of the curability of a large per cent of incipient cases. Tuberculin has therefore been tested in many ways to discover its efficiency. Three methods of using for diagnosis were advocated in the congress. The one most favorably regarded was that introduced by Von Pirquet, an Austrian, about one year ago. The originator was present and was always encircled by a company of eager listeners and learners. His method is similar to that of vaccination, and is of value mostly, as its introducer claims, in children. The reaction which occurs shows a tubercular patient while a failure to react indicates freedom from the disease.

Another method introduced by Calmette, a Frenchman, within the past few months, was favored and presented by its discoverer. This method was known as the "Ophthaline Reaction," signifying a slight temporary inflamation resulting from a drop of a very weak tuberculin in the eye. While perhaps as accurate a test as that of the Von Pirquet method, some time will be required to show it quite as satisfactory.

The third method announced for the first time during the congress was that discovered by Dr. Detre, a Hungarian. His method was similar to that of Von Pirquet, but with the use of two tuberculins—one a bovine and the other a human. He claimed that by introducing the two simultaneously at different places on the arm, not only could the diagnosis of tuberculosis be accomplished,

but as well could it be determined whether the patient was suffering from tuberculosis of the bovine or the human variety. Probably no lecturer at the congress received more attention than did the promoter of this method. This was due to perhaps two reasons, First, the reaction, if a fact is sufficiently important to compel interest, and second, the auto-advertizing of its originator was very remarkable for a scientist. So frequently did he gain access to the newspaper reporters, and manifest such extreme eagerness to be at the front that I question if his case was really given attention by the more thoughtful, though his discovery may prove true.

The congress was a significant assembly from several standpoints. Its representation included thirty-three nations, and probably every state in the Union. It represented a world-wide warfare against a human scourge.

Mr. Cortelyou, while presiding at the opening session, pronounced it a "great peace conference." This was referred to by Mr. McFarland, of Washington, on the closing day. The Italian delegate, while issuing a felicitous invitation for the congress to meet in Rome in 1911, referred to the American people as "cousins." Mr. McFarland was reminded of Artemus Ward when he went to see the Siamese twins. After looking them over carefully and observing thoughtfully the strong ligamentous band which united the two bodies, he remarked with some pride of discovery, "brothers, I presume." He wondered that the Italian delegate had conceived us so distantly related. For he said, "we are brothers, not only because the Common Father hath created of one blood all flesh, but also because we meet hand to hand and heart to heart against the common foes of human kind." There was inspiration in hearing the address of the Mexican, the Italian, and the Grecian, though few understood his words and the message they would convey. His presence and earnestness were full of meaning and he was understood though his message was not. Racial and political differences were not present. The modest, thoughtful words of a young negro doctor in the voluntary discussion were listened to with great consideration, even by the multitude of Southerners present. At the concluding session, when the Spaniard rose to respond to his nation's name, he was greeted with much more applause than other speakers who appeared without the prestige of a name made famous by unusual achievement.

It was a gathering of great scientists. Many men whose names are famous for great discoveries and whose researches have yielded benefits for ages to come, were there. They came to instruct and learn. The chief of all was Dr. Robert Koch, of Germany, who discovered the tiny organism which causes all tuberculosis, and the extinction of which would effectually eliminate this dread disease. His presence on the rostrum was the signal for an ovation at the introductory session. Many others who are the authors of text books which in their lines are classics, were also in attendance and participants.

The object of such an assembly merits the best heart and brain the world affords. It was called for the purpose of combatting a great enemy. The battle against tuberculosis is not a straw battle. The loss of life in the United States alone is more than 150,000 annually. The carnage of war is nothing compared to the mortality from this disease. More than 400 die every day in this country of tuberculosis. One-third of all people who die between 20 and 45, die of consumption, and 1-7 of all deaths are due to this cause. Of us who are now living, 8,000,000 are fated to die of tuberculosis if the present death rate shall go unchecked.

From the economic standpoint there is an estimated loss each year of $330,000,000 due to this malady.

And who shall measure the suffering and misery which follows in its wake! Who shall measure the ambitions and hopes destroyed, the home circles broken, and the destitution which it lavishes! Who are they who cannot tell of hearts wrung by its remorseless and relentless power! So that when the nations send their greatest scientists to confer to check the merciless advance of this malady on human life, no one will admit it a fictitious foe.

Statistics regarding this awful destroyer of human life are appalling, but gleams of sunshine and hope come from the progress made in recent years in checking its advance. One single item came to the writer's mind. In Maine the death rate diminished from 1892 to 1905, a period of thirteen years, 38.2 per cent. Doubtless many states can show a proportionate decline in mortality and some perhaps larger. The war is on in all parts of the world, and the hopes of science linked with undaunted and patient effort, backed by earnest co-operation from individuals, states and nations. will do more toward the extinction of this dread foe than our dreams dare tell.

OUR SERIAL.

In the Toils of Freedom.

By Ella N. Woods.

CHAPTER XVIII.

"Faithful Unto Death."

A year had passed since the day that Amil stood watering the flowers in Lottie's window and the air was again redolent with the breath of spring. The cherry trees had put forth their glossy green leaves and white blossoms, and the peach trees were shedding showers of pink petals; there was scarcely a miner's cottage in the Black Acre that did not have a clump of daffodils or blue flags in its otherwise bare dooryard; over in the woods back of the culm heaps were the white of the dogwood and the pink of the wild crabapple tree; the sun that had coaxed the flowers into loveliness had also wooed the insects from their winter haunts, and the birds darting here and there gathering sticks and straws spoke of nest building. The whole world seemed glad, but away down from the gladness and sunshine, over a thousand feet into the black depths of the earth were hundreds of human lives and throbbing hearts, wild and panic stricken, as they called and cried to one another in their mad haste to escape from the deadly after damp.

A terrible explosion had occurred in rooms No. 11 and 12, a remote part of the Gordon Mine. Air pipes had been disconnected, and a door, used in directing the current of air, had been destroyed, giving the after damp a free circulation.

"Kid!" cried the fire boss as he rushed up to a little door boy who was standing at his post at the foot of the shaft wondering what was the meaning of the pull of air he had felt a little while before. "Kid, the door to the ninth left heading is torn down and the choke damp is spreading fast. I'm going to ask a hard thing of you, but I believe you can do it. I hate to send you for it may mean death, but it's the only chance to save the men in fourteen and fifteen. I have got to go and get some others out of a worse place. Prop your door open and go down the seventh heading and give the alarm. Can you do it?"

The boss needed no answer, for the boy looked up brave and fearless.

"Now, run, Kid, run! Run for your life and the lives of the men!"

The boy sprang to the door, set a block of coal against it, and ran at full speed down the gangway. The boss looked after him for an instant, and then, as he turned to go on his own more desperate errand, shook his head and said to himself: "Poor little kid! I'm afraid I've sent him to his death. He's such a little one, but there was no other way."

The "Kid" was little Amil. Lottie's prophecy had come true, and in a few weeks after Polly was placed in the factory Amil was set to work in the breaker. He had only been there a few months when his older brother, a door boy, was killed in the mine, and the father, thinking only of how he could use Amil to the best advantage, had seen the foreman of the mine and quietly arranged for Amil to take the place of the older lad as door boy.

The foreman was ambitious to secure a certain office in the union, and the Italian had a good deal of influence among his fellow countrymen, so the arrangement was easily made and the little fellow was sent down into the mine to watch the door and listen for the coming cars. He was a favorite with the miners and drivers and they all called him the "Kid."

Away he sped, shouting: "Run, men, run for your lives! The choke damp is coming!"

Not only did he go to rooms fourteen and fifteen, but he heard miners at work in a room still further on, and with never a thought for himself on he went until the last man had thrown down his tools and started for the cage. Amil's little legs flew after them. On, on they ran, the deadly gas growing thicker every step of the way. Would they be able to reach the cage?

The best he could do, Amil fell behind. His legs were short and he had run so far and shouted so much that he was out of breath. Still he kept on. At last he reached the shaft, but too late—the cage was gone. For an instant he looked wildly up at it as it shot upward, and fear and despair seized his heart; then, still watching the dim spot of light above him he began to sing:

"Onward, Christian soldiers, marching as to war."

The voice that Lottie had trained with so much care rose clear and true, with scarcely a tremble, to the ears of the men he had just saved.

"My God, we forgot the Kid! Hear him singin' down there!"

A hush fell over the men in the cage and many of them pulled off their caps, but they were powerless. Still the singing went on, but fainter now—

"With the cross of Jesus going on"—Then silence.

The men landed and, amid the tumult and excitement around them, stood with caps off looking down the shaft, but the deadly gas

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which began to pour out soon drove them away. It would have been death to try to go down again and they knew the Kid was past all suffering.

Two days passed before it was considered safe to venture again into the mine, then the fire boss went down and with tender hands lifted the body of little Amil and carried him in his arms to the top. As the men caught sight of the little figure and waxen face, which smiled even in death, his lips just apart as the song had died with him, every cap came off and many pairs of arms were stretched out to take him.

"Men, you owe your lives to the Kid. I never saw a braver act or one more cheerfully done. Take him home and call on me for anything that's needed."

"I never was so darned cut up in my life," said Lanky Bill as he told Jean about it afterward; "as when we hearn that song like an angel was a singin'. To think we big, strappin' fellers run away from the Kid just to save our own blamed necks, and left him to get along the best he could. I'll never forgive myself for such cowardice."

Lanky Bill was a tall, raw-boned southern mountaineer. He was never called by any other name; if he had any other no one knew it. He was rough and uncouth, but had a great love for children and was the friend of all the breaker and other boys about the mine.

"We carried him to that little shack of a house he called home, an' then we fellers didn't know what to do till I happened to think of the little teacher. You know that little crippled Lottie who runs the kindergarten? Well, she set a heap by the Kid, an' I knowed she would take a pile of comfort in fixin' him up for the fun'ral, so I went down an' tole her. She didn't cry soft like, as I tho't she would, but her face turned white an' she laid her head back agin that cheer o' hern an' closed her eyes. I tho't she'd die, an' I sot on the edge of my cheer an' looked at her. Skeered? You bet I was; but in a min'it she sot up an' begin to tell us what to do, but her face kept that white an' drawed like.

"She wanted the fun'ral under the trees in her yard. She said as how the Kid had loved the trees and flowers. I says, 'Miss Lottie, us fellers has put up the money to fix the Kid up, but we don't know how to do it.' She axed what they had got to put him in, an' when I tole her the dago had got a box, she jes' looked awful like an' says, 'Bill, take me down thar.' I up an' wheeled her down thar an' then she sent me to get the preacher's wife, an' laws! you ought to see what them two women done. They up an' kivered that box with white velvet an' the little children got pink crabapple blossoms, an' I do reckon the Kid was happy when they got him fixed up, if he ever was. They had him laid in thar in a kind of a soft, dove-colored robe; I guess that's what they called it; an' a scarlet geranium layin' on his breast; the little teacher had picked that out of her winder. Then that smile! I tell you, Mr. Jean, I jes' blubbered when I stood thar an' tho't how that little feller had stood watchin' us go up an' singing' about 'The cross of Jesus goin' on before.'

"Well, all the rest of the fellers that come up in that last cage felt jes' as I did, an' every blamed one of 'em said he was goin' to the fun'ral an' that I must go an' ask the company to let us off. When I got through tellin' the story about how the Kid lost his life, they said right off that we could go, an' Boss Gordon wiped his eyes a good deal, an' when I was leavin' he said, says he, 'Lanky Bill, take this an' use it for the little shaver,' and he handed me a $10 bill.

"Well, we got the little white hearse an' ponies, an' you never seed a purtier fun'ral than we put up for the Kid. We set the coffin on a bank of flowers that the children had fixed, an' the grass was green around it, an' the trees white with bloom overhead. Then the dooet from the big church sung low an' soft that song the Kid sung when he died.

"Us fellers was pall-bearers. We'd a knocked anybody down that offered to tech that coffin. There was Mike Pete, an' Guiseppe Ezzet, an' Andy Poser, an' Mickey Maloney that carried the Kid, then the rest of us was hon'ry pall bearers.

"Elder Hathaway said about the right thing at that fun'ral. Everybody cried when he tole the story of the little feller from the time he started to the kindergarten till he was killed. An' I want to tell you, he rubbed it in about the Kid bein' in the breaker an' then promoted to door boy all before he was eleven years old. I'd a-hated to stood in some of them fellers' shoes as he told about it.

"Yes, he's up thar on the hill. Been thar lately? Well, at the head of the Kid's grave is the neatest little stun you ever saw. Pure white, an' on it jes' these words—

"FAITHFUL UNTO DEATH."

CHAPTER XIX.

The winter and spring had passed and it was commencement day at Princeton. The campus was beautiful with its green turf and grand old trees with the sun glinting through their leaves. It was Thursday morning and the graduating exercises were to take place at ten o'clock. Soon the students formed on the campus for the grand march that was to take place before entering the auditorium. The procession was led by the president and dean of the college, then followed the faculty and the alumni, then the seniors in their caps and gowns, and in the lead of these was Jean, the president of his class; then followed the lower classmen in their order.

The long column marched into the auditorium, the president, dean and speakers of the day seating themselves on the platform, and the seniors passing into the choir gallery. The organ had just begun to pour forth the strains of the overture to Tannhauser when down the aisle came Aunt Mehetabel with her benevolent face, followed by a little woman in black with soft brown hair and a sad, sweet face. Then came Uncle Jasper with a man who stooped a little and walked with a halt in his steps. Jean had rather expected Uncle Jasper and Aunt Mehetabel, but the sight of his parents was a complete surprise to him, and as he watched them come in he wanted to shout for joy. There sat the dear little "mither" who had never been away from Minington since she went there nearly twenty years before. He could see the tears swimming in her eyes and a quiver around her mouth as she looked at him and saw his glad smile of recognition, and he knew they were tears of joy.

It was more than joy that Maidie felt; it was pride, thanksgiving and happiness beyond measure, for was not that her bonnie lad in the center of his class with the purple ribbon on his breast to show that he was one of those who would stand up and take the vows that would make him a minister of the gospel? Was it the ribbon Jean wore that seemed to cast a purple haze about her? She did not hear the president's words, nor was she conscious of the crowd about her, but she saw a little cottage nestled among the blue hills and a Scottish moor stretching far away. She was guiding Jean's first steps and listening to the prattle of his baby voice. What plans she had made for him then! Then the scene changed and it was a miner's cottage. She could again hear the lagging steps of her little boys as they came home exhausted from their day's work. Then the roar of the breaker seemed to drown everything else, and she felt again the old pain and saw the little mounds on the hillside where lay her two boys. Surely God had been good for he had snatched her little Jean from the gaping mouth of the black mine and made of him a very prince among men. Yes, there he was standing before her now, for the speaker had finished his address and the theological students had stepped to the platform and were speaking.

At the close of the exercises Jean left his classmates and went to find his friends. Maidie was the first to grasp his hand. Did she not have the first right? Scarcely less proud was Aunt Mehetabel, for to her, also, he had become a son. Jean was surprised when Mr. and Mrs. Hathaway came up and gave him their hearty congratulations. He looked beyond them in search of a girlish face, and Aunt Mehetabel, ever anticipating his slightest wish, inquired of Mrs. Hathaway if Evelyn had returned from the South.

Mrs. Hathaway, turning to Jean, said, "Evelyn was sorry that she was unable to get back before your graduation. She had expected to reach home Tuesday, but the death of one of her little pupils has kept her. I am sure she is sadly disappointed for she had planned to come to Princeton with us."

Jean said something about being sorry that anything had hindered her coming, but his heart leaped with joy for it was almost as good as seeing her to know that she had thought of him and of the day, and that she would have come with no more cordial invitation than the formal announcement card which was all he had ventured to send her.

"You will come to Minington soon, Jean?" asked Mr. Hathaway.

"Yes, next week. I am eager to begin my work there."

"Hello, Kirklin. You are wanted at the front," and Jean saw one of his classmates beckoning to him.

"You will have to excuse me for a little while, folks," and Jean turned to go.

"Say, Jean, we are all going to have dinner at the hotel at one-thirty and it is about one o'clock now," said Uncle Jasper.

"All right, I will be on hand."

He was soon surrounded by his friends, receiving their congratulations and eagerly discussing the plans for the class banquet which was to take place at seven o'clock in the evening.

It was a happy party that arrived at Crystalville the next day. Aunt Mehetabel and Jean had persuaded Hugh and Maidie to stop off for a few days. This was their first visit to the home of Jean's adoption, and Maidie's eyes were wide with wonder when she saw the palatial residence with its beautiful surroundings. She clung to Jean as he led her up the wide walk.

"Jean, Jean, I canna help wondering that you cared to come to the old hame so often since you had everything so grand and beautiful here."

"Mither, this is grand and beautiful just as you say, but it is nothing to the love of the little mither and the old home ties."

Maidie's cup of bliss seemed full to overflowing. Jean led her from place to place and showed her through the grounds, and when she grew tired, he would take her to the music room and place her in an easy chair, then he would go to the great pipe organ that filled one end of the room, and soothe and charm her with soft, sweet melodies, and sometimes the voice that had sung so sweetly

in the old free kirk in Scotland, would join his rich baritone in the "Rowan Tree," or "Bonnie Doon."

They visited the glass factory and Jean showed them where he had worked when he first came to Crystalville. Nothing had changed except that other little boys were running back and forth carrying the molten glass and hot bottles. Maidie turned away heartsick.

"Can nothing be done to free these little boys from this terrible slavery?" she asked.

"Not as long as the glass factory owners control the legislature," replied Jean.

The days passed quickly for each hour was a delight, and Aunt Mehetabel was in her element planning delights and making Jean and his parents happy. At last the day came when he was to accompany them to Minington, and enter into his life work. It was a sad hour for Aunt Mehetabel, but not by word or sign did she show it. She would not mar this happy time by any demonstration of her own feelings. After all, was she not giving back to Hugh and Maidie their own? So she watched them depart with a smile, then carried her own sad heart to Him who had never failed her.

Jean had determined to again tell Evelyn of his love. The long months of separation had only convinced him that he could never give her up, and while there had not been a word nor a message exchanged between them since he last saw her, he felt in his heart that she loved him. So not many days passed before he called at the Hathaways and inquired for Evelyn. Mrs. Hathaway told him that she had gone to see Lottie, but had said she would stop at her father's study in the church to get a book that Lottie wanted, and he might find her there, as she had only been gone a few minutes. "Go and find her, Jean, for I know she is eager to see you," Mrs. Hathaway added.

He took her advice and went to the church. Not finding her in any of the lower rooms, he went to the organ and began playing. Mr. Hathaway had his study in an upstairs room of the church just off the gallery. Evelyn had gone there to find the book she wanted.

"That is Jean," she thought as the great organ poured forth the strains of Chopin's Opus 37, that beautiful nocturne that thrills and pleads and woos. Did not some one say that Chopin composed it while he was waiting for his lost love to come back? As the sweet cadences rose and fell, echoed and re-echoed through the church, Evelyn clasped her hands over her heart as though she would still its tumultous beating; then slowly rose from the floor where she was sitting.

"I love him, I love him, and I know he is calling me! Can I go to him? I sent him away from me. Oh, why did I do it when I love him so? I will go to him."

Slowly she moved toward the door, slowly she crept down the stairs, reluctant yet eager; something was drawing her, was it the music or was it Jean's soul speaking to her heart?

At last she stood in the door leading to the choir loft, timid, shaking like an aspen leaf but beautiful as a seraph in her dainty white gown with her arms showing to the elbows, the lace falling away from her exquisite neck, and the love look bright in her eyes looking out from under wet lashes. Jean did not see her till the last long chords had died away and he turned to leave the organ. Then a look of great and beautiful tenderness lit up his face and for a moment neither of them spoke, until Jean, stepping towards her, held out his arms and said, "Evelyn, sweetheart, come!" With a glad smile she came and Jean took her to his heart forever.

Neither of them knew how long they had been there when the door of the audience room opened and Mr. Hathaway came singing down the aisle. He did not see Jean and Evelyn till Evelyn spoke.

"Father."

"Why, I did not know any one was here," said Mr. Hathaway in surprise.

"Mr. Hathaway, won't you give us your blessing?" and Jean led Evelyn to the railing of the choir loft, and placing his arm about her they knelt by the railing, and her father, laying a hand on each of their heads said:

"The Lord bless thee and keep thee.

"The Lord make his face to shine upon thee, and be gracious unto thee.

"The Lord lift up his countenance upon thee, and give thee peace."

"My children, this is what I have longed for. Go and tell your mother, for she will be glad, too, Jean," and Mr. Hathaway took Jean's hand. "I have always been proud of you, but will be prouder still to call you my son."

The three left the church together and went to the parsonage. Maidie was sitting with Mrs. Hathaway on the porch.

"How do you do, Mrs. Kirklin? This is splendid to find you here," said Mr. Hathaway. "Mother, I have brought you a new son, and these children have come for your blessing; and yours," turning to Maidie.

The surprise and joy were too much for her, she put her face in her hands and cried. Evelyn knelt beside her and putting her arms around her said, "Won't you let me call you 'Mither,' too?"

"Aye, lass, that I will. You have been a comfort and joy to me ever since I knew you," replied Maidie as soon as she could control her voice.

"Jean, I have always wanted a big boy like you—yes, come to think of it, just like you," said Mrs. Hathaway. "There is no one I would give my girlie up to as quickly as you."

Jean's reply came quickly, but with all the solemnity of a vow, "I will try to be worthy of the trust." Then after awhile, "How glad Aunt Mehetabel will be! Let's go down to Crystalville on the evening train and surprise them."

"The very thing," said Mr. Hathaway, "Mother, you can help Evelyn get her things ready, can't you?"

"Yes, Jean," replied Evelyn, "I should love to go above all things and if father and mother think they can spare me, I will."

"I do hate to spare you, Evelyn, for we have had you such a little while, but I know you want to see Jean's other home and I think you had better go," said Mrs. Hathaway.

"I want you all to take tea at my house," said Maidie, "and the children can go to the train from there."

Then she took her leave and hurried home to tell the good news to Hugh and prepare for the evening meal.

The Snows had been giving a chess party and the guests had just gone, but the welcome light shone far down the street as Jean and Evelyn came in sight. The evening was warm and Aunt Mehetabel was still sitting on the porch when they came up.

"Aunt Mehetabel, we have come for your blessing," and Jean led Evelyn up the marble steps and stood before the astonished lady.

"You blessed children! Come right into the house this minute where I can see you better. Jasper, for pity's sake, come here and see what I have got."

Uncle Jasper came pacing in from the other room and found Aunt Mehetabel kissing Evelyn and Jean and calling them all the endearing names she could think of. She rang for John and told him to prepare luncheon at once "for these tired children," and to tell Judith to put the north room in order for Evelyn. Aunt Mehetabel was one of those people who was never happy unless she was doing something for some one's comfort.

Jean could not sleep from sheer happiness, so he was up with the dawn and off for a tramp with Cap. Never had the world been so beautiful to him; the woods were full of music, and he wondered if the birds were as happy as he. It reminded him of the day, so many years ago, that he left Minington, and found himself free from the shadow of the coal mines.

When he returned from his walk he found Aunt Mehetabel and Evelyn gathering roses for the breakfast room. He had thought that nothing could be more beautiful than Evelyn when she came to him in the church the day before, but this morning as she stood among the roses with the sunshine touching her hair in glints of gold, and the happy love light gladdening her face, as she saw him coming, she was radiantly beautiful.

"Good morning, Jean," and Evelyn reached out her hand. Jean stooped and kissed her. Evelyn's face grew rosy but she looked none the less happy, and Aunt Mehetabel smiled as she leaned over to cut another rose. Cap trotted up and sniffed his approval of Evelyn.

"Cap is the most important member of the family, Evelyn," said Jean, "he has the right of way at all times."

"I am sure Cap and I will be good friends," and Evelyn stroked the long, silky ears. "I am enchanted with the place. I think, like Alice of Wonderland, I have dropped into Fairyland."

"I have been telling Evelyn," said Aunt Mehetabel, "about your first coming to this place. Evelyn, does it seem as if Jean could ever have been the little breaker boy you used to know?"

"Yes, Aunt Mehetabel, in many respects he is the same boy to me. I think I loved him then, and if all these splendid things you have given him had spoiled him, I would have been greatly surprised."

"Now, look here, I object! Let's get a better subject to talk about," said Jean.

"Evelyn, queen of the roses, you must have a rose in your hair. What color shall it be?" and Jean pretended to look her over critically.

"Nothing but a white one for my fair Evelyn. Aunt Mehetabel, the loveliest white rose you have gathered, please."

Aunt Mehetabel laughingly selected the rose and Jean, very awkwardly, but with charming effect, arranged it in Evelyn's hair.

"Now children, our breakfast will be served before we get these flowers arranged. Let us hurry right in."

Aunt Mehetabel bustled into the house while Jean and Evelyn followed more leisurely.

After breakfast Uncle Jasper took Evelyn with him to feed the deer and show her a young fawn of which he was very proud, and Aunt Mehetabel asked Jean to unlock the safe and bring her jewel case to his den, and that she would meet him there as soon as she had given some instructions in the kitchen. In a few minutes she joined him, and taking the jewel case she opened it and took from it a superb diamond ring.

"Jean, this was my mother's engagement ring. I have told you before that my father was a Scotch gentleman of great wealth and

I have heard him say that he got for my mother the most beautiful diamond he could find in London. My mother died when Paul was two years old, and before she died she gave me this ring and told me to keep it for Paul, and when he found a woman he loved to give it to him."

Aunt Mehetabel paused and tears dimmed her eyes.

"As you know, Jean, he never needed it; but God gave me another in his place, and now, Jean, it is yours and I think you know what to do with it."

"Aunt Mehetabel, what can I say to thank you?"

"Now Jean, not a word, please. I will go and send Evelyn to you."

"Of this I feel sure," said Jean, "that I have chosen for my wife one who will do honor to your mother's memory, and this ring will mean more to both of us because of its associations."

Aunt Mehetabel found Evelyn and sent her to Jean, and when she next saw her the ring graced her beautiful hand.

(To be continued.)

New Truth—Its Demands Upon the Teacher.

By Edward B. Pollard.

"The problem of modern preaching," says a witty observer, "consists in the difficulty of telling the truth without scaring your grandmother." Grandmothers are easily frightened, and some bad boys delight in shocking the venerable old lady. The problem which confronts the preacher and also the conscientious, wide-awake teacher is often a more serious one than is sometimes supposed. The past few decades have seen considerable change both in the attitude of many toward religious truth and also in the emphasis given to it and the methods employed in dealing with it. That there are many new views advanced, differing, some of them, very widely from those current a generation ago, is quite manifest.

What is to be the teacher's or the preacher's attitude toward them? This is a more important question for him than for any other person for he is to decide the matter not for himself alone, but in the light of the responsibility he has as guide of the thoughts of others.

Attitude of the Combatant.

There are several attitudes he may take towards newly discovered truth, or toward that which knocks at his door as such. The first is the attitude of the combatant. "What is new is not true," says he, "and what is true is not new. Therefore the new is false, and hence I am against it." To this strenuous advocate of the old it must be conceded that truth is old, very old, and that there is nothing absolutely new under the sun. But that there is much difference in the apprehension of truth from age to age; that truth appears in new forms and combinations; that light once undiscerned breaks new upon the consciousness of men cannot be doubted except by one who simply closes his mind to all living influences. The defender of the old has his place in the world. We must have our conservatives. They help to hold the world of thinking in its proper orbit; so that in contending faithfully for the old forms of the once-for-all-delivered they doubtless do God's service. And yet the attitude of the combatant is not the ideal attitude toward new truth. To fight all change is to put one's self at issue with life. Arrested development, stagnation, mental and spiritual death would surely follow in the wake of this porcupine attitude of bristling antagonism to all which may differ from the accepted views of the past.

Attitude of the Indifferent.

But there is also the attitude of the mole, as well as that of the porcupine. The latter at least is conscious of the presence of something different from the opinions of the past. His antagonism means that he is immensely alert over this newcomer, this interloper, this pretender that threatens to spoil the peace and prosperity of Zion. This other man on the contrary is so satisfied with his present light, or it may be darkness, that he is willing to keep buried, oblivious to the fact that any new light is shining for him in the heavens. He is as blind as a bat to any new possibilities of knowing God better, or apprehending his truth more clearly. It is better to be a combatant than an indifferent non-combatant. The attitude of blind indifference and of self-satisfaction, which buries itself in profound darkness and does not know that the sun is shining and journeying ever toward the noon-day is worse, if anything, than the alertness of positive opposition. As a teacher he is the blind leading the blind. Give us the porcupine in preference to the mole.

Too Ready Conformity.

There is also the attitude of one who tries to adapt himself to each new view as he comes in touch with it. His opinions are determined by his environs. This is the chameleon type. He is fascinated by every strange notion, as he may read it in the latest out-put of the press. Ever learning, he never comes to a knowledge of the truth because truth for him is not a progressive, but a fluctuating, shifting variable, which today is, and tomorrow is cast on the ash-heap. His moving pictures are too rapid and jerky for real life. He cannot be a teacher of others because there is no theological constant in his thinking. He is a chameleon. Akin to this type is the man who, whenever a new view is expressed in philosophy or in science proceeds immediately to make his religious views conform. He at once imitates the fashion in the world of thinking. This may be called the simian or monkey attitude. "We must get in line with assured results of science," says one, hastily; without adequately thinking the matter through, nor remembering how fallible and evanescent many of the "latest results" of science have proved to be. There are those, who, conversant with the fact that religionists have so often in the past taken a stand against the views advanced by the scientists only to find that they must ingloriously fall back defeated (as was true in the case of Galileo and his unshakable theories concerning the earth and its rotations)—these become too ready to fall into line with current scientific speculations. They find, however, that they are after a while just as badly off because of their precipitous haste to conform to a new false theory as those were who held fast to an old false theory. While the current theology in every age will probably always be more or less influenced by the prevailing philosophy of that time; and our own ideas of God must always take into the account all evidence which the science of nature, God's handiwork, affords, yet theologians and preachers also who have sometimes been too eager to ape or affect the latest guesses of science, much to their detriment as constructive leaders of thought.

First Step in the Discovery of Truth.

What, then, is the proper attitude towards new truth? What is the sane and manlike way to deal with it? It might not be amiss first for one to ask "Is it really new?" Much error might be avoided were the inquirer to ask, "Is the theory or the opinion advanced something new, or simply an old error re-galvanized?" A study of the history of religious doctrine would be a fine disenchantment for many a hasty and false fascination. Having become convinced that the alleged new truth is really new and also true, there now arises the problem of convincing others of its truth.

Here emerges one of the most difficult problems of the preacher. There are some discoveries and some changes so radical in character, or which are regarded as so revolutionary in their nature that there enters into the problem of preaching them a very subtle question. We have heard preachers declare, "I am convinced of the truth of this (or that) position but it would never do to preach it." "Why not?" one inquires. "Because the people do not believe it, and it would cost me my pulpit and my standing as a minister." If this is all, it is sheer cowardice, and he who takes this stand is, of course, unworthy of religious leadership. He is not a leader at all, nor a teacher of truth, but simply a second-hand mouthpiece.

The Preacher, While Courageous, Must Be Helpful.

The more conscientious preacher, confronted with similar conditions, says, "My religious opinions have changed because of newly discovered evidence, but I fear that in preaching the new views I may seriously unsettle the faith of some, if not very many of my hearers. I am set for the strengthening and not for the unsettling of their faith, therefore I will be silent." This position has a show of wisdom, but is shallow. Of course, there may be some subjects upon which a preacher or a teacher may have opinions which are sufficiently unimportant and remote from the real life and needs of the people, that there is no special demand upon him to give them to others. Furthermore, we must greatly respect the man who in his teaching tenderly regards the safety of those of whom God has made him a teacher. On the other hand, one cannot thus easily throw off responsibility, saying, "I shall be silent concerning truth, for fear the faith of those in error may be shaken, and their religious safety endangered. For safety in error is no safety; and the most dangerous danger is that of unconscious security in the midst of danger. Besides, if a thing is true it will finally prevail; and it is always a serious pity whenever the masses learn the truth from other lips and other pens than those who should have been and are the natural teachers of that truth. Whatever was true in the teachings of Voltaire—and he did show clearly many of the errors and weaknesses of the current priestcraft of his day—would have been far better learned from sympathetic teachers of Christian truth. It would surely be vastly better for the people to learn their biblical criticism from a reverent teacher of scripture than from a modern Tom Paine.

False and True Teaching.

The policy of keeping quiet upon important subjects for fear of unsettling the faith of the young or disturbing the serenity of the old is as near-sighted as it is unworthy of the teacher of religious truth. Having been convinced that a certain new view is the correct one there are two ways to promulgate it.

The first is that of the iconoclast who starts in with the task of smashing the old as the first, best preparation for the establishment of the new. He gets himself into unnecessary trouble and fails to achieve his purpose. Men do not change their opinions as they change their coats. You may dynamite an old building to make place for a new, but it is dangerous to dynamite men's long-established and sacred religious opinions. It is found difficult to

build anything but scepticism upon such debris. The plan of the iconoclast overlooks the true psychology.

What then is the safe and sane method in propagating new truth among those whose minds have long held an old error with a sacred devotion? The reply is by the method of a gradual displacement. It is the method of the true teacher, who by degrees leads the pupil from where he stands to where he should stand.

We have seen the old fashioned magic lantern with its slides—the picture which comes after pushing out the slide which preceded; and we have seen the modern double lantern with its method of "dissolving views." It is the latter and not the former which should be imitated if we would safely correct men's views on vital religious subjects. Two preachers come to believe that the views their people have held concerning the Bible are erroneous and harmful to religious character and to real Christian development. The one proceeds to batter down those views, and finds at last that he has succeeded in destroying the faith of many in the Bible as a revelation of divine truth at all. The other proceeds upon a different principle; he continually holds up the Bible in its correct light and by degrees finds he has succeeded in displacing the old bibliolatry by an enlarged conception of what the word of God is. All are helped and the faith of none is wrecked. Even the oldest grandmother has not been frightened during the process.

It is said of a certain London preacher that during his preaching the ushers are kept busy carrying out grandmothers in various stages of collapse! One man speaks the truth and men and women are shocked. Another announces the same truth and men are set to pondering, and are edified. The preacher has no right unnecessarily to endanger the faith of the sensitive or the weak by his rash haste to advance truth. Here the ancient maxim, "Make haste slowly," is the sum of wisdom.

Little Sister's Chance.

They thought Little Sister was asleep. Perhaps she was at first, but gradually mother's low tones and Big Sister's voice untangled themselves from Little Sister's dreams. It was comfortable in the sitting-room. The fire snapped and crackled, the clock ticked slowly, as if there could be no need for haste, while the baby talked to himself about his beautiful fists and toes. Outside the wind howled and snow swept around the house. Little Sister, lying upon the couch, heard mother say:

"Grandma wasn't lonely, was she?"

"Oh, no," answered Big Sister. "She is almost as happy as if it were summer."

"What was she doing?" asked mother.

"Looking over seed catalogues and making garden plans. Grandpa was reading."

There was silence for a moment, and Little Sister, with her eyes closed, could see the cottage next door surrounded by the flowers that grandma loved. Big Sister changed the subject.

"Well," said she, "Little Sister shall go to college."

The child on the couch was too sleepy to speak. Why must she ever go to college? Hadn't she been ill all winter and hadn't the doctor said that she mustn't be allowed to go to school for many months? Instead of opening her eyes, Little Sister merely tried to keep from slipping back into the land of dreams. She wished to hear more.

"There, sister dear, don't give up," said mother. "Another year everything may be changed and we may be able to manage so you can go to college."

"No, mother," was the reply. "how can it be? We thought the same thing last year. I am glad grandma doesn't realize that the money I earned teaching school paid for their coal, and, in fact, that it was every cent gone before the middle of winter. No, mother, we can't do it! I'll just have to keep right on teaching country schools, and we'll hope the boys will grow up and be a credit to the family. Maybe baby will be the president of the United States. And Little Sister shall go to college."

"You see," interrupted mother, "we had unusual expenses this winter. Grandpa and grandma both ill for six weeks, wasn't it? Then Jimmy had the whooping cough, and as for Little Sister, poor child, why she hasn't cost so much in all her life together as she did this particular winter when father had put every cent he could spare in a new business."

"It does seem," remarked Big Sister, "as if sometimes everything happens in a bunch. We are fortunate to be all alive and happy. All I say is, Little Sister shall have her chance."

A few months later grandma's garden began to think of summer. The sweet old lady and Little Sister were together from morning until night after the snow melted and the first robin came.

"Why, grandma," called Little Sister one day, "our garden is running away! It's trying to get to the woods, sure as anything. I met a tiny pansy straight on the path. It was yellow and it wouldn't even stop to bow! Just said: 'Don't step on me'!"

"Do you know what I would do if I were younger?" asked grandma when the two stopped laughing.

"No; what would you do?"

"Sit here on the steps beside me and I will tell you. To go through our wood-lot is a short cut to the village."

"Yes, I know that."

"Well, working people are the ones who usually take the short cuts. Every morning little Miss Brown, the dressmaker, goes that way and comes home at night. Then there's Mrs. O'Toole, who goes out to wash and scrub. She walks through the woods, and the little lame girl who works at the canning factory, and Jessie Carson, that delicate looking bookkeeper, and oh, ever so many others, and workingmen with dinner pails."

Little Sister nodded her curls almost into a tangle.

"Well," grandma continued, "it is a straight road from here to the bit of woods, but in the woods the road twists and turns, in and out and around the trees and across the brook, and what I would do, Little Sister, is this: At every bend of the road I would plant flowers—violets and pansies in the shady places, scarlet geraniums and poppies in the sunshiny patches. Then the walk would be a lovely one and would make every one happier who passes through the woods."

"Oh," exclaimed Little Sister, "let's do it! I'm younger, don't you see, and I can't go to school this summer, so if you'll tell me where to plant things, I'll do it. We'll help your garden run away, grandma. Big Sister says she guesses we're doing good in the world when we make it pleasanter for other folks."

As the weeks and months went by Little Sister's labors were rewarded. Flowers bloomed in the woods as if by magic; here a clump of daisies, there a bed of petunias. At every turn of the road old friends from grandma's garden greeted the passer-by.

One thing disappointed Little Sister. If the dressmaker or the bookkeeper appreciated the new beauty of the woods, they said nothing. Mrs. O'Toole's remarks were discouraging.

"Folks ain't got much to do that plant flowers in a place like this," she sniffed. "At our house the young ones raise vegetables!"

Vegetables, to be sure. Little Sister sat by the brook one afternoon and wondered why she and grandma didn't think to plant vegetables.

"After I went and made myself so expensive last winter that Big Sister couldn't go to college, I wonder why I didn't think of vegetables! I ought to be tending a potato patch and picking off potato bugs 'stead of watering honeysuckles out of a brook."

At that moment Little Sister remembered that grandpa had planted a big vegetable garden.

"So, there, Mrs. O'Toole!" she said aloud.

"But my name isn't Mrs. O'Toole," a voice replied. Across the brook Little Sister saw a beautiful woman and a boy.

The child stared. She didn't know what to say.

"Were you ever here before, little girl?" asked the woman.

"Yes'm," answered the child.

"Richard and I have been here every day for the last week. We think it is such a lovely place. We were attracted by the flowers. Do you know who owns the woods?"

"Yes'm."

"Do you suppose the place is for sale?"

"Yes'm, I know it is."

Little Sister's tones waxed eager. Hadn't father been trying to sell that piece of woods ever since she could remember?

"Will you tell me where to find the owner?" asked the stranger.

"Yes'm, I'll show you exactly where he is if you'll follow me."

"Won't we follow, though!" echoed the boy.

After leading mother and child through the village Little Sister pointed toward her father's place of business.

"You go in there to the office," said she, "and ask for my—ask for Mr. Edson, and—he's the man that owns the woods."

Back home flew Little Sister with the news. When father came at night his face was one broad smile. The stranger had offered him a price for that wood-lot that astonished the village.

"She intends to build a summer home on that high ground by the brook," said father. "Who would have thought," he continued, "that grandma and Little Sister would become such good real estate agents! The woman says she wouldn't have dreamed of the possibilities of that old road but for the flowers. That was landscape gardening that paid!"

"And—and now may Big Sister go to college?" demanded Little Sister.

"Indeed she may, this very autumn, and stay four years! Oh, yes," father added in answer to a look of dismay on the child's face, "she'll be with us vacations."

"And when you are a young lady," Big Sister declared, "you shall surely have your chance!"

"But, can't you see," laughed Little Sister, "I've had mine!"

—The Interior.

Cheerfulness is a small virtue, it is true, but it sheds such a brightness around us in this life that neither dark clouds nor rain can dispel its happy influence.—E. V. B. Alexander.

WITH THE WORKERS.

The church at Carbondale, Illinois, has had nine additions the last two Sundays.

Texas Christian University, Waco, Texas, reports the largest enrollment in its history.

There have been two additions at Rossville, Illinois, recently. M. S. Metzle is the minister.

The church at Winnipeg, Manitoba, has trebled its Church Extension offering this year.

Clay T. Runyan has resigned at La Junta, Colo., and is now open to call for evangelistic service.

The territory of Mexico has held a good convention. F. F. Grim is the corresponding secretary of the territory.

J. F. Clay has completed the second year of his ministry in Canton, Kansas. The church had six additions one Sunday recently.

The church at Milestone, Sask., suffers a great loss in the resignation of A. R. Adams, who was our pioneer preacher in that section.

The church at Beard, Kentucky, has just held a successful revival. Prof. H. L. Calhoun, of the College of the Bible, was the evangelist.

Geo. S. Snively now makes his home at Greenville, Ill., to be with his parents in their declining years. He is open to call for evangelistic service.

Kansas Disciples will celebrate their Jubilee Year in convention at Topeka, Oct. 22-28. The program prepared is a feast of great good things.

The work at Quindaro Boulevard Mission in Kansas City is prospering. A meeting held recently resulted in twenty accessions. A church will be organized soon.

The church at Guthrie, Oklahoma, has built a large tabernacle 80x100 feet in which it is holding evangelistic meetings. John L. Brandt is the evangelist.

The great northwest is loyal to the organizations of the church. The congregation at Milestone, Sask., has doubled its apportionment to Church Extension.

R. Tibbs Maxey, general evangelist in Missouri, held a meeting recently in Corder. Twenty-seven were added to the church and an old church difference was settled.

The church at Olney, Ill., has recently redecorated its building and now has the handsomest place of worship in Olney. J. Fred Jones paid them a visit recently.

The church at Leesville, Missouri, has just closed a profitable evangelistic effort lasting three weeks. W. S. Hood, of Clinton, did the preaching. There were thirteen additions.

Dr. F. D. Power, of Washington, D. C., celebrated his thirty-third anniversary with the Vermont Avenue church recently. This is the longest pastorate in our brotherhood.

J. E. Teaney has closed his meeting at Hester, Missouri. Twenty were added to the church and the membership of the church brought to a more spiritual conception of our holy religion.

President Miner Lee Bates, of Hiram College, reports a 20 per cent increase in the attendance there this year. The equipment and faculty at Hiram is better able to do justice to its students than ever before.

Prosperity, Missouri, is a mining town. H. F. King, of Carterville, held a meeting there in the skating rink. The result was 47 additions to the church. The church is much strengthened and encouraged.

The first church building erected for the use of the Disciples in New Jersey will be dedicated soon. Z. T. Sweeney will be master of ceremonies on that occasion. The church is located at East Orange and S. N. D. Wells is the pastor.

The Tennessee state convention will not be held at Rockwood, as formerly planned, but has been changed to Chattanooga, Oct. 26-29.

The church at Blue Hill, Neb., is in a meeting. Edward Clutter is the evangelist and N. F. Horne is the minister.

The Century is grateful for a word of approval from Chas. E. Varney, Paw Paw, Michigan. Mr. Varney is in the lecture field, where he is widely known, but we trust some good church will entice him into the quieter, though in our opinion more useful walk of the Christian pastorate.

Christian University of Canton, Missouri, is enjoying a most marked increase in attendance this year. About sixty of the students are preparing for the gospel ministry. The great state of Missouri with its numerous churches will have a place waiting for each of these young men.

Rev. Louis S. Cupp, pastor of the Hyde Park church, of Kansas City, began his fourth year there Sunday, Oct. 4. The church reports 70 additions for last year, 352 additions for the past three years. The congregation raised $7,565 for local work last year, and $410 for missions. They begin a meeting Oct. 18, with Hamilton and Thomas as evangelists.

Rev. J. J. Haley will remove from California, where he has been living recently, to Eustis, Fla. In a letter to the editors he says to tell our readers that Eustis is the most ideal spot in the United States to spend a winter. "For fishing, boating, hunting, good preaching (this winter!), lovely scenery and a divine atmosphere, Eustis is ideal. Tell the brethren to come down."

Mr. and Mrs. Nelson H. Trimble, of Baltimore, Md., held a meeting recently at a little country church at Perry Hawkins, Md. The meeting was held in a grove and attended by both saint and sinner. Twenty-five came as a result of the meeting, nineteen making the good confession. The most remarkable result of the meeting was that two and possibly three of the young men who came during the meeting expect to enter the ministry.

The church at Flanagan, Ill., just closed a successful revival. The church was built up and greatly strengthened spiritually. The visible results of the meeting were eleven additions, ten being by baptism. John R. Golden was the evangelist. Charles E. McVay led the singing. Mr. McVay is now singing at Fremont, Neb.

Richard Martin, evangelist, of the "Martin family," just closed a remarkable meeting at Piedmont, Kan., where there was no church, no minister, and the gospel plea was unknown. He left a church of 60 members, a Sunday-school a Christian Endeavor, a Ladies' Aid, got two lots—will build church—and the plea is known by hundreds who never heard it before. Evangelist Richard Martin is now at Valparaiso, Neb.

Royal J. Dye writes: "The churches of Oregon have undertaken to raise $15,000 to build a mission steamboat for the Congo. We have a wonderful field open to us in the great Bolenge district. There are 5,000,000 people in this district alone. They speak one language—they are actually pleading for the Gospel. The great Basiri river and its tributaries have 1,000 miles of navigable waterways which this steamboat may ply. We are the only people working in this district. Some of our native evangelists who have been working at the most remote point report 700 people who have turned from the old life and are seeking the Gospel light."

TELEGRAMS.

Wichita, Kas., Oct. 4, 5, 1908.
Christian Century, 235 E. 40th St., Chicago.

In great meeting with Central Church. Brother Allen strong pastor. Most excellent organization. Services in church last week on account of cold weather. Tabernacle packed this afternoon and night; sixty-eight added; 515 to date. We raised $400 back indebtedness on church this morning and they gave us splendid thank offering tonight. 362 at Sunday-school the last two Sundays. Many grand, noble souls in this living link church. Brother and Sister Ullum have entered Yale. G. P. Rockwell and wife, and Van Camp are with us. Close this week; meet us at New Orleans. Chas. Reign Scoville. 9:35 a. m.

Kansas City, Mo., Oct. 4-5, 1908.
Christian Century,
Chicago, Ill.

Centennial missionary offering today of Independence Boulevard Church five thousand dollars, total missionary offerings of year, nine thousand dollars.

Geo. H. Combs.

Fostoria, Ohio, Sept. 26-28, 1908.—One hundred and seventy-seven in twenty-six days of invitation in the conservative western reserve, Herbert Yeuell received an ovation. Each night the last week of the meeting the moment he stepped inside the building the ovation began. At the farewell service a purse of gold was presented to him. Greatest victory ever won by a single congregation in northwestern Ohio.

V. G. Hostetter.

CHICAGO

There were two additions at the Armour Avenue Christian church (colored) the past month. Mr. Cottirain reports the church has had two successive rally Sundays.

Will F. Shaw reported two additions at the Sheffield avenue church last Sunday.

The Evanston church had a Harvest Home celebration last Sunday. The church was decorated with emblems of the fall time. The choir prepared special music. The program of the day included all the regular services, a sunrise prayer-meeting and a praise service in the afternoon. C. G. Kindred, of Englewood, and Will F. Shaw of the North Side church, spoke at the afternoon meeting. The church was packed at the evening service, and the Sunday-school attendance was 205. The collections for the day were nearly eighty dollars. Visitors were present from other churches, two coming from Batavia. Everything indicates a good year for the church.

C. M. Kreidler reports one addition at the West End church last Sunday. There have been five additions the last two weeks.

The Metropolitan church is instituting some institutional features in its work. A tennis court is being operated for the young people and some gymnasium classes will be organized this winter.

Rev. and Mrs. C. C. Morrison celebrated their second wedding anniversary last Saturday. As a token of their esteem, the Monroe street church presented Mrs. Morrison a ticket to accompany her husband to New Orleans to the International Convention of Christian churches.

E. J. Arnot preached at Batavia last Sunday.

There were three additions at the Memorial church last Sunday. Dr. Willett is now in his pulpit every Sunday.

A number of Disciples from Chicago are planning to attend the convention at New Orleans this week. Among those who are going are Dr. Willett, C. C. Morrison, O. F. Jordan and Mrs. F. L. Childs.

The church at South Chicago is arranging a union prayer-meeting with the Baptist church in the same neighborhood. This arrangement to last for two or three months. The design of this is to cultivate closer fellowship between the two churches.

The Disciples' Divinity House is opening this week. Both Dr. Willett and Dr. Gates are offering courses. Dr. Gates will give a course on "The History and Principles of Christian Union." Dr. Willett will give the following courses: "Deuteronomy," "A Survey of Hebrew History," "A History of Israel from Solomon to the Exile." Dr. Willett will have a Sunday morning class on the "Social Teachings of the Priests." This will be attended by undergraduates of the university.

A number of new men have arrived in Chicago to study in the Disciples' Divinity House. The new students are G. W. Sarvis, of Des Moines; Mrs. Sarvis, Luke Stewart, J. T. Arnot, E. J. Arnot, J. C. Williams, T. H. Conrad. Some of the former students who will be in residence are H. F. Burns, R. W. Gentry, C. E. Rainwater, A. J. Saunders, Mark Peckham, Guy Hoover, W. D. Endres and C. A. Exley.

F. C. Cothran was a caller at the Christian Century office this week. He took home a copy of "Historical Documents" which should be in the library of every preacher in our brotherhood.

Geo. A. Campbell is preaching at the evening services of the combined church in Austin this month. Next month Rev. Mr. Martin, the Congregational preacher, will take the evening services and Mr. Campbell will preach at the morning services.

R. W. Gentry resigned as assistant pastor of the Memorial church. This was according to the union agreement. Rev. R. N. Van Doren, editor of the Baptist Standard, will probably be called to succeed Mr. Gentry. Dr. Willett and Rev. Mr. Van Doren will make a strong team for the work of the Memorial church.

On Nov. 12, at Chicago, the Baptist Brotherhood Convention will assemble, and one of their main themes is the relation of Baptist laymen to the evangelization of the sixty-one millions of non-Christians who constitute the field of that church.

DAVID WALK.

The passing of Rev. David Walk has been recorded in the secular press. He was one of the "old guard," a public servant of Christ for fifty-six years. His death took place in Galveston, Texas, Sept. 15. Some of our strongest churches have been his pastorates—Indianapolis, Cincinnati, Kansas City and the Linden Street church of Kansas City. He was one of the last of the pioneer preachers. Among his associates were Campbell, Longan, Johnson, Errett, W. T. Moore and J. W. McGarvey. His last two years were spent for the most part in Chicago.

We are in receipt of a copy of the Christian Banner, the state paper of Michigan. A good statement is made of the state of our plea in Michigan. Attention is called to important cities such as Jackson, Bay City, Niles and Port Huron, where we have no church. In Detroit we have five churches, two of them coöperating in the missionary enterprises. There are two churches in Grand Rapids. It is apparent that our people have not yet attacked the city problem in Michigan as should be done.

W. M. Mindell had a great meeting at Oldfield, Missouri. There were thirty confessions and five other additions. There had been no church in this town but one will now be organized.

G. H. Bassett and Oscar Marks held a two weeks' meeting at Keytesville, Missouri, with twenty-nine additions.

We are in receipt of a souvenir brochure of recent Baptist and Christian church buildings constructed by Geo. W. Kramer, architect, of New York City. Mr. Kramer has done more than any man among the Disciples to develop good taste in the matter of church architecture. His recent achievement in the beautiful Euclid Ave. Church in Cleveland is a conspicuous illustration of his work.

A. A. Doak arranged all day services Sept. 27 in the church at Colfax, Washington. The attendance in the Bible-school was 103. S. P. Schooling, of Pullman, Washington, preached acceptably both morning and evening. A platform meeting was held in the afternoon. There was one baptism and four other accessions for the day. The additions for two Sundays are twenty-two. It is a great joy to the struggling church in this county-seat town to experience this growth.

Our crowded columns will not allow us this week to fulfil the promise made in last week's issue to begin our series of editorials on the "Means of Grace." The articles will be forthcoming in subsequent issues.

November 22 is Children's Day for Home Missions. For years this day has been growing in favor with the Bible schools, and with the present scheme of co-operation between the state superintendents and George B. Ranshaw, of the Home Board, there is bright prospect that this year the schools will give Home Missions the emphasis long deserved, but never oefore accorded to this important and fundamental interest.

A number of suggestive and helpful leaflets pertaining to the proper and profitable observance of Children's Day for Home Missions have been issued by the American Christian Missionary Society. A very lively campaign is being waged with the high aim of enlisting every school in the support of state and national home missions. State superintendents are pushing the schools along this line with an enthusiasm suggestive of the late teacher-training campaign. Of one thing there seems little doubt. More Bible schools will observe Children's Day in November than ever lined up in a single year for Home Missions.

Despite the tight times the Sunday-schools made a gain of $504.04 in their support of Home Missions last year. The campaign for the Centennial Year is now thoroughly organized and national and state secretaries are throwing wonderful energy into the preparation for the day. No less than a half

LIFE'S ROAD

Smoothed by Change of Food.

Worry is a big load to carry and an unnecessary one. When accompanied by indigestion it certainly is cause for the blues.

But the whole trouble may be easily thrown off and life's road be made easy and comfortable by proper eating and the cultivation of good cheer. Hear what a Troy woman says:

"Two years ago I made the acquaintance of Grape-Nuts and have used the food once a day and sometimes twice, ever since.

"At the time I began to use it life was a burden. I was for years afflicted with bilious sick headache, caused by indigestion, and nothing seemed to relieve me.

"The trouble became so severe I had to leave my work for days at a time.

"My nerves were in such a state I could not sleep and the doctor said I was on the verge of nervous prostration. I saw an adv. concerning Grape-Nuts and bought a package for trial.

"What Grape-Nuts has done for me is certainly marvelous. I can now sleep like a child, am entirely free from the old trouble and have not had a headache in over a year. I feel like a new person. I have recommended it to others. One man I knew ate nothing but Grape-Nuts, while working on the ice all winter, and said he never felt better in his life."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

dozen states have announced a determination to realize the Centennial motto, "Every School in Line for 1909." Sunday-school superintendents everywhere are requested to fall into line.

KENTUCKY WORK AND WORKERS IN SEPTEMBER.

J. W. Masters was in Harlan county twenty days, holding a meeting at Baxter, in addition to being at the dedication of the house of worship at Harlan Court House. He has accomplished a splendid work in building the house at that county seat. He baptized eight people during the month.

W. J. Cocke had a fine month as to results in several ways. Thirty added, twenty-four by confession and baptism. He is in a meeting now at Pembroke, and the latter part of the month is not included in above statement.

J. W. Edwards added three in Hardin county in a needy field. He is working in some destitute fields.

Two added is the work of A. Sanders in Big Sandy Valley. He announces that Carey E. Morgan has agreed to rededicate the house of worship.

Robert Kirby added eight in Cumberland and Adair counties.

Louis A. Kohler was two Sundays at Bromley. Work about as usual.

The work at Jackson moves on about as it has for some months. C. M. Summers, the preacher, says that the financial part of it is hard to keep up.

There was one addition in J. B. Flinchum's Breathitt county work.

Forty-two additions constitute a part of the splendid results of the work of Z. Ball during the past month.

There were thirteen added at Latonia during August and September at regular services. Audiences fine and work excellent in every way.

D. G. Combs had thirteen additions during the month. He is now in the evangelistic field and is in great demand in Eastern Kentucky.

Two additions at Jellico, and Raymond G. Sherrer reports matters as moving on very well.

H. H. Thompson reports six added, five of them by baptism. He has held a meeting at Mouth of Marrowbone, not far from Hellier, and will be at the latter place in October for meeting. Elkhorn City will also have his help in a meeting very soon.

It is noticeable that a considerable number of the workers have not indicated the results of the month's work. Only about half of the men have told us what they are doing. We insist that every man shall report.

H. W. Elliott was at work all the month. While a number of our strong churches failed to help us up to the time of the Hopkinsville convention and many of the smaller churches that we hoped to have help from, failed us, still we were able to report an advance over the past year in amount paid by the churches and also in the number contributing. The receipts of the month to time of convention amounted to $1,007.56.

We are now hard at work on another year. Already letters have been sent out relative to the November offering. Matter is in the hands of the printer to be used for stimulating interest in our state work. A leaflet entitled: "Greater Kentucky Missions" will be ready in a few days for broadcast distribution. Letters to be used by the preacher or officers and coin pockets can be had for the asking. We hope that the brethren will order this material freely and use it diligently.

A Great Blunder to Put Off the State Offering.

Too much emphasis cannot be laid on the necessity of taking the offering at the time appointed by the churches that expect to take a special offering for the work. A few churches have adopted a missionary plan other than days set apart; but the great majority expect to take an offering for this work especially, if they expect to help it at all. Put it off now and it gets in the way of every thing else, or else is pushed out of the way by every thing else. Let the whole church in Kentucky move forward in November and make it a really great month for our work.

H. W. Elliott, Sec.

Sulphur, Ky., Oct. 2, 1908.

LAYMEN'S MOVEMENT PROGRESS.

By J. Campbell White, General Secretary.

Remarkable progress continues to characterize the development of the Laymen's Missionary Movement. Not only is the world ripe for a great advance on the part of the church, but the men of the church seem eager for something more worth while than material gain to which to devote their best intelligence and energy.

At the present moment, a national campaign is on in Canada, under the auspices of the movement. At twenty centers, from Sydney on the Atlantic, to Victoria, on the Pacific, campaigns are being conducted during September and October. The one question being considered at all of these centers is this: Will Canada evangelize her share of the world?

At this writing, six of the twenty campaigns have been held. Without exception they have been marked by intense interest and profound conviction. Every city visited, at each of which there were representatives present from the surrounding district, clear and unequivocal answers have been given to the above question which unifies the whole series. It is estimated by Canadian missionary leaders that the churches of the Dominion, numbering about 900,000 communicants, should evangelize forty millions of people in the non-Christian world. The various denominations in Canada, and one city after another, are seriously accepting their proportion of this responsibility, involving as it does in many cases, the trebling or quadrupling of their aggregate missionary offerings.

Every Missionary Board in Canada is cooperating to the full extent of its power, in this interdenominational national campaign. One or more of the secretaries of each board is making the trip to the Pacific coast, to participate in the meetings. A large number of business men, at their own expense, are traveling long distances to assist in enlisting the laymen of all Canada in this splendid enterprise. At least four of them are taking the trip all the way from Toronto to Vancouver in this way. One of the most prominent and successful business men of Toronto has publicily declared that he will never add another dollar to his capital, but will hereafter devote his whole income to the extension of the Kingdom of Christ.

A splendid contributioin to the success of the meetings in the Maratime Provinces was made by Mr. D. F. Wilber, the American Consul-General at Halifax. He gave a week of his time to attending four of the city campaigns. His story is very remarkable. Three years ago he went to Singapore as the American Consul-General, as he himself says, "a man of the world!" During his two years' residence there, the evidence of the transforming power of the gospel upon the heathen all about him, was so overwhelming, that both he and his wife surrendered their own lives to Christ, and now count it their chief joy to promote the world-wide kingdom. It was a very discerning remark he made to me during the week we spent together, when he said, "Nothing is doing so much to produce cordial relations between Canada and the United States, as this Laymen's Missionary Movement."

It was thought best to have the Canadian national campaign during the period preceding the presidential election in the United States. As soon as the election excitement is over, the schedule of Laymen's Movement Campaigns in the United States will begin. On Nov. 10 and 11, at St. Louis, the laymen of the Methodist Episcopal Church are gathering to launch their denominational Laymen's Missionary Movement, the object of which is to add a million dollars annually for the next four years, to the foreign missionary offerings of that church.

On Nov. 14, at Boston, the General Committee of the Laymen's Movement, consisting of over 100 laymen from all parts of the United States and Canada, will hold its annual meeting. Many of the members of the committee will remain to assist in the great interdenominational campaign under the auspices of the movement, to be held in Boston, Nov. 15 to 22.

On Dec. 3-6, the first Interdenominational State Convention of the Laymen's Missionary Movement will be held at Atlanta. All denominations are co-operating to bring together their best laymen from all parts of

NO GUSHER

But Tells Facts About Postum.

"We have used Postum for the past eight years," writes a Wis., lady, "and drink it three times a day. We never tire of it.

"For several years I could scarcely eat anything on account of dyspepsia, bloating after meals, palpitation, sick headache—in fact was in such misery and distress I tried living on hot water and toast for nearly a year.

"I had quit coffee, the cause of my trouble, and was using hot water, but this was not nourishing.

"Hearing of Postum I began drinking it and my ailments disappeared, and now I can eat anything I want without trouble.

"My parents and husband had about the same experience. Mother would often suffer after eating, while yet drinking coffee. My husband was a great coffee drinker and suffered from indigestion and headache.

"After he stopped coffee and began Postum both ailments left him. He will not drink anything else now and we have it three times a day. I could write more but am no gusher—only state plain facts."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

the state. The movement has now reached the stage when it can only meet the demands upon it by dealing with states as units. Four state conventions are already fixed for Georgia, Iowa, Minnesota and Wisconsin. Several others will be held during the winter. It is expected in this way to be able to propagate the spirit of the movement most rapidly and effectively.

The movement has now eight secretaries giving their time to answering a fraction of the calls that come for the presentation of the work. Three of these are secretaries of the general movement, Mr. Herbert K. Caskey, of Philadelphia, having joined the force recently. One secretary is employed by the Canadian council of the movement. Two are engaged in the movement in the Southern Presbyterian Church, and one each in the Southern Methodist and Southern Baptist Laymen's Movements. At least two other denominational movements are now seeking suitable secretaries.

Thus on every hand, the spirit of the movement spreads, further and faster than any one can trace or record. God is at work, and we can only see or understand a fraction of his product in the lives of his people.

My confidence grows stronger as the providential indications multiply, that the greatest missionary development of human history is upon us. It will be accompanied by the greatest revival which the church has ever experienced. By undertaking to save the world, the church itself will be saved from materialism, formalism, commercialism, and indifference to the will of God.

BIBLE SCHOOL RALLY IN ST. LOUIS.

On Bible Study Day, Sept. 27, J. H. Bryan spoke in the forenoon at the Fourth church, St. Louis, and I spoke at the same hour at Compton Heights, at the united services of Bible school and church. In the afternoon during a rally of all the churches in St. Louis, at Compton Heights church, at which J. H. Hardin, J. H. Bryan, Earl Wilfley, and others, made addresses on Teacher-Training, the Adult Bible Class movement, etc. There was good attendance of representatives of all our churches in the city, but on account of the continuous rain some were not represented. During the hour following, the churches indicated their purpose to enlist Teacher-Training classes with the numbers here given: Compton Heights 100, Clifton Heights 40, Fourth Church 100, First Church 50, Hamilton Avenue 40, with encouraging indications from other points that they will be in line. It was a happy day closing with an address at night by Bryan at Compton Heights, Hardin at night at the Fourth Church. There were many evidences of increasing interest in the minds of our St. Louis brethren on the subject of our Bible school work. During the afternoon rally the St. Louis Officers' and Teachers' Union which I organized two years ago, was resuscitated, with every indication that it will live and thrive from this on. It will soon be unanimous in St. Louis.

J. H. Hardin, State Supt.,
311 Century Bldg., Kansas City, Mo.

COUNTY CAMPAIGNS MAKE IT UNANIMOUS.

October 1st J. H. Bryan, our Adult Bible Class superintendent and field man, will begin a month's Bible school campaign among the churches of Clay county, to make it unanimous in that county. The county board will pay his salary and expenses for four weeks. Clay is one of the most important counties in the state, or any other state, and a victory there will mean a world of good to the Bible school cause everywhere.

In November Brother Bryan will go to Lincoln county for a similar canvass of that great county. In May he will make a similar canvass of good old Shelby county on like terms; and historic Clark county speaks of wanting him for a month. Other counties may take the hint, and if they desire to undertake such a campaign, let them write me about the matter at once. If we cannot make Missouri unanimous all at once, we propose to fight it out by counties.

J. H. Hardin, State Supt.,
311 Century Bldg., Kansas City, Mo.

CHURCH EXTENSION RECEIPTS.

Comparative Statement for the Last Seven Days of September as Compared With Last Year.

Churches:

For last year	$14,377.22
For this year	11,236.64
A falling off of	$ 3,140.58

Individuals:

For last year	$7,205.25
For this year	2,776.41
A falling off of	$4,318.41

It will be noticed that there has been a total falling off in receipts as compared with last year, of $7,459.42. This can be accounted for by a bequest which was received last year amounting to $6,655.

During the last week of September there was a falling off of only 19 in the number of contributing churches as compared with last year. Nearly every church that sent an offering made one of the following excuses: Drouth, short crops, hard times, September's heat, people not returned from vacations, heavy rains and the presidential election.

It is hoped that the churches will continue to do their best with offerings in October. Many of our very best churches have not responded at all. They will certainly be heard from in October because they are regular contributors.

The day that this is written, Sept. 30, our books have closed, showing a falling behind in the total of our receipts from new sources of $5,016.11. This is not so bad for hard times. In the number of loans closed and the amount paid in closing these loans, we have had the biggest year in our history. Eighty-seven loans were closed, aggregating $170,325.

Remit to G. W. Muckley, Cor. Sec., 500 Water Works Bldg., Kansas City, Mo.

THE BOOKS CLOSED.

The missionary year of the Foregn Society closed Sept. 30.

It is well known that during practically the whole year the work was somewhat hindered by the financial depression and political agitation. However, the year has been one full of richest blessings, both at home and on the mission fields.

The churches, as churches, have taken no backward step; 3,457, a gain of 42, responded to the call. They gave $128,347.00, an increase over the previous year of $4,879.00. All will be glad also to learn of 24 new living-link churches, the largest number in any one year in our history. The Christian Endeavor societies, bequests, miscellaneous receipts, all show an increase. The number of personal offerins was almost doubled. There was a loss, however, in the amount received from this source. We regret to report a small loss in both the number and amount from the Sunday-schools.

The total number of offerings of all classes reached the splendid figures of 9,898, showing a gain in number of offerings of 748, which is an unusual gain. This increase in different gifts indicates clearly an ever increasing interest.

A heavy loss was sustained in annuity gifts. Only $7,700.00 was received from this source, a loss of $28,550.00. The financial depression made it impossible for a number of friends to command their funds, who expected to give in this way. Last year we had some exceptionally large gifts on this plan.

The total receipts of the year reached $274,324.00, a loss of $31,210.00.

Notwithstanding this loss it is a pleasure to report the unprecedented month of September, when the regular receipts reached the splendid sum of $68,606.00, a gain of $5,450. It is a pleasure also to report this, the greatest month of receipts in the history of the Foreign Society.

This statement would not be complete without mentioning the important fact that twenty-four new missionaries were sent to the field, and that this is by far the largest number ever before sent out in any one year.

The faithfulness of the missionaries, the new stations opened, the great increase in the attendance in the schools and colleges, the expansion of the native evangelistic staff, the increased enlargement and efficiency of the medical work, together with the growing interest at home, all combine to make this the greatest, all-around record our people have ever made in the regions beyond. beyond.

F. M. Rains,
S. J. Corey,
Secretaries.

Cincinnati, Ohio.

The Christian Center is an interesting institutional work, one of the few in our entire brotherhood. It is located in Baltimore, Md., on North Fulton avenue. Some features are worthy of special note. There are two Bible schools, one using the International lessons, the other using the Blakeslee. It will be interesting to watch and see which is the more successful. The church provides access to library facilities of 200,000 volumes. The church has a Savings Bank for the children. There is a reading room that is open every day. A weekly paper is circulated free of charge. Such a program ought to be a compelling one in a city like Baltimore. Mr. and Mrs. Nelson H. Trimble are the ministers.

—Twenty years ago a German taught the Japanese how to make shell buttons. Now Japan is exporting shell buttons to Germany, France and other countries.

FIRST OF ALL.

This is the Centennial Year! We have something to do. It also happens to be the twentieth century and nothing goes without printer's ink.

One hundred years! Yes, and your word printed will go a hundred times as far and reach a hundred times as many people as if you merely say it. Again, journalism divides the expense of ordinary printed matter by a hundred and multiplies its power by another hundred. I am not arguing, I am stating facts. If you are not ready to accept them, go back into the thirteenth century and vegetate.

First of all in the centennial advance we must have means of communication. Make the circulation of Christian newspapers unanimous! Go after subscribers like politicians hunt votes, like anglers seek Bass, like salesmen pursue orders. Don't depend upon paid solicitors. Use them where you can. Give them the honor due their worthy and fruitful labor. But no country was ever saved by Mercenaries. The cause cannot triumph without the white-hot enthusiasm of volunteers in the cause of truth.

This is a work for Evangelists. You know what a soul-saving and soul-keeping power is the Christian press. Magnify it!

Here is a supreme task for pastors and elders. Let the unfailing weekly visits of the papers help you to shepherd the flock over which the Holy Spirit has made you overseers. Multiply one pastoral call on the head of the household into fifty-two times as many as there are persons in that home. It will find every member every week. But if it fails once or forty times, it will not get discouraged!

What a chance for the deacons! The man who reads, pays. The man who knows, works. The disciple who had a church paper in his former home, brings his letter at once to the church when he moves!

For a glorious centennial with realized aims in Evangelism, Bible schools, Missions, Education, Benevolence and all the grace and power of Christian living, let everybody devote the first days of October to putting this paper into every home. Begin now and never stop until you have done it! Organize for it as you would to build a church or work up a revival!

W. R. Warren, Centennial Secretary.

THE CENTENNIAL SESSION AT NEW ORLEANS.

In addition to the address of Hugh McLellan of Richmond, Ky., there will be a rapid fire presentation of the Centennial from every angle. These specches of from two to five minutes each will not be a few impromptu remarks, but thoroughly prepared, concentrated and electrical messages from men who count in the Kingdom of God.

C. S. Brooks, New Castle, Pa.
J. N. Jessup, Little Rock, Ark.
W. E. Ellis, Cynthiana, Ky.
J. T. Ogle, Paris, Tex.
C. H. Winders, Indianapolis, Ind.
L. W. McCreary, St. Louis, Mo.
O. W. Lawrence, Decatur, Ill.
E. W. Elliott, Selina, Ala.
T. C. Howe, Indianapolis, Ind.
S. H. Bartlett, Painesville, O.
E. J. Sias, Frankfort, Ind.
H. O. Pritchard, Bethany, Neb.
R. G. Frank, Liberty, Mo.

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Glenn's Sulphur Soap and lukewarm water, just before retiring. The relief is immediate, grateful and comforting. Sold by druggists. Always ask for

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BELLS. Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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KEUKA COLLEGE

Lake Keuka, N. Y.

Controlled by Disciples and Free Baptists in a union recently effected and reported by Joseph A. Serena in the Christian Century of Sept. 24.

VOL. XXV. OCTOBER 17, 1908 NO. 42

THE CHRISTIAN CENTURY

"Our responsibility as a people in this crisis is very great. We have come to champion the cause of Christian unity. I wonder if we understand what it means to espouse a great cause like this in an age like this. What with our frequent narrowness and intolerance and delight in unnecessary sharp words that sting and rankle, I wonder if we understand. In our war upon sectarianism, we ourselves are in danger of becoming the narrowest of sects, eaten up with the canker of self-righteousness. What an infinite task is this we have set for ourselves, to bring into one all of the factions of the kingdom with its extremes of narrow dogmatism and ultra latitudinarianism. There must be in the united church a tolerance for great diversity of thought and life if it is to claim all that is Christian. . . . . How shall we appeal to others to abandon their cherished traditions to unite with us in the life that is in Christ, if we ourselves be not ready. It is well to create a great centennial enthusiasm, but our greatest need is to be "clothed with power from on high." If I had one prayer to make, it would not be for funds or numbers; it would be for a larger measure of the spirit of Christ. . . . . Ah, it is not a time for counting triumphs; it is a time for penitance and prayer."—Rev. C. M. Chilton at New Orleans.

*Sharp C M May09

CHICAGO

THE NEW CHRISTIAN CENTURY CO.

(Not Incorporated.)

Published Weekly in the Interests of the Disciples of Christ at the New Offices of the Company, 235 East Fortieth Street.

RALLY DAY AT ST. LOUIS, MICH.

A day of blessing marked a visit to the St. Louis Church on Oct. 4th. A change of spirit and condition was strongly evident during the day. It was Rally Day in reality and all departments of the church made a healthy showing. Bills were paid and the business situation was greatly improved. A good cheer service in the afternoon gave the pastors and the Mayor of the city, Mr. L. B. Alger an opportunity to bring greetings. This was done in a very happy way. The joy of the day especially centered in the baptism of nine candidates in the river in the afternoon. The service was an impressive one and Brother and Sister Bussing and their earnest helpers deserve much credit for this healthy condition of the church at this point. It shows the value of plan and business execution in the Master's work. The outlook for the future of this church is good.

F. P. Arthur, Cor. Sec.

A TEN THOUSAND DOLLAR GIFT TO AFRICA.

The Lascelle Station is the name of a new mission opened up in the Upper Congo country by the Foreign Society. This work is made possible by the royal gift of ten thousand dollars by L. F. Lascelle, of the Third Church, Danville, Ill. Our work in Central Africa is captivating the hearts of our people through Dr. Dye's energetic presentation of it.

WILL AID THE ANTI-OPIUM CAMPAIGN IN CHINA.

The International Reform Bureau, whose headquarters are at Washington, D. C., which has been the chief ally of the British Anti-Opium Federation and the Missionaries in securing Anti-Opium reforms for China and the Philippines, has appointed as a special secretary for China and the Chinese, Rev. E. W. Thwing, new superintendent of the Chinese mission work in Hawaii. He has been granted several months' leave of absence by the Hawaiian Board of Missions to tour China and aid its government and people in the great fight for the suppression of opium.

Mr. Thwing speaks both Chinese and Japanese fluently, and by public addresses and private interviews, and also by a Press Bureau will assist China in its splendid effort against opium smoking. He will also, by the publications of the opinions of eminent medical men in the hospitals of China, which the Reform Bureau has collected, seek to dislodge the fallacy that long periods are needed to "taper off" with opium eating in the guise of "pills" and "cures," and he will also bring scientific testimony from Germany and the United States as to the harmfulness of beer and cigarettes which foreigners are seeking to crowd into China as substitutes for opium. His tour will, no doubt, contribute to the effectiveness of the international Conference on opium, which President Roosevelt has called to meet in Shanghai on January 1, 1909, to which he will bring direct information as to conditions and sentiment in many parts of China.

For Jellies and Preserves

On the proper sealing of your jellies and preserves depends their "keeping." Metal and glass caps too often leak; tying with paper is next to useless; old lids are often insecure.

Simply pour Pure Refined Paraffine over the tops of your jellies, or dip the closed end of the jar (after cooling) in melted

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Only the unparalled success in the higher-priced editions makes possible this phenomenally low offer now. ¶ These pictures have received the unqualified endorsement of the leading clergymen and Sunday-School teachers throughout the United States. ¶ Nothing could be more helpful, and interesting, and delightful, when one is reading the Bible, than such a graphic interpretation of sacred stories. ¶ In no other way can the Bible stories be made so real and actual to children. Should be in every home.

THE CHRISTIAN CENTURY COMPANY, 358 Dearborn St., CHICAGO, ILL.

The Christian Century

Vol. XXV. CHICAGO, ILL., OCTOBER 17, 1908. No. 42

EDITORIAL

The New Orleans Convention.

Last year after the Norfolk convention many people woke up, rubbed their eyes and realized that the decision to take the National Convention to New Orleans in 1908 was a dangerous if not fatal error. It had been decided on the strength of a single speech. The merits of the question of location were forgotten. Through the likening of the infant church in New Orleans to a baby needing the especial care of its mother the brotherhood voted to come to New Orleans and look after its foundling. But this sentiment no sooner prevailed that it was regretted. Was not this to be the last convention before the Centennial? And New Orleans is so far away from the main population of Disciples that the attendance will be lamentably small. Besides, the task of caring for such a convention is too big for the infant congregation there.

But the die was cast. And now we are in New Oreans. And "we" are a great host. Fully three thousand people are here. The streets teem with the delegates, the modest blue badges appear everywhere. The big hotels are full. You can hear the clerks tell guests that step up to register, "We have not a room left." The leaders expected fifteen hundred at the most, with a more likely prediction of about one thousand. Nobody but the little New Orleans church and its optimistic pastor had expectations equal to the multitude that has come. They probably measured their expectations by the work and wit they had put into the preparation for the convention. They tell us how the little company of one hundred members worked day and night to get the house set in order for our coming, how the pastor gave up his vacation the past summer, how every last member had something to do and how far into the nights for weeks they toiled and planned.

And they made good. No city was ever better prepared for entertaining our convention than this. If Pittsburg can make us as comfortable next year we shall be thankful. The hotels were ready and their rates were reasonable. The newspapers were ready and have so far shown more than ordinary intelligence in reporting our doings. The convention hall was ready and it is an ideal hall, just the right size and a joy to eye and ear.

The campaign of advertising carried on by Pastor W. M. Taylor prodding up preachers and church officers and editors of our papers was masterfully conceived and executed. That is the real secret of the attendance at this gathering. Mr. Taylor kept the mails busy and the newspapers busy whetting the appetite of the people for a great good time. Did we say appetite? Well, that was a good word, for the New Orleans committee had been telling us for wecks about the restaurants and hotels of their city until our appetites were keen and our mouths watering in anticipation of their matchless cuisine.

Many came a day ahead of the convention and spent the time in seeing the sights of the town. And New Orleans is an immensely interesting place for visitors from the north. It is perhaps the most European of all cities of our country. The French quarter attracts everybody first of all. It abounds with objects of interest. Old buildings dating back a century and more; old curio shops, the French market, the St. Louis Cathedral, the Cabildo, the Jackson statue and the French restaurants—these the visitor tries first of all to see. Later he takes a "Seeing New Orleans" automobile or the street car and makes the trip up beautiful St. Charles street where the city's finest residences are. Stonewall Jackson's grave in one of the cemeteries is only one feature of interest in their sacred gardens waving with glorious palms and magnolias. Some took the trip to Lake Pontehatrain. Many crossed the river to Algiers to see the huge dry docks, second largest in the world.

But sight seeing was an incident; the convention and its big enterprises were more absorbing than the quaint sights of this exotie city. The sessions were well attended from the first night when the big M. E. church was packed to hear Rev. W. G. Menzies, of India, speak for the C. W. B. M. The Women's sessions were inspiring. Their program was full. It ran on schedule and with dignity. Their reports had the ring of Centennial triumph in them. Mrs. J. J. Zigler of New Orleans welcomed the women to the city. Rev. C H.. Winders, of Indianapolis, in an address entitled "While he was yet Young" urged the strategic importance of ehidhood in missions and all Christian work. The introduction of the missionaries and the charge to the newly eleeted officers by Rev. W. F. Richardson of Kansas City was followed by an address by Mrs. N. E. Atkinson, ex-president of the C. W. B. M., which is pronounced by many the most exalted address of this week of remarkable speechmaking. Mrs. Atkinson out of her long experience as leader of this mighty work brought forth both reminiscence and counsel. Her tribute to Mrs. Helen E. Moses brought heaven near. The charm of her voice has not abated with the years and her elevated thought lacks no element of vigor despite the long service of her brain.

Our purpose is to give the convention to our readers in paragraphs which will perhaps more vividly set it forth than any panoramic statement could. Our greatest wish is that all our readers might have enjoyed the stimulus of this gathering, and brought home to their congregations a hope and consecration which one learns here.

Outgrown Ideas of Mr. Moninger's Book.

The book on "The New Testament Church," by Herbert Moninger, A. M., B. D., furnishes a good illustration of what would happen if the dogmatic atmosphere of the Christian Standard should pervade our entire brotherhood and infect our young men. Mr. Moninger is a young man with some university training. His popularity in Sunday-school circles is a merited tribute to his genial character. He has many friends who are interested in his future and in this circle we claim a place. Mr. Moninger's book is not an adequate expression of Mr. Moninger, however. It was written to meet the demands of an exacting employer who is now engaged in building up a constituency among the "antis" to replace those who have been lost through hostility to missions and education. "The New Testament Church" was written to sell in this constituency. Even to the emphasis upon the use of a small "d" in writing the proper name "Disciples of Christ," it has all the ear-marks of an antiquated and impossible point of view that had some currency among the circuit riders of our pioneer days. Mr. Moninger with his university equipment and experience in Sunday-school work could write a better book than this. But no better book could ever seeure the approval of his employer. We may thus see how the genius of our younger men may be smothered by the Othello of a thoroughly alarmed dogmatism.

The fact of a doctrine being old does not decrease its value. Some of Plato's ideas still rule in the world of thought. The New Testament loses none of its value through age. But the clinging to old and out-grown forms of thought is bad for any people. We wish to note that in "The New Testament Church" there are many archaisms, statements of things no longer made by our representative men.

"The New Testament Church" presents briefly a point of view regarding the Old Testament and a mode of dividing it. It calls the Old Testament "a prophetic photograph of Christ." Were that true, the coming of Christ would have little significance. If Jesus' doctrine of love, his view of the kingdom, his matchless character had been anticipated by the Old Testament, he would have found scant welcome at the hands of the race. Jewish rabbis hold this very view of the Old Testament, of course. They say that Jesus was a borrower and an imitator. They insist that his ideas came from Judaism. As against the view of Mr. Moninger and the Jewish rabbis, we prefer the view that Jesus brought something new to the world and that no photograph of him had ever been taken. The Old Testament prophets sketched the outlines of a Messianic figure, but Jesus was greater than all their forecasts.

"The New Testament Church" suggests a curious division of the

Old Testament. It is true this division was known in certain circles in days gone by, but even there new statements have come to prevail. The book states that the Old Testament should be divided into three parts, historical writings, devotional writings and prophetic writings. If the Old Testament is to be divided on the basis of its literary character we must find in the book, poetry, narrative, preaching, apocalypse, etc. If we are to divide the Old Testament on the basis of authorship we must mention the work of priest, prophet and sage. Mr. Moninger's collection of "devotional" books is an interesting one. Who ever uses the Song of Solomon for a devotional book? As a collection of wedding hymns it had value, but not to lead to prayer and the works of piety. Or if the Song of Solomon is a drama to prove that woman's love may be proof against the allurements of wealth or position, it has value but not the value of a prayer-meeting talk. Who reads the book of Ecclesiastes for devotional purposes? It is the wail of a soul who has sunk deep in the slough of doubt. As an indication of a tendency among the Hebrews of a certain period it has value but the value is not the same as that of a chapter of Thomas A. Kempis. Prof. McGarvey was once rash enough to say that Ecclesiastes and the song of Solomon should not be regarded as a part of the canon. But Mr. Moninger has presented an even less justifiable statement.

The arguments that are used in the book for the defence of the plea are outgrown and ineffective. A great plea like that of the Disciples should have adequate presentation and the book that is to teach it to our future teachers should not limp. The argument of immersion being the "safe" course is fallacious. Of course people should be brought into the church in the proper way but they must have reasons that are convincing. Our baptism is not everywhere received. It is not everywhere recognized. A number of Baptists in the South would reimmerse us. Even some of our "antis" would reimmerse the progressives. The Dunkards and the Dowieites receive only trine immersion. There is no baptism that it universally received.

The book also betrays its archaic point of view in its treatment of the church. The church of Mr. Moninger's book is a skeleton of offices and functions with no meat on its bones. It is not a living, growing thing, but a piece of statuary set up for inspection. He says much of the name of the "divine" creed (can anything but a person be divine?), of a definite form of organization, but nothing of the great task of the church to promote morality, to correct social abuses and to usher in the kingdom of God. Mr. Moninger presents a static church. History shows a dynamic church.

We do not wish to take undue space with a single theme this week and forego further discussion of the archaisms in "The New Testament Church." We find it an uncongenial task to lay bare the nature of the work but feel the service is due our future teachers. We hope Mr. Moninger may be free some day to do the work his training enables him to do. He could write us a very much better book and the brotherhood should see that he does it for his sake and theirs.

Next week we shall consider a more serious matter in connection with the book.

Convention Notes.

No gathering was ever held among the Disciples for which more thorough preparation was made by the local committee than for the New Orleans Convention. W. M. Taylor, the pastor of the Soniat Ave. Church, and chairman of the organizing force, has spent a year of tireless effort in behalf of the meeting. It is not too much to say that the arrangements were as nearly perfect as they could be. Bro. Taylor, his wife and the other members of the local group of Disciples were unceasing in their efforts to promote the comfort of their guests.

The sessions of the convention were held for the most part in the Athenaeum, a building of comfortable and artistic character on St. Charles St., near the Lee Monument, some ten squares from the official headquarters of the St. Charles Hotel. The hall seats about three thousand and was tastefully decorated with flags and the mottoes of the missionary boards. In the lower room the newspaper, missionary societies and colleges had their booths. Sessions of the Christian Women's Board of Missions were held in the Methodist church nearly opposite, a smaller auditorium well adopted to the purpose.

It was a matter of common remark that as a rule the addresses of the convention were of an unusually high order. A comparatively new feature was the use of manuscript by so many of the speakers. Old convention-goers among the Disciples are not accustomed to this. In fact, most of the preaching and public speaking among us has been of the extempore order. It is an encouraging sign that our men are coming to use manuscript and do it with effectiveness. What is lost in directness of appeal may be more than made up in precision, dignity and literary finish. Little is gained and much is lost by shouting and violent gesticulation. An ideal use of manuscript was seen in the address of I. J. Spencer, who had his material, but rarely glanced at it.

Few changes were made in the personnel of the administrative offices among the Disciples. The election of Mrs. Alwater to succeed Mrs. Helen E. Moses was a worthy and expected recognition of a faithful co-worker of the lamented leader. The secretarial force of the Home Board was left unchanged, but the members were given coördinate rather than specific duties—Wright, Ranshaw and Denton being named merely as "secretaries." Another improvement in the official list of the Home Board was the widening of the circle of the Acting Board to include such men as Presidents Howe of Indianapolis and Crossfield of Kentucky, and Pastor Priest of Columbus.

The choice of C. S. Medbury of Des Moines as President of the Centennial Convention at Pittsburg was a merited honor.

The meetings of the Foreign and Home Boards in executive sessions were uneventful. The single item in the former which departed from the usual order was the choice of a committee to confer with a similar committee of the Home Board regarding plans for a mission building in Cincinnati, to be the home of the two societies. This is a much-needed structure, and should be pushed without delay. The Home Board threshed over its new constitution, and after completing the much-needed dress, whimsically decided to leave it for adoption next year. Lovers of the old-fashioned debating exercises among the Disciples will regret to see this new constitution actually adopted, if it ever is. For thereby they will lose one of the most harmless and prolific occasions of the amiable pastime of useless discussion.

A recommendation of the Acting Board that one of the two assistant secretaries be placed in charge of evangelism was the theme of another highly animated debate. It was finally decided that this was inexpedient, inasmuch as the secretaries were already pressed for time with their regular duties. The work was left in the hands of a standing committee on evangelism, the survival of the former Board of Evangelism.

By resolution of the Home Board the Church Extension Board becomes an independent organization. This step was taken to facilitate business, which has hitherto required the official sanction of the Cincinnati office. It is now possible for the Church Extension Board at Kansas City to execute its own legal papers, thus saving much time.

The Morning Mission Study Class which was to have been conducted by Prof. C. T. Paul, was taken by Secretary Corey of the Foreign Society, who made it a daily hour of uplift and inspiration to all who attended.

The official convention program was a handsome booklet of 144 pages, containing not only the order of events in the daily sessions, but the convention hymns, the pulpit assigments for the convention Sunday, statements regarding the Disciples and their various interests, and descriptive features of New Orleans with information as to routes. It was embellished with portraits and other illustrations, and had upon its cover the symbolic crescent of New Orleans and the state seal of Louisiana.

One of the humorous experiences of the delegates was the receipt of letters from home addressed to New Orleans, Mississippi or Alabama. Evidently Northerners are not particularly strong on the geography of the far South.

The weather during the convention was perfect. No compact with the meteorological department could have secured a finer brand. The sun shone bright and warm every day. Residents of New Orleans assured us that the city had just emerged from a long period of rain, which would have been fatal to such a gathering. But the date of convention was most opportune. Every one agreed with President McLean that it was no mistake when the Norfolk Convention chose New Orleans for this year.

During the session of Tuesday morning a telegram was sent to Dr. J. H. Garrison of St. Louis regretting his enforced absence on account of illness, and expressing sympathy.

Secretary Warren, of the Centennial Committee, read a letter of welcome from the mayor of Pittsburg, a similar communication from the Chamber of Commerce of that city, and a telegram from the United Ministerial Associations there, cordially inviting the hosts to that city next year.

The convention sermon was delivered on Tuesday morning by F. W. Burnham of Springfield, Ill., on the theme, "Compulsions—Inward and Outward." It was clear, dignified, masterful. It closed with a telling illustration of the subject, drawn from Mr. Burnham's experience as a railroad man in the far west, where an engineer, after a perilous run to make up time assured him that he had no time to think of fear, for he had but six minutes in which to make the seven miles to Helena.

On Monday evening, C. M. Chilton of St. Joseph, Mo., gave a fine address on "The Men of America for the Man of Galilee." It was a virile appeal to the manhood of the age to take up the tasks of the Son of Man.

President Lang's address was that of a practica business man who is also a devoted Christian. It was full of sound judgment on the conduct of work in the churches and in the mission fields.

A motion to promise the convention to Topeka, Kas., in 1910 was tabled, on the ground that it is unwise to pledge the sessions to any city more than one year in advance.

Conversations with the brethren at New Orleans revealed a keen interest in the ideal of the Christian Century. The men and women of light and leading perceive with pain the unscrupulous effort of a certain newspaper to manipulate the brotherhood into a sectarian and intolerant temper. The prospect of going up to Pittsburg with dissension in our ranks, or, as an alternative, of going up united on a narrow sectarian creed, is repugnant to every mind that has caught the spirit of our plea. Scores of men and women assured us of their belief that the new Christian Century has begun its work in the nick of time and bade us Godspeed. Our issue of last week was in keen demand at our booth and many brethren received its message with outspoken approval. It will be our aim to provide a constantly improving service of news and of spiritual teaching as the weeks pass.

An interesting coincidence was the virtual identity of the leading editorial of the Christian Evangelist last week with that of the Christian Century. The fact that our St. Louis contemporary, so clear in its perception of values, feels the sad contradiction between the sectarian and anti-missionary propaganda of one of our influential newspapers and our triumphal ascent to Pittsburg to celebrate our hundredth year of pleading for Christian union makes us all the more convinced of the importance of our note sounded last week. The greatest aim of this our Centennial year should be to show the world that we ourselves are one. Our plea for the union of others is ridiculous if there is back-biting and dissension among ourselves. "United, we are a great and irresistible force in Christendom, with a sublime mission to accomplish. Divided, we are a contradiction to our own plea and utterly incapable of doing the work to which God has called us."

The admirable singing of the Netz Sisters' quartet and Miss Una Dell Berry was a feature of the convention. Mr. W. E. M. Hackleman had charge of the congregational and chorus singing. We have no superior director in our ranks. We would characterize him as a "noiseless" leader. He knows how to get others to sing without making much fuss himself, and this always helps the dignity and smoothness of a service. Besides, Mr. Hackleman is using more and more the worthy hymns of the church in preference to the weaker modern compositions, and so his influence is educative in the standards of church music. Our own taste would have suggested the removal of the caps worn by the men of the chorus during the service or at least the adoption of a more appropriate type of headgear.

The Home Board has appropriated a thousand dollars for the opening of an institutional work among the incoming foreigners in New York City conditioned on the New York missionary society contributing a like sum. This action is significant in that it is the first institutional work that has ever been undertaken by the American Christian Missionary Society.

Our people have discovered a Russian church in New York City that occupies essentially the position of the Disciples of Christ. It is said they represent a million adherents in Russia. They are quite as much interested in us as we are in them.

The Des Moines churches ran a special train to New Orleans, gathering up a quite a company of ministers and laymen from the state of Iowa and enroute.

In announcing Dr. Willett as the preacher for his evening service, Rev. Dr. Alexander of the Prytania Presbyterian Church in New Orleans, spoke of him as "in the forefront of the leaders among the Disciples of Christ, and, not only so, but numbered among the leading scholars of the world." The congregation that filled the great church at five o'clock heard a masterful sermon by Dr. Willett on "The Questions of the Age and Their Answers."

Rev. H. E. Van Horn, of Des Moines, Iowa, was the preacher at a Sunday morning service in a New Orleans Methodist church. At the close of the sermon the pastor christened two babies. Mr. Van Horn's friends are congratulating him on the prompt response his message received!

The ladies of the First M. E. Church, across the street from the Atheneum, served an excellent lunch to convention people each day of the meetings.

The exhibits of the publishing houses and colleges in the headquarters at the Atheneum were augmented with an interesting museum of objects brought from the Congo country and the Philippines. Dr. Royal J. Dye of Africa was incessant in his efforts to show his "goods." People gathered in groups to enjoy the "continuous performance" of his instructing and interesting descriptions.

The banquets held by the colleges and other groups at New Orleans proved themselves a distraction, if not a nuisance. So many announcements were rushed into the convention sessions that President Long was compelled to speak his protest on the ground that the important business of the convention was being interfered with. New Orleans offered so many attractions to sight-seers that the consciences of the delegates had to be appealed to by President McLean to prevail on them to be present at all sessions and on time. Attendants at our conventions should bear in mind that the matter of utmost importance is the convention itself. Banquets and sight-seeing should be indulged in in the margins and recesses of time, while the right of way is given to the serious interests of the Lord's work.

The address by Dr. Charles Reign Scoville was one of the significant things of the convention. The evangelist appeared in a role not often assumed. He spoke in behalf of the Benevolent Society. Moreover he appeared with a carefully prepared manuscript in his hand from which his address was read. The atmosphere was electric while he held the platform. We regret that we had to leave too soon afterward to procure a copy of the speech. But our hope is to present it to our readers shortly. Many pronounced it one of the most thoughtful productions of the sessions.

When the complimentary resolutions were being considered everybody wanted to get up and tell his appreciation of New Orleans hospitality and that of the little church there. Dr. W. T. Moore secured the floor however and said:

"I hope I may never be called to New Orleans to preach your funeral but if you ever need me and send for me I promise to come and preach you straight to heaven!"

"Last year when Mr. Taylor told me that New Orleans wished to entertain the convention in 1908, I said it would not be possible for the little church to care for us. But when I saw Mrs. Taylor I said it was possible."—Mrs. T. R. Ayars.

It was regrettable that the good order of the Communion service was broken down in the effort to raise the money for ministerial relief. The service had proceeded with quietness and reverence;

the deacons had been well instructed in their task of distributing the emblems to the multitude. The talks and prayers and songs all contributed to impress and uplift the soul. Mr. Long's proposal to double the day's offering by his own gift was made with modesty and good taste, yet appealingly. Every soul was touched with the opportunity to aid the aged, needy ministers. In our judgment and that of many whose observations we heard it would have been better to have closed the meeting then, without breaking its spell, than to have let the "rough house" condition set in for the sake of the additional collection. The good influence of a solemn communion service in which the Lord is tenderly remembered by his loving disciples and from which the people disperse in quietness and reverence is of more worth than dollars. Our conventions should see to it that this one service is simply a service of reverent worship free from hand clapping and auctioneering or any matter that destroys the quietness and solemnity of adoration.

Now is the time when the churches that sent their pastors to the convention will get more than their money's worth. Every preacher should go to every state and national convention. And his church should always pay his expenses. There can be no better investment. His sermons will be better; his influence will be wider; the church's standing will be higher; the sense of being a part of a great brotherhood will be more vivid and his own spiritual life will be enriched. Besides, it is a simple debt to the brotherhood to loan your pastor for the time that he may contribute his judgment to the forming of that body of opinion in which our conventions are so important a factor.

Again and again in the lobbies and on the platform mention was made of the generous and intelligent treatment accorded the convention by the papers of New Orleans. An average of two pages each day was given in an illustrated write up of the exercises by both The Picayune and The Times-Democrat, and the afternoon papers were equally liberal. The art of advertizing our convention through the Associated press has not yet been learned by aur leaders. It is a lesson that we should not fail to know well by our Centennial gathering next year.

We can think of only one detail that would have added to the convenience of the delegates of the convention had it been provided. An inexpensive program setting forth the succession of events would have been more usable from hour to hour than the larger booklet which was so easily mislaid and in which the program of exercises was divided into many sections and scattered through many pages.

This great convention so beautifully entertained, so admirably managed, treated by the press more generously than any convention we ever held was made possible by Church Extension. (Opening words of Burras A. Jenkins in his Church Extension address.)

Burras A. Jenkins told a story of a party of folks who made a long difficult trip to a small Kansas town to attend a service in an evangelistic meeting he was conducting. "If people would travel so far under such discomfort to hear me preach," he added, "how far would they go to hear a really sound man?"

An interesting number not set down on the convention program was the wedding of Professor Harold D. Hughes of the University of Missouri and Miss Lulu Lego, an attorney, of Champaign, Ill. The ceremony occurred in the Rest Room of Convention Hall and was performed by Rev. Stephen E. Fisher of Champaign, Ill., assisted by Rev. J. Fred Jones.

An episode graphically characteristic of a convention of Disciples of Christ was the exception taken to the phrase "our honored father, Alexander Campbell," printed in the report of the Benevolent Association. A motion was made, seconded and passed instanter to take out this expression. The Disciples have not lost their sensitiveness to the form of sound speech and refuse in a wholesome temper to acknowledge any man as master or "father" of the Church of Christ.

The Christian Standard and the Convention.

At the time that we go to press this week, the International Convention of the Churches of Christ is in session. The convention has great significance to our brotherhood. Large plans of missionary expansion are being discussed. The greatest optimism concerning our future prevails. Best of all, the spirit of fraternity was never more marked in any convention. Despite efforts made prior to the convention to raise theological issues, they have been entirely absent. The convention has but one mind and that is to speed the coming of the kingdom of God.

In the midst of this situation, we have our conservative journal of Cincinnati with its policy of hostility toward the societies. The owner of the journal did not write against the convention as he first considered doing, but has carried out his threat of not attending. It is to be regretted that he is not there. There is much he could learn of the temper of the Disciples. Before the convention, he published less than any other of our leading journals concerning the convention. The local committee had their reports condensed and garbled. This very week an issue of the paper is being circulated in the convention. It has a strong word of commendation of an "anti" brother connected with the "Firm Foundation" in Texas but has no word for any of our missionaries who have risked their lives across the sea and are now back to render account of their stewardship. He has no expression of interest in the great convention now assembled in New Orleans, but in place of that has an editorial on a county coöperation plan somewhere in Indiana. The commercial instinct, however, is keener than the interest in some other matters. Agents are at the convention selling the products of the company. It is well. No convention would be complete without every type of journalism represented at the booths. So keen is the business instinct of the journal that some of the books published by its company were on sale on the Lord's day of the convention as well as on the days when other men ply commerce. It will be interesting to note whether the coming issue of the paper will crowd out the account of the convention with more praises of "anti" preachers, whether it will forget the significance of a gathering of thousands for the intolerant criticisms on the personnel of the centennial program.

It has already become apparent to members of the church of all theological persuasions that the interests of the kingdom are of far more importance than the vaporings of an obscure and belated journalism. We will continue to send out missionaries at home and abroad. We will use the methods that experience has indicated as being the most perfect mode of fulfilling the ideal of the Great Commission. Our secretaries may sometimes have to waste time meeting the small criticisms that have come from our conservative journal. Where no principle is involved, they may even humor our petulant journalistic child. But no journal shall ever get in the road of the Great Commission and live. The missionary ideal of Jesus Christ is as fixed in our church as the law of gravitation. It is as all-compelling as wind and tide. Woe be to any puny force that sets itself against the movement to take the world for Jesus Christ.

The Convention Communion Service.

An established feature of our national conventions is the Sunday afternoon celebration of the Lord's Supper. It is one of the most characteristic events of our great annual gatherings. From the first the brotherhood of Disciples has made much of this beautiful feast of memory. No Lord's Day passes by without a spreading of the Master's table. It has ever been observed in the simplest form and spirit. This simplicity characterizes our great gatherings in National Convention. At New Orleans the Atheneum was filled with a multitude, gathering in the quietest reverence. The President of the Home Society, Mr. R. A. Long, presided. Talks were made by J. B. Briney and W. T. Moore, each of whom also offered a prayer of thanksgiving.

It was a magnificent picture that we beheld; the chorus banking the platform, the fifty deacons solemnly walking two abreast to their respective sections of the house bearing the broken loaf and the cup, the honored patriarchs sitting at the table of Christ and offering for the waiting worshippers their priestly prayers—the moment was heavy with the presence of God. The great choir gave wings to our aspirations, the song by the Netz Sisters threw

about us the weird yet not unnatural shadows of Gethsemane and Calvary. Our hearts were hushed. Christ was near. It seemed easy to "keep in memory" his wondrous life and death of mercy. Every soul rose to the heights where division cannot abide—the heights of love. J. B. Briney spoke a word of fine insight when he said that our salvation was not assured unless to the full principles of our obedience we added the obedience of memory. The Lord's Supper is a means provided by our Master by which we may keep in memory the facts of the gospel and make them vital in our experience.

Then the emblems were passed to us all while our hearts, constrained by the love of Christ, yearned for some sweet task to do for his sake. Then came the announcement of Mr. Long asking for an offering for aged and broken ministers. Nothing could have been more opportune. The soil of our hearts was ready for just this seed and it brought forth fruit forthwith. The president's generous and modest proposal to double the offering of the day made a total collection of two thousand dollars for Ministerial Relief. Thus were blended in one beautiful service the vision and the task. Thus the vast throng gathered from the ends of our country bore its simple testimony to the power and glory of the Cross.

The Church's Message to the Men of this Day.

By Arthur Holmes.

In the judgment of the world the average church does not contribute to the practical efficiency of men. No one seeking a position, urges the church membership as evidence of superior fitness for any line of work.

Neither in the production of character is the church rated an important factor. A baptismal certificate counts for less than political influence; a receipt for pew-rent less than one for house-rent.

In general, the moral worth of church members may be counted a little higher than that of others, but still each individual case must be tested before final acceptance. Even in religion churchmen are not unique. Lack of church membership does not infallibly mark lack of belief in essential Christian doctrines. Evangelists advertise this fact when they will call for response from those "who are Christians but not church members."

On the whole the church seems to play no direct and vigorous part in the worldy affairs of men. Politics are shunned by it; dolges are indifferent to it; labor unions are ignored by it; athletics neglected by it; sports frowned upon by it. It appears to be out of touch with the problems of today; distant from the lively interests of flesh-and-blood men in this present world. Besides the message of personal salvation in a world to come, what message can it give for this world? The message almost announces itself.

The principle of individualism preached in 1776, and our present industrial methods made possible by the inventions of 1760-1785, have shown their impracticability. Society itself, through its slow evolution from dominence by the autocrat, the aristocracy and the middle class is coming to recognize a new class. Workingmen in their struggles from slavery up, are taking a place in society never possessed before. The change furnishes the church with her opportunity.

Her opportunity lies in the fact that the method of this revolution is educational. East side Jews of New York City read more solid books proportionately than any other people in this country, and nearly every Jew of them is a revolutionist. Labor unions are colleges of oratory and parliamentary training schools. One radical body, in one city, held as many street-meetings a week as the most evangelistic denomination did all summer.

With such methods the church is familiar. Her open pulpit enables her to take the leading part in the campaign. Never before in the history of the world did means and end fall together more opportunely. In a few decades, out of all this present travail is to emerge a new social order of some kind. Whether it shall be grounded upon principles final and lasting, or upon those like the present ones—human makeshifts, blind-gropings, temporary expedients—will depend upon the church's daring and abilitiy to press home her divine plan of social salvation.

That plan was enunciated by the Master. It is nothing more nor less than the establishment of the Kingdom of God on earth—prayed for a billion times, the consummation of gospel preaching, the end of the mission of the Son of God. For two thousand years it has remained dormant as an earthly force. Now it begins to emerge from its symbolic trappings and is putting forth its claims as a perfectly feasible and divinely appointed world-order. It presents itself as a community of men and women actuated in all their conduct by brotherly love, controlled in all their activities by the Golden Rule.

The Kingdom of God—an old term with a new content—is, then, the message for the average church striving to touch men. Let it first be studied long and devoutly by the preacher. When he sees its implications and extensions his homiletic vision will be marvelously enriched and broadened.

Positively set forth, it will surely attract men, for it touches their interests at every point. Urged in business, it will be revolutionary; in politics, it will be the final reform; in the industrial world, the universal arbitrator. It furnishes the middle ground for employer and employe. It provides a new and broader basis for the adjustment of their difficulties by removing the cause of their antagonism. In the place of individual self-seeking it puts fraternal helpfulness. In the place of insane and wasteful competition it puts rational co-operation. It reduces the scramble for a mere livelihood to the minimum and urges as the chief incentive to activity, the acquisition of eternal values. It condemns the cynicism of making economic success depend upon men's worse motives and positively preaches the optimism of men's essential goodness. It enlivens the struggle for righteousness by drawing the center of interest away from a spectral and inane eternity to a vivid and eternal now. It transforms the minister from a shadow of the things to come, clothes him with flesh and blood, and sets him down in the turmoil of this day as a vigorous force, an arbiter of men's most urgent interests, a prophet with an idealistic message whose details may not be worked out until long after he is gone, but whose consummation is as certain to his mind as to the mind of his Master two thousand years ago.

Mrs. F. H. S. Ayars, of St. Louis, in beginning her address as president of the Benevolent Association uttered one of the most beautiful sentiments of the convention. She called attention to the sights of interest in the quaint city that was entertaining us. Especially was she interested in the statues of the city, with those of Jackson and Lee standing out most conspicuous. New Orleans, like ancient Athens, seems to be given to making altars to her heroes—altars to the gods of war and of peace. "But as I passed by," she went on, "I beheld an altar to an Unknown God, the God of the Common life. It is the statue of Margaret, a plain baker and milk woman who accumulated a large fortune and gave the greater portion to the children of the poor. The sculptor made her face plain. He clad her figure in working clothes. But did you see the look in her eye? Did you not feel with the child the warmth of the arm with which she held it? This altar is the humanest altar in New Orleans. It is the altar to the greatest God of all. And my message to you today is to declare the God whom you ignorantly worship."

"Our plea is especially adapted to the Philippines. The old Jerusalem gospel is the best force to shatter the old Roman presumption."—Rev. Herman P. Williams, Missionary to the Philippines.

"It is our business to make the Bible known, not to criticise it, nor yet to dramatically defend it with an eye to the galleries, but simply to teach it."—Rev. F. W. Burnham, Springfield, Ill.

Mr. R. A. Long, of Kansas City, came to the convention in his private car. His presidential address was a nearnest and suggestive statement of the need of enlisting themen of our churches in missions. Here, it was felt by all who heard him, is the ideal layman, a man who possesses not only a generous heart but who makes himself intelligent on the things of the church, so that he may share in the responsibility for its proper guidance. George H. Combs is a great preacher. But a great preacher is not just an individual, he is a situation. That Kansas City church, with the intelligence and tenderness of R. A. Long to lead it, supplies the supplemental factor necessary to make a great preacher. Pastors need laymen who are able to make suggestions, who have ideas, who think of things to do, who point out tasks for their minister and think of ways and tokens by which they may show their appreciation of him. This is the kind of church the Independence Boulevard congregation is. And any church may become as great and useful if its laymen will go at things in the same way.

The Compulsion of Responsibility.

Synopsis of Convention Sermon delivered by Rev. F. W. Burnham of Springfield at the New Orleans Convention.

Before every death is a life and beneath a great life are the mainsprings of activity. If we turn back to view the record of Jesus' life we shall find it crowded with work. By Jacob's well, though athirst and aweary with his journey, he makes his need a means to the rescue of a soul almost drowned in sin. After the transfiguration, while his disciples would build booths for rest upon the mount, he hastens down to heal the paralytic boy, and when they would pause to theorize of sin and its evolution He opens blinded eyes. Such was his constant labor. Of only one day do we read in which he failed to accomplish his full purpose. "In Nazareth he did not many mighty works because of their unbelief." If we look for a motive power sufficient to hold life up to such strenuous exertions we may find it expressed in the response which Jesus made to the dogmatic speculation of his disciples as to whose sin caused the begger to be born blind. Note the scene.

It was evening. As the sun sank behind the hills into the great sea the Sabbath day was closing. It had been a trying day for the Master. He had again met the Pharisees and Sadducees in the temple. He had tried to bring them to a knowledge of the truth, but, meeting only stubborn opposition and wilful blindness he so charged their sin home upon them, that, in their rage, they took up stones to drive him from the temple area. Having escaped them he was about to pass out of the city, overwhelmed with grief and sick at heart with the world's darkness and misery, when the sight of a poor blind beggar arrested his thought and revived his energy. He paused and looked upon the beggar. Here, at least, He could cause the light to shine, and here, its illuminating rays would be welcome. While, therefore, his disciples raised the question as to "whose sin" Jesus yielded to the urgent motive that swayed his soul, turned aside their untimely question, and welcomed the present duty with the words "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

Jesus said "I must work" and followed the word with the deed. The word is one of the soul-keys to this life. It was the expression of that inward motive which was moving him in his daily tasks. If the multitudes turned away and forsook him because of his severe teaching, still He must give them the truth. If nine out of ten lepers healed by his divine power forgot to thank him or give praise to God, still he must heal the sick, bind up the broken-hearted, and proclaim the acceptable year of the Lord. If Jerusalem rejected him, and refused the salvation He brought to her gates, yet He must weep for her sin and preach deliverance to her captives. When friends forsook him, and enemies, with triumphant wickedness, adding injury to insult wreaked cruel vengeance upon him, He still must endure unto the end. And when, at last, a lost and ruined world denied him the lowest place and crucified its Prince of Peace it was still his sense of oughtness which made his endure the cross and despise its shame.

Next to "I will," "I must" embraces the greatest fact of the human soul—its response to a compelling motive. Yet it is a familiar phrase and may express a varied necessity. The slave, with the crack of the lash in his ears says, "I must," and sullenly goes to his task. His is the necessity of obedience born of fear. The farmer says, "I must" and tills the soil and reaps the harvest. His must springs from desire. So also the politician says, "I must," and by the force of ambition becomes all things to all men for an office. By the power of invincible genius the artist says, "I must," and paints his picture though he die in poverty waiting the tardy recognition of a fickle world.

How great the power of this sense of compulsion was and how readily Jesus yielded to it, we can only estimate as we comprehend the magnitude of the work laid upon him—a work so great and a sense of responsibility so compelling, as Henry Churchill King suggests, as would simply topple any other brain that the world has even known into insanity—and as we realize the completeness with which he met the Father's will. The sense and urgency of this responsibility seems never to have been absent from him. Many of his words well up from this hidden power, as familiar scenes bring the truth before his mind. A sower goes forth to sow and the sight reminds him that he must sow the good seeds of the kingdom and he breathes that lesson into a parable. Fishermen at their nets call up his mission of catching men. The pearl merchant gathering pearls thrusts upon his mind the fact that the truth and life he holds in trust are the world's pearls of great price. A wandering sheep recalls his Father's anxious care for the lost; the shepherds with their herds, His larger pastorship; the folding of his sheep at night and His mighty task of gathering the children of men home to the fold.

Now, I suggest that the difference between success and failure, in the lives of many men, is largely due to their possessing or lacking this sense of responsibility as a motive power. A successful life as we have seen in Jesus' example, consists of accepting and meeting with steadfast resolution, life's responsibilities as they come.

If one, inexperienced in such matters, were to go into the great mercantile establishments of our larger cities, and should attempt to find the proprietor he would likely meet with some surprises. Perhaps upon entering he would be pleased to think that his search would be brief. There would meet him at the door, a well-dressed, courteous gentleman having an air of importance about him as he graciously receives the stranger. "This is the proprietor, no doubt," thinks our friend. He is asked to follow this guide and they walk back into the building. As they pass along, he sees numbers of men quietly working, any one of whom he thinks might be the man he is seeking. But they are all passed by. Finally, at a far corner of the building, seated in a little office with an electric light burning above his head, papers books and files stacked up on every side, with a face set with marks of strenuous effort, a man is pointed out hard at work making notes with pen while he dictates to a stenographer. The stranger is told to wait here an opportunity to speak to the proprietor, with the added word, to "make it short for he is a busy man." He waits in meditative wonder. Here before him is the man who owns and controls this entire enterprise. He may say to any one or all of the leisurely-working employes that tomorrow he may go, and he goeth. He dictates their hours of service and the wages they shall receive for their toil—they are his men. He himself is absolutely free. No one tells him that he must work today, yet here he is, the busiest man of them all. No one is driven to his work or executes it with such energy. What power holds him here and impels the enginery of his being? Responsibility! A great business has been built up. Mighty interests are at stake. The ramifications of his commerce are multitudinous and he must work. It is his response to this motive power that makes success.

Distinguish, now, this compulsion of responsibility from the compulsion of necessity from without—the inward sense of duty from mere conformity to the requirements of the occasion. The one is expression of life, the other repression. The one is expansive, the other contractive. The one is liberty, fresh and inspiring the other is bondage stringent and chafing. The one is compulsion from without, as when the mill-wheel turns from the pressure of water flowing over it; the other is compulsion from within as when the electric motor turns with lightning speed to release its pent-up energy. By compulsion from without, the unwilling laborer goes jaded and unstrung, self-whipped to his task. By compulsion from within, Henry Ward Beecher was wont to seek his cellar Sunday afternoons to shovel sand for an hour as a safety escape for the excess of vital energy within him. By compulsion from without, the nominal Christian, belated, seeks a place in the congregation at the hour of worship or grudgingly yields up a miserable pittance for the support of God's kingdom. By compulsion from within the Aposte Paul counted all things as loss forthe excellency of the knowldege of Christ, and became all things to all men that he might bring others to Christ. By compulsion from without, we spend days and weeks dawdling over the tasks of an hour. By compulsion from within, Jesus compressed the work of a life into three brief years saying as He toiled, "I must work the works of him that sent me while it is day; the night cometh when no man can work."

Now in the realm of religion this compulsion from within is the dynamic of Christianity. This very sense of moral obligation is the creation of God's own handiwork within us, and to it he appeals both for our personal rescue from sin and for the proclamation of the gospel unto the ends of the world.

When Jesus commissioned his apostles to preach the gospel to every creature, hanging upon their proclamation the awful consequence that he that believeth and is baptized shall be saved, but he that believeth not shall be condemned, he relied upon each individual's response to the call of duty in the accomplishment of His own destiny. If in the presence of the clear testimony as to God's will which Jesus brings, there is no yielding to the sense of obligation, a man can not be saved. The compulsion of responsibility

will inevitably be felt when the proclamation of the gospel with its facts, commands and promises has been made. If a man resists this compulsion he does so at his own peril. Jesus said, "And this is condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil."

And this principle, you will see, applies not only to the matter of primary obedience, but also to the whole process of the development of the godly life. It seems to me that this is what Paul meant when he wrote to the Galatians, "I travail in birth again until Christ be formed in you."

This compulsion of responsibility is what gives to love its power, so that love becomes the fulfilling of the law. Without it love si a mere sentiment. With it love is the fulness of out-going life, active, potent, complete. Even divine love felt the power of responsibility toward a perishing world and sent the Only Begotten Son to redeem it. It is of the highest importance that every Christian cultivate this sense and habit of responding to the compulsive power of duty.

As this compulsion of responsibility is the centripetal force of righteousness which binds the individual soul to God, so it is also the centrifugal force of missionary zeal, which sends the redeemed man to carry the good news to others. When Jesus gave the great commission to the disciples He prefaced the statement of their two-fold duty with a sentence which would ever remind them of their responsibility to him. "All authority is given unto me, both in heaven and on earth, go ye therefore."

Now I come to answer the question which I presume you have all along been asking, "What has all this to do with this convention and thework of the American Christian Missionary Society?" Much in every way.

First, it ought to help us to see that the work to which God has called us—the work about which we are here to take counsel together, is not something which can be lightly neglected, carelessly done, or left entirely to others. Said the ancient prophet, Jeremiah, "Cursed be he that doth the work of the Lord negligently." There is a compulsion in all this work of God that we must learn to feel, until it makes us do it faithfully and zealously.

Secondly, it ought to help us to understand that the accomplishment of life's great purposes, the fulfillment of its highest mission, is not to be the result of some one mighty effort nor a thing to be attained by spasmodic efforts and intermitting energies; but must be the legitimate result of constant, purposeful response to a divine and God-nurtured motive power within us. Missionary life, purpose and thought and giving must be a constant abiding portion of the total Christian life, if the enterprises of the kingdom are to normally develop and live. In the work of the A. C. M. S. there is need that every church, and every individual, do his best for the Lord, do it now, and keep doing it. If there is to be a glorious future for our work or we are to have a splendid consummation for our day of toil, it must come this way. Today is the day of opportunity. "The night cometh."

A further answer to the query will be found in the definite work, the responsibilities of which center in this convention. What are the duties toward which we should here feel the sense of responsibility?

1. We stand responsible to God and to man to the full extent of our ability for the evangelization of America. The addresses from this platform, as well as the mottoes about the walls, will enforce this obligation. The rapid increase of our population, the growth of our cities with all their perils and their problems, which, as Josiah Strong has well said, constitute a challenge to Christian service and Christian statesmanship. The settling up of our western states, the open doors in the east, the new south with its new opportunities, the success of our reformation movement, the ripe fields of our island possessions, the holding of our outposts until reinforcements can come, all these and more, indicate a responsibility whose compulsion none can escape.

2. Since the only means which God has chosen for making known his will to the people of the present age is the testimony He has given through His Son, Jesus Christ, and since He has entrusted the preservation, interpretation and proclamation of that testimony to the faithfulness of the man who believes it, therefore, we stand responsible to Him for providing the best possible means of attaining that end. We must care for the word of God, not criticise it, nor, as I think, dramatically—with an eye to the gallery—defend it; but faithfully and humbly teach it.

3. For those of us who are preachers and teachers, we must so declare the testimony which God has given of His Son, and so interpret the message of the gospel, and so exemplify the spirit of the Master unto our people, that there be a growing, instead of a declining sense of man's responsibility to his Maker and Redeemer. It seems to me that the crime of our age is the slackening regard for authority, both divine and human. We owe it to our fellow men, to our age and to our God, to help stem this tide of lawlessness.

An incident in my experience as a telegraph operator will serve to give emphasis to the present duty. The east-bound passenger train on the Rocky Mountain division of the Northern Pacific, due at Clough Junction, half way down the Mullen Pass, to Helena, at eight o'clock, p. m., was one summer night about two hours late. Being a trans-continental train carrying government mails, it was important that as much as possible of this time be made up. The track was cleared by the dispatcher's orders and a special schedule of high speed issued for the train. We were all anxious and eager to see the results. We listened attentively to the clicking of the instruments on our table, as one after another, the operators reported the train out of their station. Up the grade on the other side of the divide the great engine struggled heroically, keeping to the schedule and steadily whittling down the time. Then the summit was passed and down the grade she plunged. Presently the clicking indicated that Butler, the station above us, had been reached. The night operator and I stepped out on the platform to see her pass. We could hear the roar of the on-coming train as of distant thunder. Then a flash like a meteor darted across the darkened west, as the train shot out of one tunnel, across dizzy curving trestles and into another. As she came into sight again we could see that, the retainers being set, which applies a precautionary pressure of four pounds to the square inch on the wheels, the sparks were flying from the breaks so that the train seemed to travel on a bed of stars. Rounding the mountain side immediately above us her light flashed along the railsas she headed down the straight piece of track that passed our station. On she came, thundering, swaying, plunging, almost leaping, as, spurning the grade with her whirling wheels she flew toward her destination. Instinctively we stepped inside to avoid the rushing tempest, and in an instant was lost from view around the curve below.

The next day the engineer who pulled that train stopped at my station on his way up the mountain. Speaking of the run of the night before I asked him if he wasn't afraid of making such terrific speed on those dangerous curves. His reply I shall never forget, "Afraid my boy!" said he "Afraid, why I haven't any time to be afraid; when we went by here we had six minutes to make Helena, seven miles away, and we had to get there."

Brethren, Servants of the Living God, Engineers of the Gospel train, the schedule of our speed is high, God's track is clear, the limit is set, there is no time to lose or be afraid, our supreme duty is to get there.

A DOZEN INSTANCES OF PROVERBIAL INCONSISTENCY.

"Consistency is the hobgoblin of little minds."—Emerson.

Many hands make light work. Also—Too many cooks spoil the broth.

Everything comes to him who waits. But then—He who would find must seek.

All truths are not to be told. And yet—Tell the truth and shame the devil.

Be sure you are right, then go ahead. Though—Nothing venture, nothing have.

No jealousy, no love. Though—In jealousy there is more self-love than love.

The face is the index of the mind. Yet—A fair skin oft covers a crooked soul.

The end justifies the means. But one should—Never do evil that good may come of it.

Good fortune ever fights on the side of the prudent. And just as truly—Fortune favors the bold.

Birds of a feather flock together. But how about—Two birds of prey do not keep each other company.

He who hunts two hares at once will catch neither. Yet—It is always good to have two irons in the fire.

The middle path is the safe path. But how about—The neutral is soused from above and singed from below.

Finally: A proverb is one man's wit and all men's wisdom. Though—A formal fool speaks nought but proverbs.

Warwick James Price.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates.

THE JOINT CONGRESS.

The following is the preliminary program of the twenty-sixth annual session of the Baptist Congress (Baptist, Disciples and Free Baptists) to be held in the Memorial Church, Chicago, Ill., November 10, 11 and 12, 1908:

1. "Does the N. T. Contemplate the Church as an Institution?" Writers (Baptist), Prof. J. H. Logan, D. D., Hamilton, N. Y.; (Disciple) Rev. H. L. Willett, Ph. D., University of Chicago, Ill. Speakers (Baptist), Rev. W. B. Wallace, Cleveland, Ohio; (Free Baptist), Prof. Shirley J. Case, Ph. D., Chicago.

2. "What are the Legitimate Limits of Free Speech in a Republic?" Writers (Free Baptist), Hon. Wallace Heckman, Chicago Ill.; (Baptist), Prof. James Q. Dealey, Ph. D., Providence, R. I. Speakers (Disciple), Rev. Bayard Craig, D. D., Denver Colo.; (Baptist), Rev. C. D. Case, Ph. D., Buffalo.

3. "The Doctrine of Atonement in Terms of Modern Thought." Writers (Disciple), Rev. B. A. Jenkins, LL. D., Kansas City, Mo.; (Baptist), Rev. Frederick Lent, Ph. D., New Haven, Conn. Speakers (Free Baptist), Prof. Leroy Waterman, Ph. D., Hillsdale, Mich.; (Baptist), Prof. T. A. Hoben, Chicago, Ill.

4. "What Definite Steps should be Immediately Taken in the Organic Union of Baptists, Free Baptists and Disciples of Christ?" Three writers, each to have twenty minutes (Disciple), Rev. I. J. Speneer, Lexington, Ky.; (Free Baptist), Rev. Carter E. Cate, D. D., Providence, R. I.; (Baptist), Rev. L. A. Crandall, D. D., Minneapolis, Minn.

5. "Is Psycho-Therapeutics a Function of the Church?" Writers (Baptist), Rev. Robert MacDonald, D. D., Brooklyn, N. Y.; (Free Baptist), Rev. J. Stanley Durkee, Ph. D., Boston, Mass. Speakers (Disciple), Rev. A. B. Philputt, Indianapolis, Ind.

6. "Christ's Prayer for Unity?" (Free Baptist), Rev. A. W. Jefferson, Portland, Me.; (Disciple), Rev. Vernon Stauffer, Angola, Ind.; (Baptist), Rev. Henry M. Sanders, D. D., New York.

Origin of the Union Congress.

The writer made the following suggestion in an address at the Baptist Congress at Baltimore a year ago:

"Why may we not have joint sessions of the Congresses of the Baptists and of the Disciples? The two organizations stand related alike to the respective denominations. Both are voluntary associations and have no organic relations with the churches. In fact, the Disciples copied our Congress from the Baptists, even to the name Congress. Joint Congresses would be another occasion for cultivating acquaintance. My plan is that we do everything to ereate occasions for mingling together. We already agree, and are one in essential faith and practice. All that is left to do is the breaking down of surviving prejudices through acquaintance, the proclamation of union as an immediate obligation, and the consummation of local unions wherever conditions are ripe for them."

As a result of private conferences with the Executive Committee of the Baptist Congress in which the desirableness of holding joint congresses was affirmed by all, the Baptist Committee met December 9, 1907, in New York, and issued the following invitation:

"Resolved, That the Free Baptists and Disciples of Christ be invited to unite with us in the work of the Congress and that we ask the appointment of one or more representative men from each of these bodies to meet with this committee to consider the feasibility of such a union and to arrange necessary details." To represent the Disciples, J. P. Lichtenberger and M. L. Bates were appointed by the President of the Disciples' Congress, W. F. Richardson. After the Joint Congress had been agreed upon in the conferenees of these committees, the arrangement of a program was turned over to the Program Committee of the Congress, of which George B. Van Arsdall is Secretary. The above program is thus the joint product of committees of the three bodies.

Baptist Fraternity.

It will thus be seen that the Disciples' participation in this Congress is due to the fraternal spirit of the Executive Committee of the Baptist Congress. On that committee are the following representative Baptists: Rev. Henry M. Saunders, D. D., who is chairman; Rev. James M. Bruce, C. D. Case, Ph. D., Norman Fox, D. D., Frank M. Goodchild, D. D., W. A. Granger, D. D., Rufus P. Johnson, D. D., William M. Lawrence, D. D., Albert G. Lawson, D. D., Robert McDonald, D. D., Rev. E. T. Tomlinson, Ph. D., Rev. A. S. Wishart. The two men upon whom fall the principle part of the work in connection with the Congress are Theo. A. R. Gessler, D. D., the secretary, and W. B. Mattison, D. D., the treasurer. The larger number of these men live in or near New York City, where all the meetings of the committee are held. This committee is a self-perpetuating body, and continues from year to year unchanged, except as members resign, move away, or die: unlike the Managing Committee of the Disciples' Congress, which is appointed newly each year by the Congress. There are many advantages in the Baptist plan of organization, notably the connectedness of management, which provides for a better distribution of speakers, and a wider representation of themes in a series of annual programs. This committee has all the records of previous meetings and knows who have been on the program and what themes were discussed. It has a formal membership of people who pay a regular fee of five dollars or less toward the expenses of the meetings. It spends as much as $1,000 on each meeting. The traveling and entertainment expenses of all the speakers are paid, thus insuring the appearance of every speaker in a way that can not be done when each one is permitted to bear his own expenses. The meetings of the Disciples' Congress seldom cost the committee in charge more than $150 or $200. Another item of expense in the Baptist Congress is the stenographical report of all the addresses or talks made, and their publication in book form.

This Congress seems a most admirable and providential opportunity for the cultivation of acquaintance between Baptists and Disciples, and for the discussion of the problem of union between the three bodies. This is the first union congress, but it is the hope of both Baptists and Disciples connected with it, that it shall become a permanent organization. There has been an effort in recent meetings of the Disciples' Congress to change the annual to a biennial meeting. If a joint congress with the Baptists could be consummated, to meet once in two years, then both bodies could hold annual meetings within their own ranks on alternate years. Some such arrangement as this—biennial joint congresses and biennial denominational congresses on alternate years—may result from this meeting. It would certainly be an ideal place for closer relations, and constitute one of the first steps toward the organic union of the three bodies.

Place of Meeting.

The Memorial Church of Christ, the union church of which Prof. H. L. Willett is minister, has been selected as the place of meeting. No place could be more fitting for the first of these union congresses than that church which was among the first to be dedicated to the union of these great religious communions. There the Baptists who attend the Congress will be at home and there likewise will Disciples be at home, for it is the common home of nearly one thousand Baptists and Disciples who have found it a good and pleasant thing to dwell together in unity.

Our New Serial.

We begin within two weeks a new serial story by the popular author of St. Cuthbert's—Mr. Robt. E. Knowles, entitled "The Dawn at Shanty Bay." Mr. Knowles is so well known and his former books have been so favorably received that nothing more need be said than that this story is fully up to his high standard.

This is a pathetic but entrancing story of a stern Scotchman who struggled against his heart's desire for many years. Tell your friends that now is a good time to begin a new subscription. Send for our special offer.

humanity in the name of the one Master? A devout man, denied the privilege of the communion by a church that was zealous for its opinions, asked to be excused for his blunder on the ground that he thought it was the Lord's Supper that was being celebrated. He had no desire to intrude himself into a private feast. There is a great deal to be said about making the Lord's Supper a private affair. Any church that is careless about its whole duty is in a measure giving the supper the character of a private feast. The man who is doing his full amount of work honors his Lord when he partakes of the loaf and of the cup. Before we conclude that a church is holding up the lamp of the gospel in its community because it meets every Lord's Day to break bread we must inquire concerning its understanding of the commission to make disciples of all the nations; we must ask whether wicked men fear it or not when they plan injustice. The man in the world cannot understand the significance of the Lord's Supper, at least we need not be alarmed if he sees no purpose to be served by it, but he does know how much we weigh morally and he judges our religious observances by our manner of life. Do we not provoke the Lord to jealousy if we come to his table and yet refuse to do his work? Is there any conduct more disgraceful and horrible than that of men who observe the form of the ordinances of the Lord and manifest none of the spirit which the ordinances were designed to represent?

"Many Among You are Weak and Sickly."

The proper observance of the Lord's Supper is a means of spiritual culture. This is to be assumed among Disciples of Christ. If Paul were with us today, he would have to repeat some of his warnings. Not a few churches are weak and sickly because they are neglecting to use the means of grace provided for them. One is tempted to doubt that we have power to sit down and think seriously for ten minutes on the death of Christ and its meaning for us. We must have some sort of aid besides the silent loaf and cup. Do we not need to cultivate the habit of meditation? If we will only see it, we are highly favored when we are permitted to sit with our brethren and think upon the great themes of the gospel. Perhaps one reason that some have never been able to derive any benefit from the Lord's Supper is that they have associated it with a spirit of contention. A tirade against brethren whose opinions are repugnant to the elder in charge is hardly an aid to devotion, but it is sometimes heard. It has not been long since I heard an anti-missionary, anti-organ, anti-Sunday-school elder deliver at the table a speech full of reproaches for those who do not agree with him. Then harm is done by the careless way in which this ordinance is observed. There ought to be some limit to the amount of noise a deacon is allowed to make when he serves the congregation. The people ought not to begin to gather up their wraps before the service is ended. Awkwardness is not to be considered a virtue at the Lord's table. "Let all things be done decently and in order?"

OUR SERIAL.

In the Toils of Freedom.

By Ella N. Woods.

CHAPTER XX.

The Heart in the Black Acre.

"Jean, I do not know what plans you and Evelyn have made regarding your marriage, but I have a suggestion or two to make."

Uncle Jasper and Jean had been going over some business matters together. Jean had telephoned for Uncle Jasper's lawyer to call for the purpose of making out some papers, and they were now waiting for him.

"We have no definite plans, but I am urging Evelyn to an early marriage," replied Jean.

"I think you are right there, Jean, I do not believe in long engagements. Then, too, you are now in your twenty-sixth year and ready to begin your life work. I think now that the Settlement House will be ready to open by midsummer. We will have it fully equipped in every particular, and in full running order when the formal opening is made. My plan is this—that you and Evelyn be married on the day it is opened, go directly from the church to the Settlement House, and, as husband and wife, receive those people whom you are going to try to help."

"Splendid, Uncle Jasper! I believe Evelyn will agree to that."

"The building is for the people of the Black Acre. The heart of the Black Acre has always been their greatest curse, and now, with God's help, we will make it their greatest blessing. It is your inheritance, Jean, and I see great possibilities for you in it. It will mean hard work, as hard as though you were down in the mine, but I will amply endow it so you will never be hampered as to means, and you will win in the end.

"As soon as it can be arranged, I want you and Mr. Hathaway, Evelyn and Lottie to go to Philadelphia and select the books for the library. Our aim will be to make it one of the best working libraries in the state. We want it to meet the needs of every man, woman and child in the Black Acre."

"I don't know whether I told you that I was in correspondence with a number of furniture and gymnasium fixture dealers, and I expect some of their agents on next week to take list of what we want along those lines and make us some prices," said Jean.

"I will leave all that to you, young man, and Evelyn will be excellent help. But here is Mr. Cartwright."

The next few weeks were busy ones for Jean and Evelyn. They spent much of their time in the Settlement House, selecting and arranging the furniture, overseeing the decorators, etc. Mrs. Hathaway complained that she could hardly get possession of Evelyn long enough to fit on the dresses the dressmaker was so busy making.

There was one suite of rooms of which Uncle Jasper carried the keys. Mysterious crates and packages found their way to them

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DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett.

Please name some books which set forth the principles and methods of the historical and critical study of the Bible.

P. S. W.

Batten, "The Old Testament from the Modern Point of View" (Pott & Co., $1.25); Horton, "Revelation and the Bible" (Macmillan, $2.00); Kent, "The Origin and Permanent Value of the Old Testament" (Scribner, $1.25); Bennett and Adeney, "Introduction to the Bible" (Whittaker, $2.00).

Do you regard the Book of Job as historical? What is its purpose and value? Name some helpful works on Job. F.

Three views have been held regarding the historicity of the book. One is that it is a record of fact throughout. A second is that it is purely a work of the imagination. The third holds it to be a poetic embellishment of an ancient story, and thus based on fact. This is the most satisfactory view. The purpose of the work was to explain the mystery of suffering as it falls upon the innocent. Its value as an aid to faith among the Hebrews in an age of trial like the exile must have been very great. Yet its answer is not final, nor even the most satisfactory which the Old Testament offered. The prophets, especially those whose message is contained in Isaiah 40-55, presented the highest view of the matter to be found before the coming of Christ. Among the best works on Job are Gibson (in the Westminster Commentary Series), Genung, "Epic of the Inner Life," Chryor, "Job and Solomon," Peete, "Job" (in the Century Bible), and the articles on the book in Hasting's Bible Dictionary and the Encyclopaedia Biblica.

Is there a book which treats of the influence of the Bible upon English literature, and gives examples from the best writers?

Chicago. R.B.

Cook, "The Bible and English Prose Style," (Heath) would probably give what you want. Henry Van Dyke has a work on the biblical quotations of Tennyson, "Shakespeare's use of the Bible" is the title of a work by Mary A. Wadsworth.

Do you regard the Apocrypha as valuable matter for study? What is the best form in which to secure it? Student.

There are many of the apocryphal books which have a high value. The best of them are The Wisdom of Solomon, Ecclesiasticus and Maccabees. The romances of Tobit and Judith are not without interest and the Apocalypses of II Esdras and Baruch were highly prized by Jews and Christians. The apocryphal books are issued by the Oxford and Cambridge presses in a form corresponding to the Revised Version of the Bible. The cost in cloth is 50 cents.

and Jean and Evelyn wondered a good many times why they did not have access there, but not a word was said in their hearing to indicate for what they were to be used.

The last of July found the Settlement House completed, and the formal opening was to take place the fourth of August. A dainty invitation, surmounted by a lithograph of the beautiful building, was sent to every home in the Black Acre, and a general invitation given to the people of Minington.

The eventful day came at last and the work in the breaker and at the spindles was not quite so hard, for the little toilers were in eager anticipation because they were all going to the "big doin's" in the heart of the Black Acre, and many extra pieces of "finery" had been washed, aired or otherwise put in readiness for the great occasion.

It was early evening when a wedding procession slowly wended its way through the doors of Grace Church. The wedding march from Lohengrin sounded soft and distant. Mr. Hathaway was in the lead, then followed little Margaret Hannibal, a cherub in loveliness with her dainty white slippers, gauzy dress and a wreath of daisies crowning her yellow hair, carrying the wedding ring. Next came the beautiful bride leaning on the arm of the man she loved. They stopped at the altar, the same altar at which they had plighted their love, and the tones of the organ softened into a melodious whisper as Mr. Hathaway spoke the words that united Jean and Evelyn in marriage. The ceremony over, the wedding party entered the carriages that were in waiting, and were taken to the new Settlement House.

The heart of the Black Acre was ablaze with light from the magnificent building which stood in bold relief against the black culm heaps and tall breakers; the front of the building at the point of the heart, and the sides following the lines of the lot, with a colonnade of brown stone pillars surrounding the whole structure. The motto, "Here Let No Man Be Stranger," shone in letters of light over the wide arch spanning the doors which were thrown open and in the broad corridor, under tall palms and white jessamine stood Jean and Evelyn. Never did bride look more beautiful; her white gown fell about her in soft folds, and rare lace obscured but slightly her fair arms and neck. Pressing towards them were brawny men and toil-hardened women; uncouth and common, yet Evelyn knew almost every one of them. She had been in their homes, carried flowers to their sick and soothed their dying. She was still "Miss Evelyn" to them, and many a horny hand pressed her soft white one and voices with foreign accent faltered their congratulations. Jean's hand they grasped as a comrade. He was again one of them for he would live and work side by side with them in the Black Acre.

The wonderful building opened a new world to these people of the mines. Their astonishment grew to bewilderment as they passed from one department to another. First was a large library with its stacks of books, and alcoves provided with tables and writing materials; here were also all the leading periodicals and daily papers of the day.

Next came the kindergarten department with its rows of low tables and little red chairs, its windows filled with red geraniums and its walls covered with pictures of birds and animals. Arranged on low shelves around the room was the children's own library, the books just right for little hands to reach and for little minds to enjoy. Then the gymnasiums and bath rooms, the sewing room, and the kitchen for the cooking class. Behind a lunch counter was the genial, happy face of Penny; the same Penny as of old with always a jolly word for every one. For three years he had been the chef on a Pullman diner, but at Jean's earnest request he accepted this place in the Settlement House.

On the other side was the music room and just beyond it the chapel that would seat a thousand people, provided with a splendid pipe organ. The building was divided at the rear, leaving a court. This was made into a casino and covered with a glass dome. Extending around it was an immense gallery with seats for thousands. Here was ample room for indoor base ball, basket ball, polo, races and other athletic games.

The people were conducted through all the departments and their uses explained. Warm lunches, lemonade and ice cream were served to all while bands discoursed sweet music in different parts of the building. Finally the tones of the pipe organ drew the crowd to the chapel and Mr. Hathaway stood before them and in a few well chosen words, dedicated the magnificent building, with all its equipments, to the people of the Black Acre. And when the organist struck the deep chords of the doxology, a thousand voices broke forth in the grand old hymn, "Praise God from whom all blessings flow."

Little Margaret came tripping down the wide stairs and over to Jean and Evelyn.

"Aunt Mehetabel says you are to come right up stairs with me."

"Evelyn, I imagine Aunt Mehetabel has designs on us. Margaret, you are not leading us into a trap, are you?" said Jean, laughing.

"Oh, they said I must not tell a thing, but it is just beautiful up there," and Margaret tripped away, leaving Jean and Evelyn to follow. Aunt Mehetabel met them at the head of the stairs.

"You dear children, how tired you must be! I wanted to send for you half an hour ago, but Mr. Hathaway said the late comers would be so disappointed if they did not see you."

"Yes, I would not have missed meeting them all for anything. I believe we have won them to us tonight with a bond of sympathy and respect that would have taken months to accomplish," said Evelyn.

Jean looked anxiously at Evelyn.

"Little wife, you are very tired. Aunt Mehetabel, can't she rest just a little?"

"Yes, I want you both to rest a little while before the wedding dinner is served," and she led them through a wide reception hall and into a room rich in oriental draperies, and lit with a dull red glow. She had closed the door and left them alone before either of them had recovered their amazement enough to realize what had happened.

"Jean, Jean, where are we? How beautiful, oh, how beautiful!" and Evelyn sank into the easy depths of a luxurious chair and put her face in her hands, overcome with surprise and joy.

"Little wife," said Jean, as he knelt beside her, "if you had known Uncle Jasper and Aunt Mehetabel as I have, you would not wonder at it. But I did not expect this; it seems too much."

"How good everybody has been to us! Oh, Jean, I am so happy! Did you see those breaker boys and little factory girls stand and look at us tonight with their big, hungry eyes? To think, Jean, that I ever dreamed that I could go into this work alone!"

Evelyn clasped her husband's hands and the tears stood in her eyes.

"Oh, if I can only measure up to the standard of what your wife should be, Jean, and prove a real helpmate in this splendid work, how glad and happy I shall be!"

"Then, sweetheart, you will be happy for my little wife has always been my good angel, leading me on to higher and nobler things; and with her love to cheer and bless me, I care not what odds may come. We will never speak of the old heart ache again, my darling, but thank God that we belong to each other forever."

There came a knock at the door and Judith, Aunt Mehetabel's maid, came in and said that she had brought some fresh flowers for Mrs. Kirklin and dinner would be served in a few minutes.

"And this is the secret of the forbidden rooms!" exclaimed Jean as Uncle Jasper entered to conduct them to the beautiful drawing room where the wedding guests were assembled.

"I confess, Uncle Jasper," said Evelyn, "that I was like Blue Beard's wife and wanted to see in these rooms more than any of the others. How beautiful they are! I cannot realize they are ours."

As they entered the room, their many friends laid claim to the happy couple and the tables were soon filled. Doctor Jones claimed the seat at the left of the bride, and Maidie sat beside her boy with a proud, happy look on her face. There were present friends of the Snows and Hathaways, and college chums of both Jean and Evelyn. Joy was in every heart and a key note of happiness was sounded there that night that made sweet music through the years to come.

It was a merry party that left Minington for the Catskills in Jasper Snow's private car.

"Only two weeks for us, Evelyn," said Jean, "I must not leave the work here any longer than possible; then, too, your father must have a chance for his vacation."

"Father said he would join mother as soon as we got back. How eager I am to get into the work!" said Evelyn.

"I almost believe you would rather stay than go, Evelyn."

"No, for I know how much you need the rest, and a vacation at Aunt Mehetabel's cottage means just solid comfort."

"What a delight it will be to Mither! Dear little Mither! She has never had many such pleasures," and Jean let his glance rest lovingly on the face of his mother who sat beside Hugh across the aisle.

(To be continued.)

Sorrow Turned to Joy.

As thou learnest this lesson, to carry all thy sorrows to God, and lie at thy Saviour's feet, and spread thy grief before him, thou wilt find a calm come over thee, thou knowest not whence; thou wilt see through the clouds a bright opening, small perhaps and quickly closed, but telling of eternal rest, and everlasting day, and of the depth of the love of God. Thy heart will still rise and sink, but it will rise and sink, not restlessly, nor waywardly, not in violent gusts of passion; but resting in stillness on the bosom of the ocean of the love of God. Then shalt thou learn, not to endure only patiently, but, in everything against thy will, humbly and quickly to see and to love the loving will of God. Thy faith and thy love and thy hope will grow, the more thou seest the work of God with thee; thou wilt joy in thy sorrow, and thy sorrow will be turned into joy.—Edward B. Pusey.

Hal Baxter's Don't Care.

It was a delightfully warm day in early spring. On a dry goods box, in front of the open door of the woodshed, sat Hal Baxter and Dick Wheeler, talking over the first baseball game of the season. It was to be played at Fountain—two miles from the home of the two boys—on the following Tuesday.

"So you are going?" and Dick Wheeler leaned over, and worked his heel in the soft ground before him.

"Yes; why shouldn't I!" exclaimed Hal, in surprise. "It's the first game of the season—and it's going to be dandy."

"That may be; but I wouldn't want to go," replied Dick, slowly.

"And why not?"

"Because it's just before school closes, and I wouldn't want to miss that much time," answered Dick. "That's why."

"O, I don't care! That doesn't make any difference so far as I am concerned," and Hal looked over toward the kitchen, where his mother stood by the window kneading her Saturday's bread.

"It would—to me," persisted Dick, rising to go.

"And it would to me!" This remark of Hal's Uncle Robert, who was painting some screens in the further end of the shed, was unobserved by the two boys. "And that's just the matter with Hal," continued his uncle, to himself. "It's too often that he doesn't care!"

Mr. Baxter took a step back, to examine his work in a better light.

"That's one of Hal's worst habits; in fact, the worst," declared his Uncle Robert, retouching the side of the screen nearest to him with a little more paint. "And I think it grows upon him. A boy should care about such things, and about what people think of him.

"I've heard Hal say—again and again—that he didn't care what people said of him. That's a mistake—and a grave one, too! There isn't any one—but that should care; and especially a boy like Hal. And I wonder how he can be made to see it?"

It was a self-put question, and one that Robert Baxter, for the good of his nephew, meant to answer.

For the next four weeks, he "kept tab"—as he put it—on Hal and his doings. And at the end of that time he felt that he had proof enough to convince his nephew that he should have more regard for the opinion of other people, and for what they said.

"Hal," cautioned his uncle, one morning, "don't you use a little too much slang?"

"I?" in evident surprise.

"Yes."

"No; I guess not," and Hal looked down to the floor.

"What kind of training would strangers think you have, my boy, if they should sometime hear your English?"

"I don't know, Uncle Robert, as I'd care," replied Hal, coloring.

"Hal!"

"Yes, sir."

"Do you realize how much you are losing?" asked Uncle Robert, gravely. "Just how much you are losing by that 'don't care' habit of yours?"

"Why, no; I haven't thought I was losing anything."

"But you are. Look here a moment; it won't take long," and the boy's uncle took from his pocket a small memorandum.

Hal watched him curiously.

"I have some items here that will bear out my assertion—that you are being robbed, Hal, of a good deal of real pleasure—and merely by your 'don't cares'!"

"Why I—"

"Listen. You remember how badly you felt that you were not invited by Winthrop Smith on the ride to Moose Falls? The reason was—as I found out—because he overheard you say one day that you didn't care for picnics of any kind."

"But I—I didn't mean—of that sort," protested Hal.

"You made no exception when you said what you did," replied Mr. Baxter. "It was a straight out-and-out 'don't care.'"

"Well, I—"

"Again," continued Uncle Robert, not minding the interruption, "you recollect what you said when I wanted you to deny to Mrs. Troxell the report that you were with the Holbrook boys the time they went into her yard for some of her early strawberries. It was, 'I don't care what she thinks!' And you didn't do what I wished. Your not setting yourself right was the reason why you didn't receive an invitation to Harriet Thurston's lawn party."

"How did you—"

"Find out? Never mind; but I did."

Mr. Baxter turned to another leaf in his notebook.

"As I remember it, you were woefully disappointed that Harold Preston didn't come to see you last week when he was at Thord Hilton's. 'Twas because of a remark you made when he was there the last time—and he couldn't possibly have visited you then.

"You told his cousin that you didn't care if he never came to see you—that you didn't want him to."

"I—I didn't suppose any one would go and tell!"

"That's not the question," resumed Uncle Robert. "You shouldn't have made such a remark—you knew at the time that it wasn't true."

"But I—I was provoked that he didn't come to see me—then!" was Hal's feeble defense.

"Then—"

"Have you any more of the 'don't cares'?" interrupted Hal, moving uneasily in his chair.

"Yes—a number."

"I—I think three—like those you've mentioned—are all the proof I need, Uncle Robert, to make me see that I—do care!" exclaimed Hal.

"Do you think they're enough—to keep you from using the expression again, my boy?"

"Try me, Uncle Robert, and—see!"

Mr. Baxter did; and found that Hal was absolutely cured of his "don't care" habit.—Selected.

A Humorist's Castles that Tumbled Down.

My favorite castle in Spain? Dear me, it would be hard to tell. My father had a wonderful tenor voice (as New Yorkers whose memories go back behind the fifties can testify), and when I was a child I was quite sure that his voice would descend to me and that I should captivate the world. My voice took the form of a beautiful swan and it grew and grew and grew, but when it changed it turned out to be an ugly duck.

That castle dissolved and left not a wrack behind, but I knew that I had another string in my bow—I could become one of the greatest caricaturists that the world ever laughed at.

My father was not opposed to my studying art, but my teacher, not recognizing my transcendent ability, kept me at stupid casts instead of letting me caricature him and my fellow students—and they couldn't call in the fire department in time to save that castle in Spain.

Then I thought that to be a great comedian would not be at all bad, and I practiced making faces in my mirror—faces from which I sometimes fled in affright and sometimes stayed to laugh at so infectiously that I couldn't stop.

But although I learned to recite and to "mug," and got engagements at lodges and Sunday-school entertainments, no great manager ever came running to me to ask me to take Nat Goodwin's place, and after a few years I sold that castle in Spain and haven't seen it since.

But meantime I had built another one. I would be an amalgam of all the great humorists who ever lived, and on stepping-stones of their dead selves I would rise to higher things—and I began to write for Puck and other papers.

Every once in a while I would pause in my climbing to give some one a chance to put the laurel wreath on my brow, but either the wreath was mislaid or the person who was to place it had been called away, for my brow is yet innocent of any wreath, and although I am still using one or two rooms in that castle, I now feel that at any moment the landlord may pen me a polite dismissal.

I *may* write the great American novel, but I have no leanings that way and I fancy that this is my last residence in Spain. When they dispossess me this time I will refuse to follow the example of Holmes's pet nautilus and will build me no more mansions.

But what fun I have had in the various edifices—and how the people have applauded my efforts as singer, caricaturist, actor and humorist! It's been worth striving for—in my mind.—Charles Battell Loomis in The Circle.

The Three Old Ladies.

There was an old lady all dressed in silk,
Who lived on lemons and buttermilk;
And, thinking this world was a sour old place,
She carried its acid all over her face.

Another old lady, all dressed in patches,
Lived upon nothing but lucifer matches;
So the world, it made her strangle and cough,
And sure as you rubbed her you set her off.

And another old lady, all sunny and neat,
Who lived upon sugar, and everything sweet,
Exclaimed, when she heard of their troubles, "I never!
For the world is so nice I could live on forever."

Now, children, take your choice
Of the food your hearts shall eat;
There are sourish thoughts, and brimstone thoughts,
And thoughts all good and sweet;

And whatever the heart feeds on,
Dear children, trust to me,
Is precisely what this queer old world
Will seem to you to be.

—Mary Mapes Dodge.

WHO IS RESPONSIBLE?

By F. Emory Lyon.

A recent census gives the number of penal institutions of the country as 1,337, including federal prisons, state penitentiaries, reformatories, city work-houses and county jails. The number of inmates confined in these institutions at a given time was 81,772, or 100 to every 100,000 of the population. This ratio does not show an increase of crime in proportion to the population, but a considerable decrease from that shown in a similar census of 1890.

All who have more than superficially observed the individual delinquent, and the circumstances surrounding the commission of crime, quickly conclude that its source lies deeper than the human perversity of the victim. The causes of crime are many, and one of them lies in the institution which society has created for its correction. A recent investigation in Illinois shows that of the 102 county jails of the state two-thirds were built more than twenty-five years ago. This means that these institutions are entirely void of modern sanitary facilities, or adequate ventilation for the confinement of human beings. Nevertheless, these institutions received for one year 15,965 men and boys. More than one-fifth of this number were released without indictment, merely being accused of crime. About the same number were finally held guiltless after trial, but were subject to the same jail treatment as those who were convicted.

Moreover, these institutions were made schools of crime by the promiscuous association of men in idleness, by the detention in some cases of boys under fourteen years of age. No community ought to be indifferent to the possibilities of such an institution. The greater problem of an ideal prison system is only beginning to be solved. It is still a question whether all the progress that has been made in the reformation and training of offenders is not counteracted by the depressing influences of long imprisonment, and the recurring abuses and brutalities in many places.

The recent agitation in the temperance field has clearly shown the connection between intemperance and crime. Too strong emphasis cannot be laid upon this relation, though statistics are misleading as taken from individual reports. It is but natural that the offender should endeavor to justify himself on the ground of intoxication. The real causes of crime are often deeper and broader than any individual impulse, or even the imperfections of a bad prison system.

The fact that the recent industrial depression immediately increased the population of various penal institutions, in some cases to a very marked degree, shows that commercial and industrial conditions have a marked bearing on the problem. It might be difficult to say whether hard times, or too great prosperity, furnish the greater temptation to crime. Certain it is that the undue flaunting of wealth, and the social distinctions of class, are factors in the problem. The statement, "he might have made a man of me once," spoken by a penitent prodigal, concerning his brother, of better education and higher station, is indicative of the greater responsibility of the stronger and more intelligent for the welfare of the weaker.

This, then, is the growing responsibility of the Christian Church, and the above suggestions are intended for the consideration of ministers of all denominations on Prison Sunday, October 25. Each pastor has in his library abundant material touching upon these questions, and they are vitally related to the whole mission of the church.

The Central Howard Association is the voice and agency of the churches of the Central West along this line. It wields an influence over more than 15,000 inmates of prisons and reformatories. It influences them by correspondence, by personal interview, through its trade, study department, and by its annual Christmas message of encouragement and hope. It secures employment for more than 1,000 men annually, and its workers are giving their lives to winning men to manhood and the Christian life, with the result that about 80 per cent each year become good citizens. No such work can be a matter of indifference to any pastor, and the association calls upon all ministers, as far as possible, to speak upon the subject October 25. The Central Howard Association has its headquarters at 160 Adams street, Chicago, and will send its reports to any pastors or young people's societies desiring to observe Prison Sunday.

OUR MISSION WORK.

The Lord is working with his people now as in the first century. The government of Japan is now openly friendly to missions. The Emperor contributes to the work. Japan leads the Orient commercially, politically and educationally. China has entered upon an era of reform. That is most astonishing to those who know her best. China has made more progress in the last five years than any other nation in the world. There is in China now the greaest opportunity that the church has known, since the Reformation, if not since Pentecost. In India the national spirit is asserting itself. This spirit will break down caste—the greatest hindrance to the triumph of the gospel in India. The Congo Free State is passing from the hands of Leopold to Belgium. The Sultan of Turkey has become the liberator of his people. The Christians and Turks are rejoicing together. In all fields there is a rising tide of sentiment in favor of Christian union. No subject receives such personal, and persistent and enthusiastic attention. There is a most earnest desire in the hearts of the missionaries that the denominationalism of the West shall not be fastened upon the East.

Among the most urgent needs are two training schools—one in Africa and one in the Philippines. In both missions there are many evangelists but these are poorly equipped for the work. Their knowledge of the Scriptures is very limited. They must be taught and trained if they are to do their best. Homes and chapels are needed in many fields. Fifty thousand dollars could be wisely expended in supplying homes and other equipment for the missionaries now at work. The supreme need of the society is the need for believing prayer. United and believing prayer will avail much. A praying church will be an evangelistic church. It will be an omnipotent church. In order that the church may pray intelligently and believingly, mission study classes have been organized and much literature has been sold.

We are now entering upon the hundredth year of our history as a people. If the centennial celebration is to be all that is desired, the society must have a larger income than in any previous year. It may help us to know that two American societies are planning to raise six millions each a year. Others are planning to double their incomes, and others still to greatly increase them. The men in the churches are coming to realize as never before that this is a man's job, and they are giving on an unprecedented scale. Moreover, they are reading about the work and praying for it as never before. Some visit the fields that they may see the work with their own eyes and know what is being done and what remains to be done. They bring back only one report. They say that the task is great and that the difficulties are numerous and serious; but they also say, "Let us go up and possess the land, for we are well able to do this." By enlisting all the churches and the entire membership, we can do a work that will honor and please our Lord and that will send a thrill of gladness around the world. "We can do it if we will." Let us say rather, "We can do it, and we will." The Lord help us to so say and to so do!"

MORE OR LESS PUNGENT.

Misunderstood.

"And where's old Bunsby?"

"Dead."

"Dead?"

"Dead!"

"Well, peace to his ashes."

"Oh, do you think he's gone there?"—Cleveland Leader.

In Double Harness.

Jack—"Smith asked me to come to his home this evening. Says he's going to celebrate his golden wedding."

Gladys—"Why, he's been married only three years."

Jack—"That's what I told him. He said it seemed like fifty."—Meggendorfer Blaetter.

Easy to Beat.

Mrs. S.——was in a Richmond hospital, and she was lonely, so welcomed the advent of a very black and very languid maid, who came in one morning to wipe up the floor. Some one new to talk to, so no time was lost.

"I have not seen you working around here before. Aren't you a new girl?"

Edmonia willingly let the cloth slip back into the bucket, and sat flat upon the floor before answering.

"Yas'm, I's new. I's jest washin' up de floor; but I don't work, I's edjikated."

"And where were you educated?" was the next question.

"In a seminary." Then, with a burst of confidence: "There was me an' another girl workin' in a house. She was cook and I was chambermaid, and we had great times about who would git de prize, but I beat." Then, after a pause, "She was easy to beat, 'cause she got smothered to death with gas de night before de 'zaminations come off."—Harper's Magazine.

A MATTER OF BUSINESS

The business side of the Christian Century is a matter in which we wish our readers to share quite as truly as in the editorial policy. This week we are grateful to be able to report the receipt of congratulatory words from our friends, so many that we could not print them. At New Orleans we were reassured by scores of our brethren that our recent issues had sounded a true note and one that they had been praying to hear for a long time. Too long has our brotherhood been exploited by an unscrupulous newspaper propaganda. Too long have the men who know better been silent. The timid policy of the middle-of-the-road journal that goes on its fearful way hoping to make capital out of the unguided revolt of a disgusted brotherhood came under hardly less condemnation than the newspaper that makes itself a pope. Our plainness of speech for the past three weeks has apparently met with the heartiest approval of those who love fair play, not to speak of our fair plea.

The protest against Professor Willett's resigning from the Centennial program has come to the Christian Century in a great chorus. The question, as one conservative brother (and a prominent leader) puts it, "is whether we shall go to Pittsburg bound or free." "What," he asks, "is the use of going to Pittsburg to celebrate our hundred years' freedom from the bondage of human creeds if we go up bound to the creed formulated by a newspaper editor?"

Much Encouragement.

Well, that may seem a little aside from business, but it is in line with the business we have in hand. Our last issues have wakened many old-time subscribers. They have sent us letters of appreciation and asked us to put their names on the list.

One brother, whose account had become five years old and was put into the hands of an attorney for collection, refused to pay attention to the first kindly statement of the account. But when he got another letter from the attorney saying that he meant to collect the account any way, he wrote back enclosing a check to cover a year in advance, and, instead of being angry, offered his thanks to the lawyer for his business-like methods!

New Orleans brought us a fine list of new subscribers. Our editorial staff was there—Morrison, Willett and Jordan. The best men of the church bade them Godspeed. They brought back the spendid report printed in this issue. They assured everybody who stopped at the Christian Century booth that their paper would be a newspaper. Doesn't this issue prove it?

We must have a little time to get our problems worked out. But the first thing we shall do is to develop our news service. We have the promise of a dozen men in as many great cities of the country to send us letters from their cities interpreting the significant religious events of their communities. We will have a score of such. They are among the brainiest leaders of the church.

Besides this we want our friends to volunteer with news. Brethren may write us frankly. We will not always print the news and sign the sender's name. All our news will be carefully edited. So you can send us the facts without seeming to blow your own horn.

Meantime our friends are asking, "How can we help?" We love to hear that question. In these early days of our paper we need helpers. We simply cannot do the work alone. If you are in sympathy with the ideals of the Christian Century it seems to us it is your duty to help. We considered it our duty before we had any connection with the paper.

The Century A Mutual Enterprise.

George A. Campbell has promised to help every week with his superb articles on the "Religious Life." Dr. Everett Gates and Professor Silas Jones are already helping with their exposition of Christian Union and the Prayer Meeting topics, respectively. You can help if you have something aching in your soul to say and will say it quick! Not many long articles will go into the Christian Century. So our correspondents will boil things down.

You can help by speaking a good word for us and getting a subscriber. "Each one win one"—why isn't that a handsome motto for us? Bring some one into our family of readers. We need him and we will do him good.

You can encourage our agent in soliciting subscribers. One pastor this week wrote us saying he would speak of the paper to his congregation next Sunday and asked us to send an agent to his members next week. We expect 100 subscribers in that church. And we will get them, too.

We do not want to keep you too long talking business, for we want you to listen to us many times again. But we are sure you will be interested in reading some of the letters that we have received this week. We have not space for many so will only give samples, so to speak. Perhaps we need not give you the names of the brethren who write us this way. We are not sure from their contents whether they were written for publication or not. Here is one from the pastor of a leading church in Illinois:

"The last issue of the Christian Century is the most hopeful thing I have seen. I have been long convinced that we needed something militant on this issue while preserving the spirit of good Christians and refusing to indulge in personalities. A firmer note could not be struck than you have sounded in the last issue of the Century, and may strength be given to your arm and generosity and kindliness to your heart while you denounce with prophetic wisdom and fire the paralyzing pharisaism that has become an obsession with the ——— crowd. Count on me in any way possible."

Here is an appreciative word from a Chicago pastor:

"I am delighted with the first number of 'The New Christian Century'—its subject, matter, literary style and Christian spirit; with its frankness and courage. I believe the situation calls for that sort of a paper, and that the time is at hand for its appearance. I believe that you will win on this line, and shall deem it a privilege to render any assistance I may be able."

This one comes from Maryland:

"I was glad to read your (Prof. Willett's) reply to Brother Sweeny's letter in the Century. I wrote the Standard a letter on this controversy, but it has not appeared and it has been several weeks now, and it may not appear. But I cannot see how the continuance of this controversy will do good. I wish that the really greater issues might smother it. I wish the ——— were less pugilistic, but it has been so now for so many years that it will require some very radical changes to be otherwise. We folk away from the field of battle will have to wait with long patience. The Disciples are now passing through a critical period and every move leves its influence. My lines of thought are a little different from yours in some fields, but this does not disturb my fellowship. We are the Lord's, and have a distinct mission that holds pre-eminence over everything else. With kindest regards, etc."

This comes from one of the big cities of Ohio:

"I want to congratulate the editorial force in charge on the new aspect and promising future of the Christian Century. I trust it may be able to accomplish that needed work for which it declares. I have acted as news correspondent for my city for some time, but not very faithfully. If I can be of service to you in this capacity in the future, I will be glad to do it or to render any other assistance which I might be able to give. With best wishes."

Sends both Words and Deeds.

The following is found in a letter presenting us with twelve trial subscribers. It comes from New York State:

"The tone and make-up of the last issue pleases me very much. Brother Oeschger's Church Irenic should have a large reading. We do seem to be facing a time in our history when clear thinking is very necessary. I wish the circulation of the Century might be doubled in the next few months to offset the pernicious influence of the ——."

A preacher of a strong church in Iowa:

"Thank God! A free paper has been born. I have just read the first copy—The New Christian Century—it has the right ring. That editorial, "Yet Another Centennial Aim," hits the nail squarely on head. The ministry all over the country ought to cheer you on in this enterprise. For months, yes, for years, I have been sick at heart, ashamed and humiliated at what has been occurring in the ———— (we do not print either the adjective or the noun), and that we had no paper to take up our defense and save us from such ruin. Oh, how disappointing the ——— has been in this matter. Gird up your loins and save us from the pit of opinionism into which low, mercenary journalism would lead us. This is the time to go on united in a mighty service for the salvation of the world,

and cursed be the man that halts the procession for a wrangle over mere opinions. I do not see face to face with you on some things, but we love the same Lord and Saviour and are working for the triumph of his cause, and that is unity without the slavery of uniformity. May God's blessing attend you!"

From a well known New England minister: "If there ever was a time when the Christian Century was needed it is now. I will be glad to contribute something occasionally. I hope the Christian Century will always stick to its policy of preaching positive truth, without fear or favor. We shall gain nothing by controversy with such an organ as the ———. I am with you for a free preaching of the Christian gospel."

CONSTITUTION OF MINISTERIAL ASSOCIATION ORGANIZED AT NEW ORLEANS.

Preamble.

We, the ministers of the churches of Christ, in order to increase our number, strengthen our fellowship, improve our efficiency and lengthen our service, hereby band ourselves together, and adopt the following:

Article I.

The name of this organization shall be "The Ministerial Association of the Churches of Christ (Disciples)."

Article II.

In the prosecution of its purposes it shall:

Section 1. Seek out and follow up young men of such piety and talents as indicate fitness for the ministry and lead the church and the home in concerted prayer and effort that the finest of their youth, and enough, may be consecrated to this supreme task.

Section 2. Seek the co-operation of all existing organizations of like faith and character and promote the formation of others ineligible fields.

Section 3. Assist in an advisory way churches to secure suitable ministers and ministers suitable churches.

Article III.

Its members shall consist of all members of City, County, District or State Associations of like purpose and character, and of eligible men living outside the territory of all local organizations.

Article IV.

Its officers shall be a President, Vice President, Secretary and Treasurer, who shall be elected annually, and whose duties shall be such as usually devolve upon like officers in similar organizations.

Article V.

The Officers of this Association, together with three other men elected at the same time, shall constitute the Executive Committee, which shall manage the affairs of the organization between its Conventions.

Article VI.

This Association shall meet semi-annually in connection with the sessions of the American Christian Missionary Society and of the Congress of the Disciples of Christ unless it shall appoint another time and place.

Article VII.

This Constitution may be amended at any regular meeting of the Association by a vote of two-thirds of the members present; provided such amendment shall have been first recommended by the Executive Committee, or a year's notice shall have been given.

By-Laws.

1. To meet necessary expenses each member under sixty-five years of age shall be expected to pay to the Treasure on or before the 30th of September, one dollar per year in advance.

2. The Executive Committee may publish a monthly Bulletin of the Association at such subscription price as may be necessary to maintain it.

3. The officer of the Association shall be located in the City of Indianapolis, Indiana.

The following Officers and Executive Committee were named:

President—A. B. Phieputt, Indianapolis.
Vice President—W. H. Allen, Muncie, Ind.
Secretary—A. L. Orcutt, Indianapolis.
Treasurer—C. H. Winders, Indianapolis.
T. W. Grafton, Anderson, Ind.
R. W. Abberley, Rushville, Ind.
L. C. Howe, New Castle, Penn.

NO LIQUOR WILL BE SOLD ON THE GROUNDS.

Alaska-Yukon-Pacific Exposition Decides To Go "Dry." First Time That the Experiment Has Been Tried, But the Directors Figure They Can Make Money by This Action.

Seattle: An experiment in connection with a great international exposition is to be tried next year when the Alaska-Yukon-Pacific Exposition is held in Seattle and it will be watched with more than usual interest by church and temperance people and members of the prohibition party. For the first time in the history of expositions, the sale of intoxicating liquors on the grounds or near them will be absolutely prohibited.

The management of expositions in the past have always advanced the claim that it would be impossible to make an exposition pay expenses unless the visitors could get their beer, wine or whiskey. It would be pointed out that the cosmopolitan character of the visitors, many of whom would be from foreign countries, made it a necessity for the restaurants and cafes and open air resorts to have wines and liquors for sale with meals. As the exposition managements took a percentage of the earnings of every restaurant and resort on the grounds, it was desirable to have the receipts as large as possible. At many expositions the receipts thus obtained have amounted to as high as $7,500 a day, there being many places under the title of summer or beer gardens which would give concerts or vaudeville entertainments and sell beer or wine to the audiences. The sale of the beer and wine was the chief end of the enterprise.

In the case of the Alaska-Yukon-Pacific exposition in 1909, a different view of the matter is taken. The exposition was financed by the people of Seattle, and the stockholders naturally wish to get a dividend in part if not for all of their subscriptions. Therefore every dollar that could be obtained would help and yet the stockholders and directors have decided that they can get their dividend without the sale of liquor upon the grounds. At first it was much doubted if it was a feasible plan. To be sure the law as it stood prevented the sale of liquors, for the exposition grounds are part of the campus of the University of Washington and the state law provides that liquors shall not be sold within two miles of the university campus. Those who wished to have liquors sold, claimed that the legislature was favorable to granting a special permit to cover the time of the exposition being open. A canvas of the nominees named at the recent primary indicates that the legislators are willing to do everything the directors might ask in this regard.

However, after a careful investigation and close figuring, it was unanimously agreed that the directors would not ask the legislature for this privilege, that the law should stand and that for the first time an exposition will try the experiment of going "dry."

The restaurants and cafes will serve non-alcoholic drinks and mineral waters. The exposition grounds will be supplied direct from a fine mineral spring through galvanized iron pipes. The resorts on the Pay Streak, the mile long amusement street at the lower end of the grounds, will also stick to the non-intoxicating beverages when they have occasion to serve liquid refreshments.

The mineral water concerns are taking advantage of the exceptional opportunities offered to exploit their products and at least a dozen of the leading springs of the west will have exhibits on the grounds, some of them serving the waters free. The managers shrewdly figure that if they can get people accustomed to minteral waters, they will largely profit by the change from alcoholic drinks.

The directors of the exposition are exploiting the fact of the great fair being "dry" and scores of church, temperance, social and fraternal organizations have rallied to their support, commending the exposition for its action and expressing the intention of doing everything possible to advertise the fair and boost the attendance.

Wanted:—A singing evangelist to assist in a meeting at Shelbyville, Ind., beginning November 8 or 15. Address all letters to J. P. Myers, minister.

Gospel Shot.—Tracts that bring results. Samples, 10 cents. C. F. Ladd, Rock Falls, Illinois.

Oklahoma Christian University reports through E. V. Zollars, its president, an enrollment of about 300 for the first term of the new year. The school has been in difficult straits of late, financially, but it is certain now to come through. Three splendid buildings have been erected for this young institution, and the typical enterprising spirit of the west will probably make of it a college of much worth.

H. D. C. MacLachlan, of the Seventh St. Church, Richmond, Va., is developing a system of Sunday-school work which he embodies in a manual setting forth the ideals and mechanism of the school. Mr. MasLachlan is a specialist in religious education. His teacher training articles will begin in the Christian Century in two weeks.

Americanization.

"What is meant by naturalization?"

"Naturalization is the process by means of which an evicted Irish tenant becomes an American policeman."—Cleveland Leader.

WITH THE WORKERS.

Dr. Royal J. Dye is building a home in Eureka where his wife and two daughters will reside when Dr. Dye returns to Africa. The daughters are seven and nine years old. This illustrates one of the deepest experiences of pathos through which our missionaries pass.

Professor A. C. Gray has taken up his work in Eureka College with vigor and encouragement. He was formerly pastor of the Ann Arbor, Mich., church, taking his master's degree in the university while there.

Eureka College reports a gratifying increase in attendance at the opening of this year.

R. E. Orahood, of Clarendon, Ark., resigned the church there recently. The brethren are looking for a new minister. H. H. McCarty, of Little Rock, Ark., will hold a protracted meeting for the Clarendon church in November. Mr. A. S. Bayne, an elder in the church, attended the New Orleans convention and joined the Century family of readers.

Last week the Foreign Christian Missionary Society received $500 from a sister in West Virginia, on the annuity plan. She requests that this money be used in Japan, under the direction of Mrs. Dr. Nina Stevens.

The churches, as churches, acquitted themselves most creditably during the month of September in their contributions for foreign missions. They gave $29,062 in that month, a gain over the corresponding month last year of $9,163.

Last week the Foreign Society received $600 from G. H. Watters, Pomona, Cal., who supports Mrs. E. R. Moon in Africa. She goes out at once to that distant field to join Dr. Royal J. Dye and others in the work.

Frank Coop of Southport, England, is already planning to attend the centennial convention at Pittsburg in October, 1909. No doubt a large number of the brethren will be here from that land.

Charles C. Chapman, Fullerton, Cal., has just given $600 to the Foreign Society for the support of a missionary on the foreign field. It will be remembered that last year he gave $5,000 for a hospital in Nantungchow, China. He is a successful business man and is always liberal in every good word and work.

During the centennial year the Foreign Society hopes to found two new Bible colleges; one at Vigan, province of Luzon, Philippine Islands, and the other at Bolenge, Upper Congo, Africa. These two enterprises will involve an outlay of between $40,000 and $50,000. An effort will be made to raise this money in special, personal gifts. It is proposed to make an effort to get 100 friends to give at least $500 each.

Secretary F. M. Rains will dedicate new churches as follows: Chester, Neb., October 18th; Mt. Healthy, Ohio, October 25th; Indian Creek, Ky., November 1st; Robinson, Ill., November 29th.

Rev. Isaac S. Bussing received twelve into the fellowsnip of the St. Louis, Mich., church, October 11.

The meeting at Fremont, Neb., conducted by the minister, Rev. I. H. Fuller, and Charles E. McVay, song evangelist, is drawing large audiences. There were two baptisms last night. Mr. McVay has a children's chorus of sixty voices. The adult chorus is also a large one. The meeting will close October 28 with a song recital to be given by the singer. Mr. McVay has an open daate for December.

Rev. Albert Buxton reports one baptism at Salt Lake City, October 4.

Rev. J. Frank Hollingsworth, pastor of the church in Ludlow, Ill., reports, on October 12, the opening of a promising meeting in his church with six added the first week. Miss Loretta Collins of Normal, Ill., is assisting as song leader.

We are presenting this week on our cover page an extract from the masterful New Orleans address of Rev. C. M. Chilton, pastor of the Central Church of St. Joseph, Mo. Next week we will print practically his entire address which is considered one of the masterpieces of the convention.

The Christian Worker, published by the Central Church of Des Moines, Iowa, has suspended publication. The pastor, Finis Idleman, believes that other papers of a general character will do the work needed better than the local paper.

Roscoe Hill, who spent four years in Cuba as a missionary of the Foreign Society, returned to the States recently and will pursue studies in the University of Chicago next winter.

Harry C. Holmes, who has recently taken the church at Lawrenceville, Ill., is doing a fine work. A parsonage, and an enlargement of the church building are the early fruits of ministry there. He has a strong grip on his people, who greatly love him.

The Third Church in Danville, Ill., S. S. Jones, pastor, has just organized a teacher training class with over a hundred members. Dr. W. C. Swartz is the instructor.

The Stanley-Miller Evangelists have been engaged by the church at Humboldt, Neb., for a meeting during January. Other churches in Nebraska or Kansas would do well to secure them for a meeting while in that part of the country. Address Dr. D. F. Stanley, Little Rock, Ark., for a date.

Ground was broken October 7, for a new church house for the North Park Christian Church of Indianapolis, Ind. It will be a modern structure in every respect. Rev. Austin Hunter is the pastor.

The temporary Union Church of Austin, Chicago, comprising the Congregational and Christian congregations sends us a neatly printed invitation to attend Harvest Home Services on Sunday, October 18. Dr. J. J. Martin and Rev. George A. Campbell, pastors, will both preach.

The First Church of Lincoln, Neb., Rev. H. H. Harmon, pastor, prints a weekly paper called "The Church at Work." The issue of October 9, is filled with figures reporting the year's work in every department of the church. Over $4,000 was raised for current expenses and $1,081.73 for missions and benevolences. Miss Griffith is supported by the church in India, through the Foreign Society. The clerk's report shows a total membership of 1064 of whom 516 were added during the past year, 259 of them by conversion. It will be remembered that C. R. Scoville held a great meeting in Lincoln during the year in which Mr. Harmon and his church were most active participants. They are now in process of erecting a splendid structure at Fourteenth and M streets which they hope to enter soon. Mr. Harmon is greatly loved by his church and respected by his colleague pastors in the city.

Since the last report of the Board of Church Extension they have received seven gifts on Annuity Plan; $500 from a friend in Missouri; $200 from a friend in Ohio; $500 each from friends in Michigan; $500 from Brother J. P. Roe of Iowa and two others of $700 and $800 each. This makes $3,700 received on the Annuity Plan during the last two weeks. This last is the 235th gift to the Board of Church Extension on the Annuity Plan. We hope to hear from many other friends. Remember that Annuity money builds churches like the other fund. For information concerning this Plan, address G. W. Muckley, corresponding secretary, 500 Water Works Bldg., Kansas City, Mo.

MEXICAN DIET

Not Conducive to American Energy.

"After about thirteen years in Mexico, where I was on a Mexican diet into which coffee and greasy food enter largely, I found that everything I ate distressed me," writes a man from our neighboring republic.

"Nervous break-down with pain in the heart caused me to give up mental work. After trying various stomach remedies without benefit, I found relief, at last, by eating Grape-Nuts and cream.

"I could digest Grape-Nuts, and the heart and nervous symptoms soon improved to such an extent that I could do some brain work and a fair day's manual labor.

"When away from home I get out of sorts from eating wrong food, but at home a few days on Grape-Nuts puts me right again.

"I once worked ten consecutive hours on a dike without much fatigue, by having a small box of Grape-Nuts in my pocket and eating a little dry, whenever I felt faint. I can now teach all day without fatigue, after a breakfast of Grape-Nuts and cream, stewed fruit, toast and Postum.

"That old dull feeling, when I tried to live on my former diet, has disappeared and the delightful sensation of being fully nourished is present now. And the smile on our 18 months' old boy at a sight of a Grape-Nuts package is worth seeing." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The church at Niantic, Ill., is doing good things recently. They enrolled 314 in the Bible school October 4, an increase of 200 over two years ago. Collection $6.86. The offering for state missions on that day was $110.80. State Secretary J. Fred Jones was with them. Church extension offering the week before was $40. Rev. J. Will Walters is the enterprising pastor.

The call of Dr. W. T. Moore printed on another page asking for the names of old Bethany students should be answered at once by those whom it concerns. The Bethany feature of the Centennial may be made its proudest one if the friends of the old school will rally to its aid this year.

Do not fail to read the series of articles by Mr. Arthur Holmes of the Philadelphia Y. M. C. A., on Men's Work. If you overlooked his "The Workingman's Soul" in last week's issue turn to it again and read it.

A little less than nine years ago a work was started in East Orange, N. J. With the aid of the Home and Church Extension Boards a pastor was sent there and a temporary building erected. They became self-supporting in less than five years and the old building outgrown. Their new building costing $50,000 is now nearly completed and will be dedicated Nov. 29th, Z. T. Sweeney officiating. The house is built of white brick and will seat 1,200 people. They have a Bible school of over 250 and a membership of about the same number.

East Orange is a residence suburb of New York City and this is the first church organized in the state.

It now bids fair to be one of our strongest congregations in the East and we rejoice in the success attained. Rev. L. N. D. Wells is the pastor. The church will extend a hearty welcome to any who can attend their dedicatory services.

Carthage, Mo., Oct. 12, 1908.

Christian Century:—I am home again, after a month's absence, from the Snake River country of Southern Idaho, where I went to purchase a home on which to live when I am too old to preach. I got the home, 160 acres of Carey lands, with a perpetual water right at $20.50 per acre, on ten annual payments. With continued good health, I shall soon have a home on which my wife and I can live in comfort.

While on this trip I have been studying conditions and gathering data for a Christian colony in Southern Idaho.

I find the conditions very favorable to such an enterprise and to this end I invite correspondence with members of the Christian church who contemplate making homes in the west.

I should be pleased to correspond with some singer who would be willing to help me in a meeting in this country, for expenses and entertainment.

My next meeting will be in Orchard, Mo., from which place I go to Maysville, same state. I have an open date for a January meeting. Can furnish singer if desired.

S. J. Vance, Evangelist.

The District Convention of Maryland, Delaware and District of Columbia met with the Whitney Ave. Church, Washington, the last of September. Important addresses were made by George Brown, of India, Mrs. Ida Harrison and Marion Stevenson. A fine attendance made it one of the best conventions the district ever enjoyed.

Rev. A. F. Sanderson began his sixth year with the Central Church, Houston, Texas, last month. The church is a living link in both Foreign and Home Societies, supporting Justin Brown in China and W. O. Stevens in Texas. In the six years, Mr. Sanderson's pastorate has resulted in 450 additions to the church without a revival meeting. A new feature has been introduced in the Sunday-school by the use of regular kindergarten methods. Miss Madeline Darrow, a graduate of Chicago Kindergarten Institute, is in charge of this work and assistant pastor of the church.

The Whitney Ave. Church, Washington, D. C., Rev. Walter F. Smith, pastor, is one of the prosperous young churches of that city. Additions are received regularly. A splendid field lies around them. Lately more than two hundred houses have been built in that section and as many more are under construction.

The Women's Missionary Societies of the Central and University Churches of Waco, Texas, have assumed the support of H. H. Guy in work among the Japanese on our Pacific Coast. This makes the two auxiliaries a living link of the C. W. B. M.

H. D. C. MacLachlan, of the Seventh St. Church, Richmond, Va., is developing a system of Sunday-school work which he embodies in a manual setting forth the ideals and mechanism of the school. Mr. MacLachlan is a specialist in religious education. His teacher training articles will begin in the Christian Century in two weeks.

The Independence Boul. Church, of Kansas City, is on the lookout for a Sunday-school superintendent who will devote his whole time to this important work.

SPRINGFIELD'S SEVENTY-FIFTH ANNIVERSARY.

The First Church of Springfield, Ill., celebrated the consummation of seventy-five years of history the first Sunday in October. Rev. F. W. Burnham, the pastor, preached the special sermon at the morning service. In the afternoon a union meeting of our three churches of the city was held, at which letters from former pastors were read, and other interesting exercises conducted. In the evening, a history of the church was read by the granddaughter of one of the original twelve who organized the congregation. Music of an especially creditable character was a feature of the day. An elaborate souvenir program has been sent us from which we infer the good taste and high character of the exercises. The First Church is one of the noblest in our brotherhood. Its membership includes some of the choicest spirits it has ever been our pleasure to know. The two-year-old pastorate of Mr. Burnham is being crowned with increase and blessing. Those who heard the convention sermon in New Orleans could not fail to discern in the Springfield pastor's eloquent sincerity the secret of his success on his home field. The Christian Century takes especial pleasure in extending congratulations both to church and pastor.

Dr. E. A. Layton, missionary to China, who is spending a year's furlough in this country, has taken a residence in Austin, Chicago, for in Waco, Texas, and has taken charge of the ing. The doctor will visit among the churches and speak on behalf of the missionary cause, also spending much of his time in graduate study at one of the medical colleges of the city.

Rev. J. E. Davis, of Beatrice, Neb., keeps a book table in the vestibule of his church from which are sold the most helpful books. This is a commendable plan. A pastor can hardly do a better service to his people than to enlist them in reading books that instruct and uplift the soul.

W.F. Lintt, who formerly was engaged in evangelistic singing, has gone into business in Waco, Texas, and has taken charge of the Central Church music. The congregation is already feeling the impetus of his leadership.

HOW SHALL CHRISTIAN MEN VOTE?

As individuals and as a nation we should set high ideals of Christian character and morals in the selection of the President, even if we sometimes fail in successfully establishing the wisest verdict.

There is enough talent and power among the Christian men of America in our different churches, if consecrated to God and to the spread of his kingdom, to revolutionize the world, and to prepare the people for the coming of Christ, and yet shall it be said that we Christian men in America have selected for the highest office in the gift of any nation, a man for the Presidency of these United States who is opposed to the Divinity of Christ, instead of selecting a man whose public and private life and character stands for the uplift of Christian people and

A POLICEMAN'S LOT
May Be a Happy One After All.

An Ill. Ex. Chief of Police found an easy and safe way out of the ills caused by coffee. He says:

"I suffered intensely from heart trouble and nervousness for five years, and though treated by some of the best physicians in this city, did not get permanent relief until I changed from coffee to Postum.

"A friend of my family was visiting at our house and seeing my condition, insisted that coffee was at the bottom of my trouble. I confess I was skeptical but promised to try Postum in place of coffee.

"It was nearly three weeks before I noticed much of any change, as my case was a bad one. Then I saw that my nervousness was gradually disappearing. A little later I was able to sleep a part of the night on my left side, something I had been unable to do for five years at least.

"I kept on using Postum, and the result is, so far as heart trouble and nervousness are concerned, I am a well man.

"The best proof is that I am writing this with my own hand, a thing I was unable to do for several years prior to the change from coffee to Postum."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

for the forces of Christianity among the people of this great country? ?

We read in Matthew 12:30: "He that gathereth not with me, scattereth abroad."

Should not every Christian voter, irrespective of his political affiliations unite in an effort to remove this threatened reproach to our Christian America?

I am just a commission merchant, not a minister, but I am convinced, that man is the best citizen, who, with singlesness of purpose stands firmly for his conscientious convictions on public questions, and who will have his right of suffrage represent the Christian conscience of American manhood and not the uncurbed passions of prejudice and expediency. Richard J. Biggs.

Baltimore, Md.

IN GEORGIA.

On November 9th the Georgia state convention will convene at Fitzgerald for a three days' session. Augusta, which was to entertain the gathering, was forced at the last moment to give it up, on account of the disastrous floods in the summer, which have crippled the city in many ways. The united Fitzgerald church is fully able to handle the convention, and will be supplemented by the efforts of the Business League, which encourages all such meetings.

If you want to spend the winter South, where there is a beautiful Christian church, excellent music, live organizations, and in an ideal climate, the church at Fitzgerald, Ga., invites consideration. If you will write the pastor, E. Everett Hollingworth, 403 North Main street, he will send information and reply to all letters.

A MISSIONARY NOTE.

Our native evangelists from the far Bosira river, 250 miles from Bolenge, Africa, send reports of remarkable interest. At one place where they have but recently gone they report 700 people who are turning from the old life of sin and earnestly seeking to know the truth concerning Christ. This is the point where the proposed station is to be opened by our northern California churches. They have pledged $10,000 as a special centennial offering for this new work. While our California brethren have been planning for this great work, the Lord has been opening up the way for its accomplishment. As encouraging reports likewise come from Mbala Lunzi on the great Momboyo river, where the southern California brethren are to put another $10,000 into a station. This is surely the nick of time for us on the Congo.

FOURTEENTH ANNIVERSARY.

Rev. S. S. Jones celebrated the fourteenth year of his pastorate in Danville the second Sunday in September. Mr. Jones was pastor of the First Church nearly eight years, and after supplying the Second Church four months he established the Third Church, of which he has been pastor six years. At the time of his coming to Danville our people had one church with 200 members and a small frame building. Now there are four churches with three good buildings, and the fourth on the way. The combined membership of the four churches is 2,400.

Additions under Mr. Jones' leadership during the fourteen years, nearly 1,900, a total number of additions in all our churches of over 3,000. In numbers, these churches outrank all Protestant bodies in the city except one. The pastor of the First Church is M. B. Ainsworth; of the Second Church, Andrew Scott; the Fourth Church is at present without a pastor. A mission Bible school is now being started in South Danville, which will some day become a church. Mr. Jones reports 499 weddings and 631 funerals. Such a report only suggests the more important elements of this fine pastorate—the spiritual toil and instruction and growth. May the years continue to bring a deepening and broadening success to this splendid servant of Christ.

FIRST INTERNATIONAL STUDENT BIBLE CONFERENCE.

In many respects what promises to be one of the most important and far-reaching gatherings ever held in connection with the student movement will take place in Columbus, Ohio, October 22-25. The United Church Brotherhoods of Columbus will entertain the International Student Bible Conference. Considerable attention will be given to the organization and development of Bible study work among men in the churches. College graduates specially are appealed to to take responsibility in this great work. The well-known "Association Quartette" will furnish music. The following men will take part in the program: Pres. Henry Churchill King, Oberlin College; Dr. Booker T. Washington, Tuskegee Institute; Chancellor Frank Strong, Kansas University; Col. Charles W. Larned, U. S. Military Academy; Prof. James Hardy Ropes, Harvard University.

COMPARATIVE STATEMENT.

Church Extension Receipts for First Twenty-Three Days of September.

Churches.

For last year	$4,914 56
For this year	3,891 50
A falling off of	$1,023 06

Individuals.

For last year	$7,531 46
For this year	4,230 56
A falling off of	$3,300 90

It will be noted for the first twenty-three days of September there was a falling off of $4,323.96 in the receipts as compared with the first twenty-three days of September, 1907. Thus far 265 churches have sent contributions which is a falling behind in the number of contributing churches of 104. This is a serious loss to be accounted for probably on account of the stringent times; the falling off in receipts is due to the fact that but few of our strong churches have been heard from, and that last year during this same period we received a personal gift of $6,000.

The Board earnestly beseeches the churches to remember Church Extension in October if the offering has not been taken in September. There are now on file more than $100,000 of applications which are very worthy and ought to be answered. Make remittances to G. W. Muckley, Corresponding Secretary, 500 Water Works Building, Kansas City, Mo.

Bad Breath and Sour Stomach

Stopped At Once With Pure Willow Charcoal, the Greatest Gas Absorber Known.

There is no necessity to suffer the humiliation, chagrin and discomfort of bad breath, biliousness, sour stomach, gastritis, sluggish liver, etc., when a little lozenge of charcoal will cleanse the stomach and make it pure and sweet.

Do not drug yourself when a simple little natural charcoal made from fragrant willow branches, sweetened with honey, will add tone to your stomach, liver and intestines, rapidly absorb gases and stop foul odors of all kinds.

Charcoal will absorb one hundred times its own volume in gas. A box full of charcoal placed in a bed room will keep the air of such a room pure and sweet.

A little charcoal lozenge dissolved on the tongue after meals will also keep the stomach fresh and clean. Charcoal is justly called the scrubbing brush for the stomach. The old monks of medieval times cured bad cases of stomach trouble, cast out devils from the system of man by feeding such a man charcoal.

Scientific men of today believe in the great strength of charcoal for the cure of human ills. Too much of it cannot harm one. The system craves it just like an animal needs and craves salt every so often. Charcoal goes into the stomach gently and is welcome, it settles down through the action of the stomach, and filters through all the food, absorbing gas, aiding digestion and giving tone to the juices, so that when the food goes into the intestines, and there meets other digestive fluids, the charcoal holds the impurities and thus keeps them from the blood.

Stuart's Charcoal Lozenges are made from pure willow. They are prepared fragrant by the use of honey and sweetened so they please the taste and are easily dissolved.

They have an enormous sale, thus stamping them with the approval of the public. Every druggist sells them, 25 cents per box. Go to your druggist today and buy a box; then after your next meal take two or three of them and judge for yourself of their merit.

Several taken at bedtime will prove to you in the morning that they have been at work all night, for your bad breath will not be so bad after all.

Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

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THE TWENTIETH ANNUAL REPORT OF THE BOARD OF CHURCH EXTENSION.

By G. W. Muckley, Corresponding Sec'y.

The Twentieth Annual Report of the Board of Church Extension of the Christian church was made by the Corresponding Secretary, G. W. Muckley of Kansas City, Mo. Kansas City is the headquarters of this board which does its work throughout the United States and Canada. Mr. Muckley's report showed that 87 homeless congregations had been housed during the year in loans aggregating $170,325. This is nearly $50,000 more than has been loaned in any previous year. These loans were scattered over 28 states and territories, including Saskatchewan and Ontario.

The receipts for the year, including new money, interest and returns on loans, amounted to $151,601.88. The total in the Church Extension Fund now amounts to $689,730.80, and 1196 congregations have been assisted to build during the twenty years' work of this Board which began its labors in October, 1888, with the small fund of $10,662, which has grown to the splendid proportions of nearly $700,000. Loans have been made in all but six states of the Union, ten loans having been made in Louisiana aggregating $17,275, in Canada and in Hawaii.

One of the pleasing features of Church Extension is that the fund is permanent and the money is loaned to be returned in five equal annual installments. The missions borrowing this money pay 4 per cent interest which covers the expenses of administration and the procuring of new money. As an exhibition of the loyalty of the mission churches to the above plan, Mr. Muckley reported that since the beginning, 634 churches have paid their loans in full, and $794,728.44 has been returned on loans. Last year 59 churches paid their loans in full.

This Board takes Annuity money. There have been 234 gifts to the Annuity Fund, and the Fund now amounts to nearly $225,000. Nearly 150 churches have been built by the Annuity Fund which is loaned at 6 per cent to help churches build, and the Annuitant receives the interest during his life time. This Annuity feature is very popular for people can administer upon their own estate, and see their money work while they live.

The Christian Endeavor Societies and the Sunday-schools have created Named Loan Funds which are growing in power. The Board now has 27 special Named Funds, which have been created by churches and individuals. The Centennial aim is to reach 50. A Named Fund consists of $5,000 to be paid in during a period of ten years, and is kept in the name of the donor.

A Great Statement in Finance.

In conclusion Mr. Muckley showed that the Church Extension Plan had worked admirably; that there had been paid back on loans nearly $800,000 which had been reloaned to help build churches. Added to this is the permanent fund of nearly $700,000 which was loaned originally. These two sums amount

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Christmas

It will be easy for you to decide on your Christmas Service or Entertainment if you have in hand Fillmore's New Christmas Catalogue. It displays and describes a great variety of Service, Entertainment and Play Programs for Sunday Schools, Day Schools, Choirs or Choral Societies. Musical Programs, Cantatas, Plays, Songs, Duets, Trios, Women's Quartets and Men's Quartets. *Send now for our Catalogue.*

THE KING'S BIRTHDAY. New Service by Powell G. Fithian. 5 cents.

CHRISTMAS BRIGHTNESS. New Service by Palmer Hartsough and J. H. Fillmore. 5 cents.

CHRISTMAS CAROLS No. 5. New Songs by six popular writers. 5 cents.

SANTA CLAUS' HEADQUARTERS. New Cantata by Chas. H. Gabriel. 30 cents.

WHY CHRISTMAS WAS LATE. New, Short Children's Play by Lizzie DeArmond. 10 cents.

A CHRISTMAS RAINBOW. New, Short Children's Play by Adaline H. Beery. 10 cents.

Returnable copies of any of these mailed on approval. You would better send for our catalogue first, and see all the new things we have.

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WINTER TRIPS

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NEW ORLEANS,
The semi-tropical city of unique interest. Mardi Gras, March 3, 1908. Ask for free illustrated book entitled "New Orleans for the Tourist."

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Via New Orleans. Ask for new and handsomely illustrated descriptive Cuban folder giving specific steamship sailing dates for Havana from New Orleans.

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"The Lord's Supper takes on a new dignity and beauty by the use of the Individual Cup." J. K. Wilson, D. D.

GEO. E. SPRINGER, Manager, 256-258 Washington St., BOSTON, MASS.

to nearly a million and a half of dollars, which is the amount the Board has handled in loans to nearly 1200 churches in 43 states and territories, Canada and Hawaii, with the slight loss of but $563 where congregations voluntarily deeded their property to the Board for debts against them after they had decided they could not carry on their work. A great financier of a trust company in the East said that this is the greatest record in the history of finance. This record was made by the loyalty of the mission churches in returning the money to the Board to go out again. Mr. Muckley then appealed to the churches to help reach the Centennial aim of a million dollars for Church Extension by the time of the Centennial Celebration to be held in Pittsburg, Pa., in October, 1909, which will require the raising of $310,269.20 on the part of the brotherhood to complete the million dollar fund.

OLD BETHANY COLLEGE STUDENTS, ATTENTION!

It is most desirable to have as complete a list of the names and addresses for our Centennial celebration of old Bethany College students as can possibly be obtained. We ought to have a grand rally of these students at that time, and to know something of what they are doing. Indeed, this is absolutely necessary if the Bethany feature of our Centennial shall be what it ought to be.

In order to secure this end, I desire to make the following request:

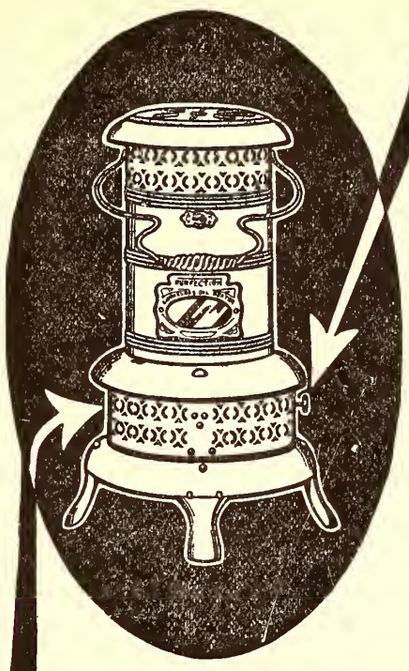
(1) Let some student of Bethany (whether a graduate or not) take it upon himself to find out the names and addresses of all the old students within his reach, especially in his town or county where he lives. This can be done without much effort, and it will greatly facilitate our work for Bethany, if these names and addresses can be secured as early as possible.

(2) Let every one who undertakes this matter send me a list of the names and addresses secured. No one need wait for some one else to do it. It matters not if a half dozen, or a dozen, are engaged in the same business within the same county. This will make the matter more certain and facilitate the result.

(3) It is not necessary that this matter shall be taken up by an old student of the college. Any one may undertake to supply these names. It may be that some sister of an old student, or some one connected by fleshly ties, will do this. Many women can help in this matter if they will at once go to work. But it would be better still, if some Christian woman or man, who recognizes the great work Bethany College has done for our cause, will feel interested enough in the matter to inaugurate this quest. Of course, I expect the old college students to be most interested in the matter, but there are others also who can help. Just so the work is done, it makes little difference about who shall do it.

Now do not put this important work off for a convenient season. It is imperative that I should have these names and addresses at as early a moment as possible. If you have been a student, the moment you see this send me your name and address, and then add to the list as many more as you can obtain.

W. T. Moore, Columbia, Mo.



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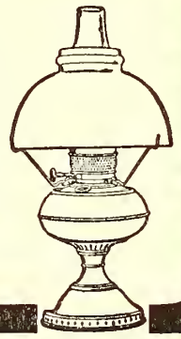

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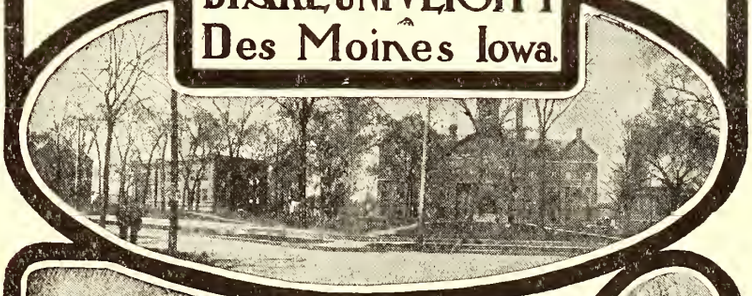

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A REVIEW OF THE YEAR'S WORK OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

We come to the close of the missionary year with the deepest gratitude to the Lord of heaven and earth. Although the panic has affected the receipts, yet we have every reason for encouragement. The churches have made a remarkable showing. They have given nearly five thousand dollars more than last year. There has been an increase in the number of contributing churches also. The Sunday-schools show a small loss. The Endeavor Societies show a gain. There has been a very decided gain in the number of individual offerings. The falling off has been in special gifts. Twenty-four churches have undertaken to support their own missionary on the field. This shows that the interest in the work has been deep and widespread. All things considered, this has been the best year in the history of the society.

As in other years, the society has had the cordial and generous support of Canada, England and Australia. This coöperation has been most helpful and most delightful. It makes the society international in its character. The work on the field has been carried on as in other years. The gospel has been preached far and near, in the churches and schools, along the streets, in the temples, in the theaters, on the trains, at the wells and on the steamships. The missionaries have gone on long tours and have brought the claims of the Christ to the attention of hundreds of thousands. The sick have been healed, the lame have been made to walk, the blind to see, the sufferings of the lepers have been relieved. The number treated exceeds 127,000. Educational work has been carried on in the kindergarten, in the primary and middle schools, and in the colleges. The Bible is a text-book in all these institutions. Both sexes are taught. Literary work has been carried on, on a larger scale than ever before. Books, magazines, weekly papers, tracts and leaflets without number have been published. The printed page can go where no missionary has yet gone or can go. The different publications of the society are like leaves from the Tree of Life, and are for the healing of the nations.

In China one new station and four outstations have been opened. The colporteurs have sold gospels and tracts through wide regions. The college in Nanking has been full to overflowing. A large percentage of the pupils are Christians. Dr. Macklin received $3,000 from a Chinese friend to buy land adjoining the hospital. The most significant event of the year in Japan was the completion and dedication of the woman's college in Tokyo. A high school department has been added. This has doubled the work of the teachers. Drake College has done good work. The graduates number twelve. A. W. Place has been asked to teach two hours a week in Waseda University; the subject is "Christianity and the Social Problem." In India a church has been finished and dedicated at Damoh. The Lathrop Cooley Bible College has been dedicated. This is a spacious and handsome building. The mission press does much outside work. This brings the mission into touch with many of the leading people in Jubbulpore. There is no limit to what could be done in the Philippines if there were men enough at hand to engage in the work. A large proportion of the converts serve as evangelists. A fine

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The Christian Century

Vol. XXV. CHICAGO, ILL., OCTOBER 24, 1908. No. 43

EDITORIAL

Peace—But How?

The note sounded by the Christian Century of October 10 has brought a chorus of "amens" from scores of brethren. It will be remembered that our editorial on "Another Centennial Aim" set up the great task of realizing unity within our own ranks as the paramount aim of this our Centennial year. Our convention of next year will quite certainly be the greatest religious convocation ever held in America. On all sides at New Orleans we heard enthusiastic expression of purpose to go to Pittsburg. But throughout the chorus of enthusiasm it was not difficult to detect a minor strain. There was a note of sadness and humiliation. That triumphant address of C. M. Chilton's which we print this week illustrates the mixture of major and minor, of victory and penitence, which characterized the temper of the great convention in the Southland. Mr. Chilton wonders if we are ready for a celebration. He sees that to plead for the union of God's children lays a heavy burden upon the people who make this plea. We who plead for union, are we united? We who claim for our platform that it is big enough and catholic enough to bring all of Christ's followers into fellowship, are we able to maintain fellowship among ourselves? "How shall we appeal to others," he asks, "to abandon their cherished traditions to unite with us in the life that is in Christ, if we ourselves be not ready? It is well to create a great Centennial enthusiasm, but our greatest need is to be 'clothed with power from on high.' Ah, it is not a time for counting triumphs; it is a time for penitence and prayer."

The Judgment of the Heart.

In many other addresses and in conversations with the brethren in the lobbies we caught the same note of self-humiliation. The heart of the church seems not wholly convinced of its victory. The figures are big—a million and a quarter of people, thirty millions of property, a million a year for missions, twenty colleges, a hundred thousand in training to become teachers of the young, an evangelistic motive and method that sweeps three thousand a week into our churches—the figures are vast, but the heart cannot accept them at their face value. For the heart sets store on different sorts of value than the head. The heart of our movement asks after quality. How fares the plea for union? asks the heart. Is the plea being commended to the world? Is the divided and broken church of Christ turning its face toward us to find its way back to unity and union again? And does our practice as well as our speech exhibit the unity for which their souls are yearning? These are the questions the heart asks.

And what makes the heart bleed is the discovery that when the divided churches look at us they curl the lip or laugh or pass us by without even an inquiry as to what it is we are saying. And why is our plea treated thus? Because in the ninety-nine years of our history we have not yet convinced the world that we are not just another sect added to the already too many sects of Christendom.

What do we more than others in the actual practice of Christian union? Do we lead or follow? Who can name one significant union enterprise of this century in which we have taken initiative? No truer words were spoken at New Orleans than these by Mr. Chilton: "In our war upon sectarianism we ourselves are in danger of becoming the narrowest of sects, eaten up with the canker of self-righteousness." This is a hard thing to say. The great-souled pastor of St. Joseph must have suffered inward travail ere he gave utterance to such a sentence. But why is it not much better to speak out the truth and let us all together face the facts as they actually are than through false sensitiveness to keep them buried in our soul?

Two Simple Facts.

This is a simple fact: that the century of our history has seen the Disciples of Christ do but one significant thing for Christian union and that is to gather a million and a quarter of people together on the New Testament basis. This is another simple fact: that it remains yet to be declared whether or not this first fact bears any significant relation to the problem of Christian union. Most certainly, none of us expect union to come about by all "joining us." Obviously, then our main function must be to lead others by our constant testimony and by our example.

"Follow with us," we say to Christ's separated people. "But are we following Christ?" asks the heart. Dare we ask others to stand upon the platform we occupy when we ourselves are torn with unseemly strife? Do we commend our basis of union to the religious world with its wide variety of views when one section of our own brotherhood demands the excision of another section and for no cause save a difference of speculative opinion? If our century-old contention that Christ's authority and divinity are a sufficient basis of fellowship is not capable of holding together our own brethren in mutual consideration and love, how can we hope to commend that basis to the creed-bound sects who fling back at us their "I told you so's"?

Our Centennial Task.

Here then is the evident task of this our Centennial year—to establish peace among the brethren whose essential mission is the proclamation of peace and unity. But how shall we bring about this peace? Shall we just cry "peace, peace"? That is what our leaders have been doing for years. Our missionary societies are sensitive lest their offerings be cut down. And so they cry peace, peace. A prominent newspaper waits to see how much of "modern" teaching our brotherhood will stand, and in the meantime it cries peace, peace. One brave soul a year ago laid the axe at the root of the tree. In a series of two or three articles A. McLean exposed the true inwardness of the Christian Standard office. Back of the editorial writers he went to the man who employs the editorial writers and in the hearing of the startled brotherhood said, "Thou art the man!"

Here was God's opportunity for the Disciples of Christ to rid themselves of an influence that is a constant menace to our Zion and a cause of shame to all our high-minded brethren. The Norfolk convention followed. The editor of the Christian Standard and his employes sat in the gallery of that convention as onlookers, hardly as participants. No men were so lonesome in that company as they. And still the "spiritual" brethren said peace, peace. And the missionary secretaries, responsible to the brotherhood for their holy enterprise, said peace, peace. And the business manager of the religious newspaper conferred with his editor and whispered in his ear, peace, peace. Thus the moment passed.

Business Sagacity.

Meanwhile the sagacious brain of the owner of the Christian Standard was doing double duty. What is it, he asked himself, that the Disciples of Christ will respond to more heartily and in larger numbers than to anything else? His answer was obvious: the appeal for Bible study. Go to, then, we shall exploit Bible study. Happily a young man was ready. He had some university training. He was a popular speaker. His face made anybody that looked into it trust him and follow him. So Herbert Moninger entered into the employ of Russell Errett.

The rest of the story everybody knows. The wonderful success of the teacher training idea, the pages and pages of advertising given the movement in the Christian Standard, the marvelous skill with which the welfare of the paper has been linked with the progress of the Bible study work, the increase of the paper's circulation and the re-establishment of its tottering business. In short, Moninger eclipsed McLean. And the virtues of the former veiled, if it did not bury, the revelations of moral heresy made by the latter.

It was a master stroke of business to employ Herbert Moninger. And we would not regard the business success that followed with anything but joy had the real animus of the owner of the

Standard not again revealed itself. For a time we thought he sincerely would use his regained prestige to establish his paper on justice and freedom and make it a moral and spiritual leader. That its character has not been changed is now only too plain. Week after week its pages teem with misrepresentation. Relentlessly it hounds a group of the noblest men of our brotherhood. By tentative proposals it is trying the temper of its constituency on the matter of withdrawing support from our missionary societies. In our victorious march to Pittsburg, by an authority self-invested, it calls a halt in the procession until certain comrades are thrown out of the ranks. If the orders are not executed it threatens to throw the ranks into confusion and bring shame to our faces and our cause in the eyes of the millions who witness our triumphal demonstration.

Truth and Honor at Stake.

Is this a time to say peace, peace? Can real men be silent now? Shall the interests of truth and shall men's honor be sacrificed to the timid fear of a reduced collection for missions in this our Centennial year? The heart answers No, a thousand times. Better go to Pittsburg with liberty than with a big collection. Better go to Pittsburg with our glorious plea exemplified in our practice than with grand words about unity and freedom on our lips and supine submission to a creed made by a moral heretic in our practice.

Peace, then. Yet not by huddling our problems out of sight but by bravely carrying them into the light where they can be reckoned with. Peace! but not at the cost of the only principles upon which permanent unity can be maintained.

Peace! May God grant it to our Israel early in this our year of celebration. But may God give us something better than peace—courage to stand fast in our liberty wherein Christ hath made us free!

Mr. Moninger's Higher Criticism.

There have been some exceedingly interesting interpretations of the images in the book of Daniel. Commentators with imagination have seen in them the full setting forth of universal history. We have a new interpretation to suggest, however, for the image that had the legs of iron and the feet of clay. This image can refer to nothing else than the recent work on "The New Testament Church." This book is just such a combination of incongruous elements. In one part, as we saw last week, we have the most old-fashioned ideas and point of view. In another we have a decidedly modern turn, just such as we might expect from a man with modern training. How account for such incongruity? We will not suggest that Mr. Moninger has no consistent point of view. He has been too practically efficient for that. There seems but one explanation at hand and that is the atmosphere of the office where he writes. J. A. Lord entered that office so radical that he would receive the unimmersed. He leaves to do field work so conservative that he uses the small "d" and is opposed to the title "Rev." That office has a most marked influence over the men that enter it.

We noted last week that on the subjects where the brotherhood has traditions, the book takes the ultra-conservative point of view. On matters, however, where we never spoke dogmatically, the book proceeds just as we would expect when we remember that the author studied at the feet of the higher critics in Yale and understands their point of view. We note that in the chapters on the gospels and Acts, Mr. Moninger uses the methods and the point of view of the higher criticism, such higher criticism as evangelical scholars have been using the past quarter of a century.

In the quotation of authorities, we note in these chapters, the frequent use of Mr. McClymont and the Cambridge Bible. The character of both of these sources is perfectly well known. Mr. McClymont is the author of a splendid little teacher-training text book published by Revell called "The New Testament and Its Writers." In this little hand-book he uses a method and proceeds from a point of view that accords with that of the great universities. Mr. McClymont is one of the writers of the Hasting's Dictionary of the Bible. There are few of the statements of Mr. Moninger in his work on the gospels that do not find a parallel in Mr. McClymont's work. The Cambridge Bible is also quoted. The point of view of this work is too well-known to need any statement.

Mr. Moninger uses the methods of higher criticism to reach some important conclusions. These conclusions are in most cases the generally accepted ones. The method of Prof. McGarvey is here set aside, however. The clear statements of Holy Scripture are not accepted because of some a priori view on the subject of inspiration but are proved by historical and literary evidence. One of the good illustrations of the methods of the higher criticism is to be found on pages 44 and 45.

Here we find the following method used to determine the authorship of the book of Acts: First, he gathers from the book that the book was written by a certain sort of man. Secondly, he shows that this man could not be any of the other possible candidates for the position of author of the book. Thirdly, he shows that the facts all fit Luke. This is an admirable mode of procedure, just such an one as is the method used by Mr. Lumby in the Cambridge Bible and such a method as is regarded as the particular ear-mark of the higher criticism. The higher critics accept the facts of the Bible and form a doctrine of inspiration to fit the facts.

We do not complain that Mr. Moninger has used the higher criticism. He has done the cause a service by showing that the methods of the higher criticism may and often do lead to conservative results. But we wish that his book had proceeded uniformly by some fixed method. It will not do to pursue historical inquiry in one section and drop into dogmatism in another. Literary chop sooy is even more baffling to the curiosity than the usual oriental article.

Next week, we shall study the lean skeleton of the church which a theological imagination has drawn and put it side by side with the church of the New Testament and with the church of our own times.

Deceptive Advertising.

Certainly the time has come for a reformation of the spirit and methods of journalism among the Disciples of Christ. We cannot now think of any denomination whose representative papers resort to the unprincipled methods of getting business such as are employed by the leading papers of our brotherhood. When we contemplate it we almost fall into the conviction expressed recently by R. J. Campbell that the church would be better off if there were no "religious" journals at all.

We have taken occasion to remind the brethren of the gross perversion of Christian morality of which a notorious Cincinnati "religious" paper is guilty. We shall probably feel compelled to make further disclosures of that journal's true inwardness as the time passes. Just now, however, we are chagrined at receiving in the mail a copy of an advertising circular sent out by the Christian Evangelist of St. Louis. It was sent us by one of our subscribers. Our surprise is somewhat mollified when we reflect that the editor of that paper could have no hand in the scheme. We cannot believe that J. H. Garrison composed the circular or approved it. It could only have come from the business office where Dr. Garrison's broader sympathies do not prevail. Moreover, he has been ill recently and therefore it is the more likely that he had no part in it.

The circular is a small bit of paper announcing the trial subscription offer of the Evangelist. Among other virtues it sets down most prominently that the paper is

"A DEFENDER OF THE FAITH."

"Jude's admonition," it continues, "'to contend earnestly for the faith once for all delivered unto the saints,' is fully understood and carefully heeded by the editor of the Christian Evangelist, as the brief editorial printed on the reverse side of this sheet will evidence: but in reproving and rebuking those who err, a Christ-like courtesy is shown, such as becometh those who have learned the spirit of the Master."

Turning the circular over we find this heading: "Editorial by J. H. Garrison in the Christian Evangelist, October 1, 1908." The editorial, with the question which prompted it, is as follows:

"'Professor Willett claims that his views on miracles represent the scholars of today on that subject. Is this your understanding?'

"It is not our understanding. No doubt his views do represent a certain class of scholars, or school of thinkers, but the great leaders of thought in the various evangelical bodies hold to a very different view. They accept, without question, the miraculous element of the Bible, including the virgin birth of Christ, his unique sonship, his sacrificial death and his resurrection from the dead. In fact, Christianity has never made any progress in the world except by men who have held to these great fundamental facts, with all the mirac-

ulous which they involve. More than that, the church is never going to get away from the miraculous. It can not do that and hold to the Christ of the New Testament. There is, we should say, in scholarly circles a decided reaction against the tendency which manifested itself a few years ago to get rid of the miraculous at all hazards. The feeling is growing that 'there is more in heaven and on earth than is dreamed of in our philosophy,' and men are less ready to deny the possibility of what they do not understand. Long after the schools of thought that balk at the miraculous have 'had their day and ceased to be,' the Church, resting secure on its own divine foundation, will go singing on its triumphant way, trusting in an omnipotent Savior who conquered death and brought life and immortality to light in the gospel."

Our friend who sends us this interesting circular remarks facetiously that Herod and Pilate have joined hands. "'Down Willett,'" he says, "seems to be the war cry now. Cincinnati and St. Louis may be able to find cause for the amicable adjustment of their enmities. Brother Oeschger would better write some more 'Irenics.'" We do not feel facetious about it. We are deeply in earnest in ealling attention to the ethical point involved in the use of anothr man's personality as a whipping boy for advertising purposes. The disingenuousness of it is the more apparent when it is done in the name of "Christ-like courtesy." Does the Christian Evangelist eonsider such use of Dr. Willett's personality an act of "Christian courtesy"? We firmly believe that Dr. Garrison agrees with the great majority of our thoughtful men that the Christian Standard's attack on Professor Willett is tyrannous and un-Christian. Why, then, will he allow the agents of his eompany to make capital out of the prejudices of people whose only information is the misrepresentation of the Christian Stanard?

But this does not seem to us the worst phase of the matter. Dr. Garrison should know that his editorial eontains false implications. The "views" of Professor Willett are set up as "very different" from the "great leaders of evangelical thought." In what respect are these views different. The editorial says that these leaders believe in the miraculous element of the Bible, including the virgin birth of Christ, his unique sonship, his sacrificial death and his resurrection from the dead.

Will Dr. Garrison point out the occasion in which Dr. Willett has ever denied his belief in those facts? We have heard him in public speech for many years, we have read the editorial columns of the Christian Century and all his writings and we have never heard or seen any such denial. On the contrary again and again in reeent issues of this paper, Dr. Willett has pronounced his belief in the miraeles, in the virgin birth, the unique sonship of Jesus, his saerificial death and his resurrection. We say plainly that the editorial is deceptive. It is a play to the galleries. The business manager's use of it is designed to catch the uninformed and the prejudiced.

We are surprised, we repeat, and chagrined, that the Christian Evangelist should lend itself by such subterranean methods to the furtherance of an untruth which is today working mischief in the affairs of our brotherhood. C. C. M.

The National Benevolent Association of the Christian Church.

The splendid work done by the Associaition has been such as should thrill with joy every heart. In the year that has just closed it has given Christian hospital care and nursing to 275; cared for sixty-five aged, indigent disciples of Christ; aided to self-support 130 destitute women; placed 150 homeless ehildren in Christian families; furnished home love to 641 homeless little ones; and has 350 under its care at the present time. It has raised $122,301.64 for the support of the ministry and increasing of the permanent funds, a gain of $25,322.14 over last year.

Since the beginning it has made a fruitful use of the funds entrusted to its care. It has prepared fifteen young women for the noble profession of nursing. It has nursed and healed in its hospitals, 875 of the poor, homeless sick in the name of the Great Physician; "I was sick and ye visited me." It has, like a nursing mother, tenderly cared for 114 aged brethren of our Lord, sheltering them from the humility of the poorhouse: "Inasmuch as ye did it unto the least of these my brethren." It has inspired to new hope and self-support, 780 discouraged, destitute women, saving them from ruin: "He that hath pity on the poor lendeth to the Lord." It has furnished temporary aid to 946 widowed parents until they could repair the wreckage eaused by death: "Bear ye one anothers' burdens, and so fulfill the law of Christ." It has been father and mother to 5,435 children left orphans, or worse, at a tender age. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widow in their afflietion." It has placed in childless homes, 3,150 of these homeless children: "Suffer the little children to come unto me, for of such is the kingdom of heaven."

It has prepared hundreds for useful service; among the number is a bank teller, a secretary to a United States Senator, a civil engineer, a minister of the gospel, nurses, teachers and heads of Christian families. The magnificent work done by out great brotherhood through the Benevolent Association promises to soon silence the criticism that the church does not care for the poor, and to take the credit of first place in charity from the Roman Catholics and to lead all Christian men interested in lodges to seek the fullest and truest exemplification of the brotherhood of man through the Church of Christ.

The Promise of Christianity.

No attentive reading of the New Testament can miss the obvious conelusion that the early church lived in an atmosphere of high hopes and glowing expectations as to what should soon be accomplished in human society by the new faith. To the believers in the Master, the world was moving out of the darkness of paganism into the light of the cross. The dawn was in the east. Night's candles had burned out, and rosy day stood tiptoe on the misty mountain tops.

What did that early church expect? It is not difficult to enumerate at least a part of the anticipations which filled the souls of its adherents. We probably penetrate but a little way into the happy sense of confidence which filled the minds of the disciples of the first generations. But even that little is revealing. Their hopes were very bright. Their confidence in the speedy accomplishment of great changes in the world through the ministry of Christianity was supreme. Have those hopes been realized? Has the promise of early Christianity been fulfilled?

Among those eonfident forecasts of the first Christians was the coming of Christ. The pages of the New Testament are full of this hope. The Master's own words seemed to justify the belief that he would soon return to abide with his people. With earnest enthusiasm they gave witness to this promise. No immaterial and bodiless coming would satisfy their desires. They wished to see the Lord again in the flesh. As time went by there were notes of wonder and anxiety in their speech. Their enemies taunted them with the delay. Where tarried he? Where was the promise of his coming? They knew that he would not fail, but they began to see that his coming was not to be immediate, and the growing centuries have impressed upon the church the deepening consciousness that it is not to be merely bodily and spectacular. The Christ has always been coming to his people as they gave him place and room. To devout and yearning souls he comes today in the fellowship of the spiritual life. "I am with you always," is his fulfilled promise.

Another of the hopes of the early church was the present and visible establishment of the kingdom of God in the world. Apocalyptic dreams had made them confident that the world powers were to fall very soon, and Christianity was to be enthroned upon their ruins. Their resentment against Rome and all its persecuting power, which had ravaged the fair fields of the church and swept away great companies of the faithful in the fiery chariot of martyrdom, could be satisfied with nothing less than the overthrow of the harlot of the seven hills. Yet the years slipped away, the profligate emperors came and went, and Rome still endured. Not till centuries had passed were the hopes of the early church brought to pass by the change of the empire to nominal adherance to faith. And the historian still ponders over that change with the inquiry in his mind whether it was not the greatest misfortune that ever befell the church that Constantine should become its patron and protector.

The early Christians looked with confidence to the speedy submission of the world to the cross. The kingdoms of the earth were to become the kingdoms of our Lord and his Anointed. Wars were to cease to the ends of the earth. Men were to beat their swords into ploughshares and their spears into pruning hooks. Nature was to be no longer hostile but kindly and protecting. The beasts were to live at peace with each other and with man. There should be no harm or destruction in all the holy place of Christ's domain. How little these hopes came to fruition in the lengthening centuries. Not yet after twenty cycles can we say that they are realized. The promise of early Christianity seems to tarry long in its fulfillment.

Yet it must be remembered that the expectations of men outstrip the purposes of God. We demand immediate results, because our

lives are short and we fear for the accomplishment of that which we cannot see. With God it is not so. All times are in his hand, and though he seems to work slowly, his ways are sure. Men love to work sudden revelations. They invoke irruption and catastrophe. God plants seeds and waits for them to grow. Elijah thought the short and drastic method of the sword was best. God taught him that the still small voice of conviction and persuasion is better. The early Christians loved to dream of the overthrow of the bloody city which had been the scene of their tortures. God took the slower and surer way of evangelism and education. The crusades satisfied the militant passion in the church and sent legions of European warriors to fling their lives away under Syrian suns. The futility of the whole vast enterprise was seen when the last of the Knights of St. John sailed sadly away from Acre to the west.

It is not by watchers for literal fulfillments of prophecy or lovers of the violent and catastrophic that the promise of early Christianity will be realized. It is rather by those who watch the gradual but inevitable changes which the faith has wrought in the world that the triumph of the cross is perceived. The downfall of slavery and polygamy, the restraint of war, the elevation of woman, the care of childhood, the far-flung work of evangelism and education in lands over which paganism has reigned with unbroken sway till now, the slow yet sure transformation of business and social ideals by Christian spirit, and the awakening of the modern conscience to a sense of religious responsibilities are all signs of promise that hang out like the banners of God.

There are hindrances and obstacles enough to perplex the most confident and to appall the wavering. There is the heathenism of the non-Christian peoples and the heathenism almost as formidable and far less excusable in Christian lands. There are formality, legalism and literalism in the church making hollow and meaningless its claims to spiritual power. There is indifference, the deadliest foe of the faith, lurking within its ranks and thwarting much of the best effort made in behalf of its great mission. The church is still too much infected with pagan form and spirit to do its most effective work.

Yet these are the very hindrances which the Master taught his followers to expect and withstand. Not in a day was the victory to come. Not with blare of trumpets does the church come to her success, but with quietness and prayer, with watchfulness of spirit to see the signs of the times, and with recognition of the long time through which the purposes of God mature to their ultimate triumph. The time may be long but for each of us it is short. We are not held to account for results, but for faithfulness. To him who has faith the promise of early Christianity is certain of fulfillment.

Men and the Church.

BY REV. C. M. CHILTON.

(Delivered a the New Orleans Convention.)

One of the most magnificent religious movements of our time is the current awakening of religious interests among the laymen of the church. This movement is not confined to any denomination or group, nor has it any common origin or form of activity. It is appearing spontaneously wherever there are progressive Christian communities. It seems to come from the depths of the growing spiritual life of the church. What we have thus far is not an agitation that promises any immediate radical changes, but a gentle tide, as gentle as the dew, that is drifting multitudes of men Godward.

A problem that confronts us upon the threshold of this movement is that of organization. Various societies, clubs and brotherhoods have sprung up. Usually they enjoy a brief period of enthusiasm with banquets, lectures and other forms of entertainment. Sometimes, however, the interest flags, and after a more or less prolonged illness, death ensues, though for a long period it continues to have a name to live. Many are experimenting and seeking to find a plan that will insure a permanent interest.

The Church God's Provision for Men.

Meanwhile the church itself is offering to us the plan of God for the organization of Christian men. And it may be that in looking for another we are in danger of sending adrift the whole movement. If Christianity itself in its essential life and work cannot be made attractive to the men of this age then it is perhaps hardly worh while to resort to other means.

The church is essentially a masculine organization. Our religion from the first was cast in a masculine mold and the masculine impress is upon every feature of it. It has a place for women and children in its perfect provision for human life, but man is recognized as the spiritual leader of society. It is instructive that from its very beginning God himself is conceived as masculine. From the first the sacred covenant and its affairs were committed to men. The patriarchs, judges, priests, prophets and kings were men. The sacred writings were written by men and breathe the masculine spirit. John the Baptist was a rugged man of the hills, having "his raiment of camel's hair and a leathern girdle about his loins; and his meat was locusts and wild honey."

Christ's Manhood.

Our Savior came as a man, the one truly Kingly man that has lived, who wore the crown of royalty upon his soul and emblazoned in his person all the graces of a perfect humanity. Matthias Claudius says of him, "A Redeemer from sin! A Savior such as the Bible depicts our Lord Jesus to have been, who went about doing good, yet had himself no place where he might lay his head: who spared no pains, and refused no shame: who humbled himself even to death upon the cross, that he might finish his work: who came into the world to save the world: who was therein scourged and tormented, and departed thence with a crown of thorns upon his head! Didst thou ever hear of such a thing, and do not thy hands fall down on thy lap! It is truly a mystery and we do not understand it: but it comes from God and from heaven, for it bears the stamp of heaven and overflows with divine mercy. One might well suffer oneself to be branded and broken on the wheel for the mere idea, and he who can be stirred to laughter or mockery must be mad. He whose heart is in the right place lies in the dust, rejoices and prays."

The Loyalty of the Twelve.

The teachings of Jesus are masculine: they mainly concern the problems of men. His parables for the most part were of men and his miracles of men. Men responded to his call and were ever in the foreground of the great scenes of his life. He chose twelve to be his apostles and it is to the proof of his power that they were held to him, save one, by an unfailing devotion until death. They worshiped him. He trained them for leadership and at the last committed his sacred cause into their hands. Under the guidance of the Holy Spirit the church was an organization of men. The apostles, its elders and deacons and evangelists were men. Pentecost was distinctively a men's meeting. Apostolic Christianity was truly masculine. Its most typical figure was St. Paul, a veritable second Ulysses, who loved to picture the true life in the images of warfare and the arena. And so the church has come down to us through the centuries.

Our first task then, is to bring the men of today to know and love the church itself as Christ's own organization for his men. Whatever auxiliary organizations may prove to be necessary it is well first to exhaust the resources of the church itself by the fullest amplification of its powers and functions. We have not yet begun to know the church in its vast wealth of service and helpfulness for men. The idea is capable of an infinitely richer interpretation in every feature than it has ever been given. It is designed to awaken to music every chord of the human heart.

The Ideal of the Church.

Let us contemplate the ideal of the church. First is its material expression, the house of God. The Greek religion inspired the noblest painting and sculpture and architecture of antiquity. Our holy religion offers a far richer inspiration in its wealth of tradition and truth and emotion. The ideal church will be grander than Karnak and more beautiful than the Parthenon. And there is the invisible presence of God and church and the Holy Spirit filling the house and making it sacred far beyond every other earthly shrine, and the very image of the heavenly. And there is the life divine, pure as the crystal river that flows from under the throne. and sins, though they "be red like crimson" are become "as white as snow." Is it not a beautiful idealization, the vision of the coming of God's children upon the Lord's day in sweetest fellowship to worship and to cultivate the life of God in their souls, their elders and deacons leading them like shepherds and afterwards going out with the glow of the altar upon them to purify the life currents of the world? And what beautiful and impressive services with their simple religious melodies and prayers and solemn instructions from God's word. And the ordinances, baptism and the supper, with their simple yet sublime symbolism. Do we grasp their profound significance? I fear in our reaction from Rome we have needs to set out upon a search for the holy grail and the sacred tomb. These ordinances are beautiful gems to adorn the beauty of the bride of Christ. They ever reflect his humility and glory. And the Bible, that holy book from whose pages shines a light that is from heaven. Its writings are profitable for doctrine, for reproof, for correction, for instruction in righteousness:

that the man of God may be perfect, thoroughly furnished unto all good works. And over all these sacred elements leading on like a pillar of fire, the hope of immortality.

Man Essentially a Spiritual Being.

Man is a composite being. He is a thinking animal with carnal nature, and needs to be fed and clothed and educated. But he is infinitely more; he is a spiritual being made in the image of God and endowed with all of the potentialities of eternal life. Between these lower and higher natures is a ceaseless struggle and man becomes a sinner. It is as a spiritual being that man comes to his own and it is only in happy relations with God and his kingdom that we can think of him with satisfaction. In this character alone he rises to true dignity and worthfulness. We can only think of the end of the world as being realized in the character values which God is gathering as increasing harvests into his garners from its advancing generations in their growing moral life. In the harmony of the divine plan, the world is so constituted that the basic foundations of all true social life and progress lie in the moral nature of man. As he grows morally, civilizations rise, but as he declines, their lights grow dim. So to make provision for man as a spiritual being and to bring him to his eternal own is the final crowning work of the world. In the last analysis, lives, institutions and civilization will be measured by what they do for man in his character—his religious, his eternal relations. Without this, however brilliantly his career and however great the civilizations that produced him, he is a sinner and has missed the mark; he is unsaved and—whatever future worlds may do for him —disinherited.

Now the church is God's own method in Christ for the accomplishment of this final saving work; it is his enterprise for the salvation of man in that highest sense of "deliverance from evil, communion with God and eternal life." If we did not have the church, men would, in the exercise of their higher aspirations, feel themselves under the necessity of creating an institution like it to do the work for which it stands, and this they have actually done. It is this that lifts the church far above every other institution and gives infinite significance to all of its enterprises. It was for this that Jesus came to establish it and send it forth in love to become the widening base of operation for the supernatural working within the natural for the regeneration of men; and for nineteen hundred years the gospel has proven itself the "power of God unto salvation." Wherever it is preached in its purity a new divine life begins to appear. Jesus would send us out with this evangel with its heavenly life to the ends of the earth. He seeks to awaken in us such an appreciation of its value that there is no rest for us so long as a single soul remains in ignorance of it. He holds before us as an uplifted image the vision of a redeemed humanity.

The One Truly Masculine Task.

We have come to the one truly masculine task of the world, a task that staggers forth and challenges all the heroic in us, one so huge that races and civilizations are but items of it and all the ages are required for its accomplishment. The Kingdom of the Spirit is indeed the world-task: too great for any age, it will itself determine the boundaries of the ages, and the limits of time. Before it all other enterprises, as of government, commerce, or education, sink into insignificance; their highest mission would seem to be to make way for it and to prepare men for its accomplishment.

What the church of today needs is a baptism of fire from heaven. It is well to restore words and institutions, but the world is waiting for a restoration of the Christ life, that pure and unspeakably beautiful life that loves and groans and toils and sacrifices and suffers and dies for lost humanity, that rejoices in Gethsemane and Calvaries.

But there must first be peace. A divided church will not win this age. First, because it will not be able to attain unto the kingdom which is righteousness and peace and joy in the Holy Spirit. But more, the very spirit of the age is against it; its centralizing drift with its constant play of unifying forces is more and more disinclining men to become sectaries. Feeling intuitively the broad fraternity that lies at the base of human life, they will not receive a church that comes to them in strife and division. Furthermore, they are not interested in the questions in which division grounds itself. Religion only appeals to them in its spiritual values and these are lost in sectarian strife. Denominationalism is costing the evangelization of the men of America; a divided church cannot overcome the tremendous forces of evil in our modern world.

Tolerance a Characteristic of United Church.

Our responsibility as a people in this crisis is very great. We have come to champion the cause of Christian unity. I wonder if we understand what it means to espouse a great cause like this in an age like this. What with our frequent narrowness and intolerance and delight in unnecessary sharp words that sting and rankle, I wonder if we understand. In our war upon sectarianism, we ourselves are in danger of becoming the narrowest of sects, eaten up with the canker of self-righteousness. What an infinite task is this we have set for ourselves, to bring into one all of the factions of the kingdom with its extremes of narrow dogmatism and ultra latitudinarianism. There must be in the united church a tolerance for great diversity of thought and life if it is to claim all that is Christian. May we hope to grow into that loyalty, that deep grasp of essentials, that breadth of charity, yea, into that fulness of the Christian spirit which must be ours if we are to become a great unifying force in Christendom? In the first hundred years of our history we have made rapid progress, but we have far to travel yet before the world will receive us seriously in the character we have assumed. How shall we appeal to others to abandon their cherished traditions to unite with us in the life that is in Christ, if we ourselves be not ready. It is well to creat a great Centennial enthusiasm, but our greater need is to be "clothed with power from on high." If I had one prayer to make, it would not be for funds or numbers; it would be for a larger measure of the spirit of Christ—that a great consuming love, love for God and man, love for every lost soul, love even for our enemies, a self-denying Christlike love might fill our hearts, a love in whose sacred flame every sinful thought burns to ashes, a love that will not be satisfied till it has found its Calvary and offered itself there for God and humanity. Oh, that we might forsake all trivialities and utterly abandon ourselves to the great work of Christ lifting up the ensign of a truly apostolic church in the minds of the world. Ah, it is not a time for counting triumphs; it is a time for penitence and prayer.

Our Part in the Coming Unity.

Meanwhile a thousand providences are urging us on. A hundred years ago the ideal of the united church was met with scorn and ridicule, but its cause has grown until it has overflowed all banks and we are today in the midst of a great world drift in the direction of unity. Brethren, our problem would seem to be, not, shall unity be accomplished, but shall we have an honorable part in its accomplishment. The church is already well entered upon the first stages of its realization. How long shall be required for its consummation no prophet can foretell, but as sure as God is on his throne this movement shall not be stayed till the prayer of our Lord is fulfilled.

In that era of conquest that is coming on, oh, so slowly, we shall look for a new race of men, a nobler race, for if it is true that men make eras, it is also true that eras make men. Caesar of the Julian house was a scheming politician and played the game of ambition in Rome. He was deeply in debt and counted a man of little honor. But he finally secured command of the armies in Gaul and in that great region of the west where the empires of Europe were forming in an atmosphere of destinies and great policies, he grew into the most gigantic figure of the Roman world. Ages make men. And if a semi-materialistic age like this has brought forth a race of titans, what shall we expect from an age of faith. Surely, then, society shall begin to see clearly, and men shall love one another, and governments shall serve, and there shall be happiness, and the children shall sing, and architecture, and sculpture, and painting, and music and poetry shall burst into their blossom, and his servants shall serve him, and the prophet's dream shall be fulfilled.

Happy Children on the Farm.

A barn with doors facing southward,
Broad eaves where the swallows nest,
Billows of hay, summer-scented,
Deep stalls where the horses rest;
Bins rich with grain from the uplands,
Eggs that were treasures to find,
Kittens and chickens and children,
Grandfather busy and kind;
Swallows and pigeons a-flutter,
Dogs always ready for play,
Sunbeams adrift in the rafters,
Dens hollowed out in the hay;
Frolics of hiding and seeking,
Musical patter of rain,—
Oh, the delightings of childhood!
Would we might find them again!

—Emma A. Lente, in C. E. World.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates.

A NEW BASIS OF FELLOWSHIP.

From all appearances it looks as if there was a movement on foot at Lexington and Cincinnati to create a new basis of Christian fellowship among the disciples. No one from either of these places has ventured to write out the various articles of the creed on the basis of which they have been for several years extending or withdrawing the hand of fellowship. The most recent article to be added to the creed of Lexington and Cincinnati runs about as follows: "I believe in the historicity of all the miracles recorded in the Old Testament." Because Prof. Herbert L. Willett said last summer in a lecture on the miracles of the Old Testament that he did not believe Joshua made the sun stand still, or that God sent two she-bears out of the wood to tear the forty and two boys that made fun of the prophet Elisha's bald pate, they have pronounced him an "infidel," and no longer regard him as a Christian. They have also set up a demand that his name be taken off the program of the Centennial Convention, at Pittsburg, next year. In order to make their demand effective they have stirred up a few preachers over the country to boycott the missionary societies if the secretaries do not use their influence to force the professor off the program.

It does not seem to satisfy Lexington and Cincinnati that Prof. Willett believes with all his heart and shows in his daily life of devotion to the cause of Christ, that he believes that "Jesus is the Christ, the Son of the Living God, and the Savior of the World." This confession of faith does not seem to be enough. He must also believe in the historicity of all Old Testament events and miracles, and the meaning put upon them at Lexington. The disciples have been at work for a century trying to unite the Christian world in one fellowship upon the simple New Testament terms of union and communion—faith in Christ and obedience to him in all things. It looks now as if one of the most interesting features of their centenial celebration would be a movement emanating from Lexington and Cincinnati to change the custom of the disciples, and inaugurate the second century of their history by the formulation of a new basis of fellowship. They are starting in to test the matter on Prof. Willett, who has not been loved over much in these two quarters for ten or fifteen years.

Alexander Campbell's Creed.

Alexander Campbell said in 1826: "So long as any man, woman or child declares that Jesus is the Messiah, the Savior of men; and so long as he exhibits a willingness to obey him in all things according to his knowledge, so long will I *receive him as a Christian brother and treat him as such.*"

Again in 1837 he declared that he was willing to receive and treat as a Christian anyone who "*believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of* his will."

Prof. Willett is a member, in good standing and full fellowship, and the minister, of a Church of nearly one thousand members in Chicago, all of whom believe him to be a Christian and entitled to Christian fellowship. They do not all agree with him, any more than they agree with each other, in many opinions; but they have not discovered anything wrong, either in his faith or life, during a ministry of two or three years, and an acquaintanceship of fifteen years, and yet it has been discovered by persons living in Cincinnati and Lexington, from brief newspaper reports of a lecture, that Prof. Willett has denied the faith and is as bad as an infidel.

From what marvelously small data these anatomists of our faith are able to build up an infidel—a real, live infidel. That reminds one of the marvelous skill of a comparative anatomist of two centuries ago, who was reputed to be able to take a single bone of a fossil form and tell the name of the animal to which it belonged. He was given a bone to examine, and declared at once that it once belonged to the body of a human infant. It was, as a matter of fact, a bone from the body of a salamander.

The Lexington Creed.

A new creed, or test of fellowship, has been growing up and taking form in Lexington during the last few years, which is being offered the Disciples for adoption. As reported in the Cincinnati paper a few have adopted it. A few have written in declaring that they do not regard "Willett" as a Christian any longer, and will not come to the Pittsburg convention if he is on the program. The great majority of the Disciples, the leading pastors and teachers, have not been heard from. They probably will be heard from if Cincinnati insists on deciding for the brotherhood who are "representative Disciples," and making up the Pittsburg program. If it becomes necessary for them to speak out, their speech will seem to Cincinnati and Lexington "like the rushing of a mighty wind," as compared with the gentle zehpyr they have bottled up and are piping through the pages of the Christian Standard.

The Lexington Creed, as it has been gradually built up, and is being circulated for subscription among the Disciples, is about as follows:

1. "I believe that Jesus is the Christ, the Son of the living God.
2. "I believe that Moses wrote every word of the Pentateuch.
3. "I believe that the Prophet Isaiah wrote every word of the book bearing his name.
4. "I believe that the whale actually swallowed Jonah.
5. "I believe that Daniel was cast into the lions' den.
6. "I believe that Joshua made the sun stand still.
7. "I believe that God sent the she-bears to tear the boys who made fun of Elisha.
8. "I believe that the accounts in Genesis of the creation of the heavens and earth, of man and woman, the story of the Garden of Eden and the fall of man, of the flood, and the sacrifice of Isaac, actually took place as recorded.
9. "I believe the ten plagues were sent by God, as special miracles, to aid the Israelites in their escape from Egypt.
10. "I believe that all the books of the Old Testament were written at the time and by the persons tradition teaches.
11. "I believe that the use of the organ in public worship is unscriptural.
12. "I believe that anyone who does not believe all these things is an infidel and unworthy of Christian fellowship."

These are the articles in the creed that Lexington has been making a test of fellowship for several years. It has been used on professors and ministers chiefly, as a test of their fitness to teach and preach. How soon it will be applied to boys and girls in the Sunday School who apply for membership in the Church, it is hard to say. Compare this Lexington confession of faith with the confession of faith Alexander Campbell deemed sufficient for Christian fellowship, and it will be seen how far Lexington is out of agreement with the fathers.

Does it promote union?

The most serious consideration for the hierarchs of Lexington and Cincinnati is as to the effect of their movement upon the unity of the brotherhood. They will get a few people over the country to adopt their confession of faith, and be persuaded that those who do not confess every article are infidels and ought to be treated as such. This movement has already produced two divisions, the one in Grand Rapids, Mich., and the other at Austin, Ill. In both of these churches there were members who thought that it was not enough for their minister to believe that Jesus was the Christ, the Son of God to entitle him to fellowship, so they stirred up dissension and demanded the resignation of their minister. A large part of the membership of both congregations were quite satisfied with their pastors, and with the simple New Testament creed of the Disciples, and resisted the effort to change the terms of fellowship. Divisions followed.

Such will be the result wherever this Lexington creed is propagated. The great majority of the Disciples will not be carried away by this movement to add to the New Testament basis of union, no matter if it is supported by a great, swelling pretense of superior loyalty to the word of God, and to the plea of the Disciples.

If this propaganda of new tests of fellowship does not promote union among the Disciples, how can it be expected to promote union among all the people of God in other Churches? Suppose in some conference between Baptists and Disciples, looking to a union, a Lexington convert presents his creed as a basis of union, insisting upon its acceptance in every article. How long will negotiations for union be carried on? It will be difficult enough to secure union upon the simple New Testament confession of faith, for which the Disciples have been pleading through all their history. The Lexington Creed is the most finished implement for defeating union that has appeared since the House of Bishops put forth the "Quadrilateral Basis." In fact it is well understood that the negotiations between Free Baptists and Disciples were abruptly terminated

(Continued on page 9.)

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

The Correspondent: "What a surprise the editorial and your announcements in last Christian Century gave me! What a firm, positive front the paper presents to all gainsayers and investigators. I predict the Century will make the most interesting reading of any of our journals for the next year, if it will now as 'frankly,' dignifiedly and brotherly consider and diseuss vital questions affecting the Bible, as it announces its willingness to do.

"I enelose you a few questions to draw out of you information I desire as to your positions. I am sure now that there will only be given me the most direct and honest of answers.

1. "Do you believe that mankind was physieally generated from monkeys or any other beasts inferior to mankind?

2. "If you do, do you believe that God has ever delivered to mankind a message or revelation in the words of the spoken or written language of any nation past or present?

3. "If God ever made such revelation to man, do you believe that he foretold to Noah that the flood was coming to drown the world and that he told him how to make the ark to save his family? Or do you doubt that there was such a flood and such a revelation to Noah regarding it?

4. "If mankind were generated from monkeys or other beasts, then a time must have come when they had intellectual capacity to receive a revelation from God. Of all the reported verbal messages in the Bible from God to mankind, whieh do you regard as the first authentie revelation of God to man?

"Will you please publish and answer these questions in the Christian Century as 'frankly' as I ask them?"

A Good Preacher.

The correspondent is a religious preacher. It is heartening to meet sueh. He believes his Gospel. With rare devotion he is giving his life for the spread of faith. My hand and heart are his. He can believe what he likes about the relation of men and monkeys without disturbing in the least my Christian regard and good wishes. That he is a Christian man is enough for me. In these days our systems must not be too rapid. Nor must they be arbitrarily imposed on others. It is well for us to stay close to the Confession of Christ as the essential unifying element. This is a mighty old and a mighty big world. When men go far in the great fields of history, geology, anthropology, cosmogony, etc., they are fortunate if they bring back their results with subdued and reverent spirits. There should be no seetarianism in science.

Scholars Indefinite.

The correspondent charges scholars with being indefinite. They may be. Often I do not understand them; but the fault is usually mine. I am not prepared to understand them. Therefore the frequent misrepresentation of the learned men. They, doubtless, are in fact to blame for not simplifying their message. They are often too contentedly academic.

Therefore I think if we eommon people had done more investigating in the fields of the scholars and the scholars had done more kindly investigating of us, we would understand each other better. It is quite as difficult for us to converse in foreign and unknown thoughts as in foreign and unknown tongues. Then temperament and assoeiations are large faetors in our failure to understand one another. I cannot understand the musician, and to the musician I am a sad prodigy. Some prosaie people think all poets are mad. Willett and McGarvey will both go to heaven when they die; but until they are translated they simply can't appreeiate the positions of each other. And both are hard students. It devolves upon middlemen to keep them both sane. Many of us seem to be working at the task. Perhaps the world makes progress by strong men emphasizing not the whole of truth but parts of the whole. Certainly it is the rare, intense soul that sees truth whole.

Then again the religious seholar may be indefinite beeause of the vast field of his thought. Everybody agrees on mathematieal truths. They are axiomatie. But when you come to discuss inspiration, God, the soul, the atonement and such mighty themes, you find the greatest difficulty of transferring your exact thought to others. Language is not exaet. Words have many shades of meaning to many people. The field is intangible.

If men are not clear because they wish to cover their meaning, then they are culpable and without exeuse.

But as to the questions:

Evolution.

1. No: the monkey is not the physieal aneestor of man. There have been vast periods of evolution and the world over men have come to be what they are through tremendous epochs. But there have been marked breaks in the development. All along the way God has written the history of this marvelous and purposeful development. Years ago when a belated scientist tried to disprove evolution he expected to be complimented by his Christian friend, Charles Kensley. But he was to be disappointed, for Kensley simply wrote and asked him "why then did God write all the lies on the rocks and in the deposits of the earth?" (I quote from memory). I do not know the language that scientists are reading on and in God's earth. But I eannot ignore their testimony. Just what truths of detail there is in evolution we may not yet know. But that there have been vast and continuous development is assured. But there have been at least three mighty breaks in the chain of evolution. Between no life and plant life, between plant life and animal life, between animal life and human life, are chasms to delight the imagination. As to the method of bridging these I do not know. As to the power I have no doubt. God breathed into man the breath of life. In every step of the way there has been the handiwork of an unseen artist with transcendent wisdom and purpose. That artist we know as God.

2. Yes, God has done so and is doing so wherever his Bible is read. This revelation usually first came to the souls of men, and later found its way through the pen to the page. I do not mean by this to endorse the theory of verbal inspiration.

The Flood.

3. I do not think the flood was universal, but God made a revelation to Noah by means of the flood. Pages would be needed to give reasons for this position. Perhaps it would be best not to so briefly answer such questions. There are volumes bearing on this story of the flood. No one should be dogmatie without at least consulting all views.

4. The first revelation of God was to Adam—the first man. He knew God. He knew good from evil. He knew the pangs of evil doing. He hoped to regain Eden. Thus began with the first man the sweep of our redemptive history in whose glory and power and hope we are present aetors!

Austin Sta., Chicago.

Have you ever said, "Oh, how ean I keep that sunlight, and be sure that I shall have it to use while working?" Is not God, who made the sun to shine, willing and able to let his light and his presenee so shine through me that I ean walk all the day with God nearer to me than anything in nature? Please God he can do it, and he does it so seldom only beeause I am so filled with other thoughts that I do not give God time to make himself known, to enter and take possession.—Andrew Murray.

(Continued from page 8.)

because of the impression made by the wide-spread circulation of the Cincinnati journal among the Free Baptists, as a representative journal of the Disciples. The Free Baptists did not want any of its spirit or its articles of faith.

All hope of a union of the Baptists and Disciples, or any other union, would go glimmering, if the spirit or the creed of Lexington should possess the Disciples. May they be permanently delivered from it.

OUR NEW SERIAL

We begin next week a new serial story by the popular author of St. Cuthbert's—Mr. Robt. E. Knowles, entitled "The Down at Shanty Bay.". Mr. Knowles is so well known and his former books have been so favorably received that nothing more need be said than that this story is fully up to his high standard.

This is a pathetic but entrancing story of a stern Scotchman who struggled against his heart's desire for many years. Tell your friends that now is a good time to begin a new subscription.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett.

My dear Brother Willett:—The Christian Century of September 24, containing my letter and your reply, came during my absence, and I have not been able to give it consideration until today. I beg to thank you for the reply, and the only reason that I further trespass upon your time is that some matters may be made clear that have not been made so by your first letter.

As the lawyers say, let us "make up the issue"; I think I can safely say that you and I are agreed upon the following propositions:

First: That the inspiration of a prophet enabled him to predict events that were beyond human fore-sight.

Second: That the Old Testament scriptures contain a correct account of the career of Abraham, Jacob and Joseph, so far as they deal with those careers.

Third: That the four gospels were written by Matthew, Mark, Luke and John.

Fourth: Jesus promised the apostles that the Holy Spirit should call to their remembrance all that he had spoken to them, and that the Holy Spirit did so call to their remembrance.

Fifth: That Jesus was born of a Virgin, conceived by the Holy Spirit as represented in the gospels of Matthew and Luke.

Sixth: God bore witness to the preaching of the apostles, "both with signs and wonders and divers miracles and gifts of the Holy Ghost" according to his own will.

I am thankful that we are in substantial agreement on these great propositions. If I have not stated our agreement correctly, you will please correct me in your reply to this, as I have no disposition to misrepresent you.

Concerning the answers to my other questions, I regret to say that your letter is not satisfactory.

Allow me to quote again from your letter of September third. "The objection which has most weight in our day and which unless removed will stand as a fatal hindrance to the acceptance of miracles is the apparent chasm which separates the phenomena from the uniform course of events in human experience, and under the reign of law." That quotation is not, as you seem to think, an excerpt from a statement giving two definitions of miracles. It is not even in the same paragraph. It is the opening sentence of your article on miracles, and no fair-minded reader can help but understand it as a general statement on the subject of miracles. What I want to know is: Must the apparent chasm between the phenomena of miracles and the uniform course of events in human experience be removed, or will it prove a fatal hindrance to the acceptance of miracles? This is a question that you have not answered and the one that presses for answer. While doing this, I would be pleased to have you suggest what will bridge the chasm between miracles and human experience.

Recurring to my second question, you say I am not correct in interpreting you, since I ignore the very point of the argument. Well, that may be, but I did not intend so. I will quote a little more fully from you and endeavor to make myself better understood. In your article of September third, speaking of miracles, you say: "There are two views which for the sake of discussion may be set in contrast. One asserts that miracle is the intervention of a supernatural power in the realm of natural law. The other asserts that miracle is the unusual but normal activity of a perfect life in the domain of nature." It cannot be denied that you have set these two theories in a very clear contrast. I ask your readers to study them a little. Speaking of the first view, you say: "According to this theory, there are two realms of life, the natural and the supernatural. The order of life native to the higher realm is superior to and independent of the laws of the lower realm. A being belonging to the supernatural realm may therefore employ the forces of nature in whatever manner he elects." You then proceed to give your view of this theory, here it is: "This theory encounters no difficulty in the mind of one who accepts the earlier view of the world, but it is in direct conflict with all modern conceptions and is either giving away to more satisfactory explanations of the facts or to the total rejection of the miraculous." To further emphasize your disapproval, you say: "If this view is all that stands between unreflective belief and blank denial, the case looks unpromising for miracle." To illustrate this false theory, you take Jesus as an example, and say, it represents him as "a visitant to the world, but his normal residence was in heaven, whose supernatural character he bore in his earthly life and with whose power he was clothed. His miracles were the manifestations of this superior life, the setting aside of nature in obedience to a higher law." In the next sentence, you say this theory is in direct conflict with all modern conceptions and is giving way to more satisfactory explanations of the facts, or to the total rejection of the miraculous.

Now, my dear brother, are you not aware that that quotation is exactly what ninety-nine per cent of the preachers and teachers of Christianity today teach concerning Jesus? Are you not still further aware that ninety-nine per cent of all the preaching of Jesus since the day of Pentecost has so represented him? And yet you say, "it is in direct conflict with all modern conceptions and must give way to more satisfactory explanations of the facts or lead to a total rejection of the miraculous." If logic counts for anything, you declare that the universal teaching of the Universal church concerning Jesus is in direct conflict with modern conceptions and must be explained in a more satisfactory way or it will lead to a total denial of the miraculous. That is repudiation of Christianity on a larger scale than I have ever seen it taught before.

I do not believe you have studied that position carefully and I ask you to think over it a little. Nevertheless, that position seems to be bolstered and defended by other statements you make, such as the following: "The redemptive facts of Jesus' life are independent of miracles." "His wonderful deeds were an aid to his followers in the creation and nourishment of their faith in him, and in their immediate work of evangelization." "They were evidences of his power to those who saw them." "They were revelations of his love to those whom he had healed." "Such a value the miracles no longer possess." "Their significance was lost beyond the circle of those who saw them." These quotations plainly declare that men believed in Jesus in the Apostolic Age, because they believed in his miracles. But miracles have no value to produce faith in the evangelization of the world to Christ in the present age.

Now, my dear brother, is it not a fact that all of the evangelization of the Christian era has been carried forward by men because they believed in the miracles of Jesus Christ? Have not all the great apologists, defenders and fathers based their defence of Christianity upon the bed rock of his miraculous character and doings? Are not all of the great religious bodies which acknowledge his name firmly bound to his miracles in their teachings and labors today? Is it not a further fact that all the missionary work done in heathen lands today is being accomplished by preaching a Savior who performed miracles? Is it not a crowning fact that all religious bodies who have endeavored to eliminate the miracles from the character and works of Jesus Christ have utterly failed in their evangelizatioin of the world to him? In view of these facts, how can you say, "such a value the miracles no longer possess."

My third question was: Is the resurrection independent of miracle?

In reply you say: "It is well to keep in mind the context." But you quote nothing from the context that answers the question. Again I ask: Is the resurrection independent of miracle? Your writings indicate that you believe it is. You say: "He lived the normal, natural life of a man at its highest point." "He employed law at its highest level." "His word was with power because the secret of nature was his own." "The resurrection of our Lord was no departure from this principle; it was the inevitable manifestation of the divine fulness of life in him. Death had no dominion over him. It was impossible that he should be holden of it." "The works which are recorded of him are the natural fruits on the tree of such a life as he lived." Do not these statements corborate your position, that the "redemptive facts in the life of Jesus are independent of miracle"? Therefore, to make my question still plainer, I ask, was the resurrection of Jesus accomplished by the "intervention of a supernatural power in the realm of natural law," or was it werely "the natural fruit of a normal, natural life at its highest point." "the employment of law at its highest level"? There are several other interesting questions which we can settle in another letter, but we will thresh out this subject of miracles first.

Yours for the truth,

Columbus, Ind. Z. T. Sweeney.

Brother Sweeney has enumerated several propositions on which he and I are in substantial agreement. He might have gone still further and pointed out that on the fact of miracle we are also in agreement. As to the presence of miracles, signs, wonders in the life of Jesus, I should insist as strongly as he. All that I have written and spoken on this subject will emphasize this fact.

His difficulty arises over his interpretation of miracle. As I understand, he would define miracle to be an intervention in the realm of nature by a superior power, which sets at defiance the usual laws of nature and acts upon principles quite independent of the order of the world. By this theory the "supernatural" is conceived as a thing apart from the general order of life, and operates in contrast to and violation of the processes of the universe. To this theory of miracle there appear to me to be objections so serious as to practically discredit it. Among them are the fact that it is unbiblical, for the word "supernatural" in the sense of a power in violation of the order of nature is foreign to the Scriptures, and is the invention of a metaphysical theory which attempted to account for the miracles. In the second place this view is quite contrary to the interpretation of the universe which has come to be all but generally accepted, that both the facts of the natural world and the character of God as revealed in the universe and the Scriptures forbid the acceptance of a principle of disorder and caprice in the interest of the spiritual education of the race. This it is which prevents many men from accepting the miracles today. It is not so much the facts themselves, but the theory by which those facts are explained by some of the teachers of the Christian faith. And I should affirm with emphasis that whenever miracle is identified with this theory, it will stand as a fatal objection to the acceptance of Christianity on the part of large classes of men.

(Continued on page 11.)

Services to Attract Men.

BY ARTHUR HOLMES.

What contribution can the average church, say of 500 members, in a residential neighborhood, make to men, largely workingmen, of its community?

The services within the building naturally come to mind. They should be varied and enriched. They may conform to three or more types: evangelistic, educational or cultural, and devotional. The first aims to save men. Its effect is to move them to act. "Life" is the key-note of such meetings: Suggestion is the underlying psychological factor, and suggestion to "come" the one specific and vital element. Hence, the malleability of crowd psychology is to be sought; intellectual elements should be vigorously eliminated; iterative, rythmetical choruses should be sung; emotions be touched; ventilation should be good; lights bright; aisles all converging to one point in front; all movements made from rear toward front; and above all the other confusion, the insistent, mandatory invitation should ring out.

Such services will not fail to reach and bring into a congregation large numbers of workingmen, especially if the meetings are held for men alone. After they are in the church educational services are in order. A regular study should inspire and direct them into some specific Christian work and should definitely help them to meet their daily life's duties.

The methods of Christian work will be taken up later. Study courses can be arranged for different ages of men, though some topics are of common interest. Personal duties like prayer, daily devotions; social duties, like church attendance, Christian citizenship, business honesty and morality; home duties, like filial obedience or parental care; courtesy, patience, thrift, diligence, culture, are all objects of church concern.

Such studies as these would best be carried on in groups, either in the church or homes, and on some other day than Sunday.

Besides, cultural work, the church has a real contribution to make to the craving of men's religious natures. Call it what you will, analyze it as aestheticism, asceticism, sentimentalism, or the feeling of correlation or partnership with a "universal," rationalize away the need for God, for worship, and still there remains the need of the average man for that particular consciousness called spiritual or holy.

A service for worship demands the stained glass, cloistered, twilight effect, a large, well-carpeted, high-vaulted room, a deep-toned organ, and reverential quietude. No blasts of music, no announcements, no appeals to do anything, no straining after effects of any kind should mar the atmosphere. The collection should be omitted in favor of an offering at the door. The whole service should be the simple, serious, dignified worship of God by the choicest hymns, by quiet talks on spiritual joys, by the intermingling of meaningful, occasional prayers, ended with the holiest and closest communion with God through the bread and wine.

Hymns like the following are of the right kind:

> Jesus calls us from the worship
> Of the vain world's golden store;
> From each idol that would keep us,
> Saying, "Christian love me more."

Or,

> Hold thou thy cross before my closing eyes,
> Shine through the gloom and point me to the skies.
> Heaven's morning breaks, and earth's vain shadows flee,
> In life, in death, O Lord, abide with me.

Prayers from the Psalms or the Book of Common Prayer are well adapted to such a meeting.

Readings from the Bible or from the "Imitation of Christ" produce lasting impressions.

In these hurly-burly days of hustling everything, the frequent service of this kind will find its appeal. Unsupplemented with good works, it soon drifts into the emptiness of mere perfunctoriness. It must draw its inspiration from the strenuous life and find its justification in preparation for that life. If it is admitted to the hearts of its promoters as a masquerade for increasing membership or drawing a crowd, God will curse it with a withering curse, and they that come, when invited the next time, will be as the chaff which the wind driveth away.

Department of Biblical Problems.

(Continued from page 10.)

But a fact is one thing, and a theory which undertakes to explain the fact is quite another. Men may believe the fact, and still not find it possible to accept the particular explanation of it. The atonement is a fact of revelation, of the work of Christ and of Christian experience. Theories of the atonement have come and gone, and few today would accept the interpretations of it which former times regarded as convincing and indisputable. Yet the fact of the atonement is as impressive today as ever in the teaching and life of the church. The same might be said of inspiration, or the nature of Christ. Theories change but facts abide.

It is equally true of the miraculous in the life of the Lord. The theory that miracle was a suspension of law, a violation of the order of things, occasioned no difficulty in former generations, when men had not concerned themselves so much with the character of the divine work as revealed both in nature and the Scriptures. That this theory no longer satisfies Christian faith one may easily discover by an examination of the very considerable literature which has been produced, not by skeptics and scorners of the Bible, but by the men who are most concerned to make intelligible to this generation the facts of our faith.

To them miracle is a fact of the Bible to be interpreted not as a violation of law but as its higher employment. That which contradicts the usual experience of men may be only the use of the same laws at another level. There is no need of an explanation which makes more difficult the problem, as the older theory seems to do.

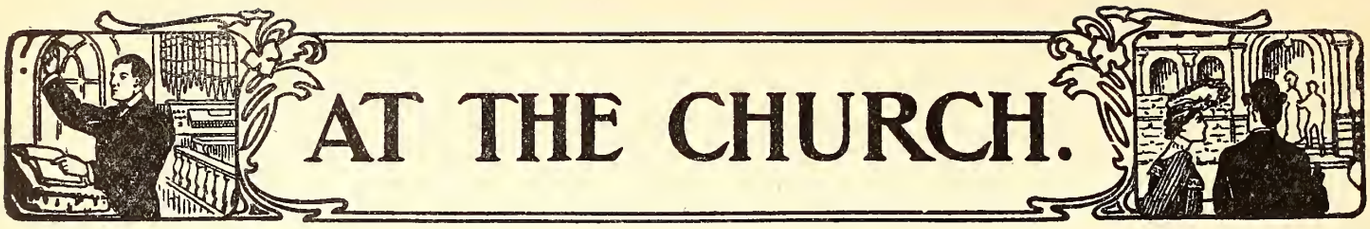
And now to answer some of Brother Sweeney's particular questions, I should say that the apparent chasm between the phenomena of miracles and the order of nature which is created by such a view as he seems to hold, must be removed or it will be a fatal hindrance to the acceptance of miracle by an increasing number of students of nature and the Bible.

The ninety-nine per cent of the preachers and teachers of Christianity will continue, no doubt, as from the first, to believe in the miracles, but they will not continue to believe, nor do they today, in the theory of miracle which he sets forth, and which is so rapidly being discredited.

Men did not believe in Jesus in the apostolic age because they believed in the miracles. That the miracles had value as aid to faith is to be kept in mind, but they were far less important than many other features of his work. Indeed, it is one of the most outstanding facts of Jesus' life that he wrought no miracle for the purpose of convincing men of his Messiahship. That was one of the subtle temptatioins which he resisted in the end. He wrought miracles to help men, and thus he revealed the life of God in him, the divine compassion and love.

The evangelization of the world has been carried on by men who believed in the miracles of Jesus, and will continue to be so accomplished. But not with the fact of the miracles as the chief element of faith, and by no means with the miracles as the prominent factor in evangelism. To identify one of the elements of men's faith, and that a matter of secondary importance, with the theme of their lives or the motive which impels them is a serious misinterpretation of facts.

The final question was answered in my former response to Brother Sweeney's inquiries. The resurrection of Jesus was not only a miracle, in the full biblical meaning of that term, but was the most impressive of the miracles as employed in early Christian preaching. Nor is there the least difficulty in applying to it the explanation to which I have referred all the time as the one which removes the chief difficulties and assists the student to understand not only its truth but its necessity. The resurrection was the supreme manifestation of the life of Christ. It was the inevitable result of his nature and character. It was the triumph of the perfect life over the power of death, and the pledge that all who attain his life, through the redemptive power of the gospel, shall share with him in the victory over the last great foe. Here lies the unique significance of the life of our Lord. It is the proof that the perfect life is lived at altitudes to which our own imperfect natures do not attain as yet, and that it is the promise and the effort of the Master to draw us to these higher planes by the call of the cross and the saving power of his atonement.



The Sunday-School Lesson.

Herbert L. Willett.

THE REBEL SON OF DAVID.

The sin which stands as such a dark spot on the life of the great king of Israel was pardoned through intercession and penitence. But the wounds which it made, like all the scars which evil carves in human lives, remained. Never to the end of his career did he escape from the penalties of that unforgetable incident in his life. It may be possible to rise from our dead selves to higher things, but we can never make the past just what it might have been if we had not marred it. The prodigal son was welcomed by his father from the far land. But no penitence and amendment could ever undue the memory of his life with the swine and the husks.

Family Troubles.

In the prophetic account of David's career, given in the books of Samuel and Kings, the sin of the king is followed by the narrative of the disasters which followed it, and which seem in the mind of the writer to be its direct results. Among those were the unhappy fate of Tamer at the hands of her half-brother Amnon, the murder of Amnon by her brother Absalom, the flight of Absalom to his mother's clan in Geshur, and his long exile there, ending in the artifice of Joab to bring him home. Then follows closely the story of his rebellion against his father David.

The King's Conscience.

Whether the king saw in these tragic events the sad consequences of his own misconduct we do not know. It is at least significant that the authors of Chronicles, the priestly record, make no mention of any of these events. Their purpose was to show the glory of the reign of David, and such an object would have been marred by the facts as they transpired. It may even be asked whether there really was any relation between the conduct of David and that of his son. Is it not too much to say that the king's sin had loosened the cords of moral restraint in the court, and left the way open for such evils as followed? This may be true. Yet the relaxation of discipline in the royal family could hardly fail to result from David's own sense of violated law. No doubt he felt this far more keenly than any other of the court, and his conscience made him sensitive and hesitant where there he should have been prompt and severe.

Absalom's Motives.

Absalom, after the long years of exile, had been summoned home from his banishment by his father, but was never really accorded a welcome. Perhaps the king knew that Absalom was regarded as his favorite son, and the nation might think he was forgetting the young man's sins out of partiality. But by still further diplomacy on the part of Joab the prince was fully restored to his place in the court. Whether the sense of injury rankled in his heart, and he determined to be avenged for the years of his banishment, or his naturally restless disposition sought self-advantage at the expense of David's declining activity it is apparent that he plotted from the first to seize the kingship at the earliest moment.

Popular Display.

To this end he equipped himself with a retinue of servants and a royal outfit. Horses and chariots with outrunners were the signs of the highest power, and the means of striking the popular imagination. Oriental people love the display of monarchy, and are content to pay the price if their passion for royal shows can be gratified. The very fact that David took less interest than once in such displays of his rank gave Absalom the opportunity he desired. It was but a step from this popular admiration to the successful attempt upon his father's throne.

Absalom's Duplicity.

This step was taken in a most diplomatic manner. He thought it well to impress the people not only with his own splendor but also with his interest in their affairs. He frequented the approaches to the court, where men came to have their causes heard, and by adroit show of interest in their complaints and indirect accusation of his father, that he was indifferent to the public welfare, succeeded in gaining the good will of many who otherwise had no cause of complaint against the king. Thus the plans of the conspirator flourished in the very gates of the palace.

The Rally at Hebron.

At length Absalom decided that the time had come for the bold final effort. It would not do to openly rebel in Jerusalem, where the strength of David lay. It must be at a distance, where there would be ample room for all the plans to be matured, and the partisans of the new movement to gather. Hebron was chosen as the scene of the attempt. This was no doubt owing to its remoteness from the central section of the land, where the troops of the king were in garrison. It was also the city which had been the capital of the tribe of Judah where David first reigned, and Absalom may have counted on the resentment of its people against the removal of power from them, to cause their favorable action in his behalf.

The Stand and Revolt.

When he finally took leave of the king it was upon the pretext that he had a vow to pay in the sacred city of the south. For four years (not forty, of course, as the text reads) he had laid his plans and was now prepared to act. The king suspected nothing. The secret designs of Absalom and his party had been kept well. David bade him farewell without suspicion and with a parting blessing. Little did the ageing king know that at that very moment spies were leaving the city in all directions with commission to proclaim Absalom the moment the trumpets should be sounded from hilltop to hilltop throughout the land. Besides this, the prince had invited a company of prominent men from Jerusalem to accompany him to Hebron with the understanding that they were to be his guests at a festival gathering there. They did not know that he counted on them to come over to his side the moment his standard was raised.

New Recruits.

When they arrived at Hebron the preparation for the feast was made. Sacrifices were offered, to secure the favor of God upon the new enterprise. It was then that Absalom determined to invite to his side the most conspicuous man in David's court, Ahithophel of Giloh, who had the ear of the king as did no other of his counsellors. To secure such a man would effectually break down the spirit and confidence of the king. The project seemed most favorable. New men were appearing at every moment, and the cause of the young pretender seemed most promising.

The Shadow of Failure.

But there was much ground to be traversed before Absalom could reach the throne. There were men as wise and faithful as Ahithophel who could not be seduced from the king. There were old and trained warriors who would fight for him to the death. The king had not lost all his friends nor his courage. The rebellion was doomed to failure from the first, although it looked most serious for a time. But the chief point for reflection, as the first chapter in this tragic story is closed, is the unhappy ambition of a brilliant young man who might have been king by peaceful methods if he had not hasted unduly to exalt himself. Patience and loyalty would have prevailed where headlong ambition met only defeat and death.

Daily Readings: M. Absalom's exile. 2 Sam. 13:23-39. T. Absalom's return, 2 Sam. 14:1-24. W. Absalom's restoration. 2 Sam. 14: 25-33. T. Absalom's rebellion. 2 Sam. 15:1-14. F. David's lamentation. Psalm 3:1-8. S. Faithless friends. Psalm 55:1-23. S. David's prayer. Psalm 143:1-12.

*International Sunday school lesson for November 1, 1908. Absalom rebels against David, 1 Sam. 15:1-12. Golden Text, "Honor Thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee," Ex. 20:12. Memory verses, 5, 6.

Two texts ought to be read together: "Do not sound a trumpet before you," and "Let your light so shine." God wants you to be ambitious, to have good works that somebody can see; light travels faster than sound, and so with Christians you see the flash before you hear the report if they are of the right sort. The ambition is not that men may praise you, but that they may glorify your Father which is in heaven.—A. J. Gordon.

The Federal Council.

THE FIRST MEETING OF "THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA," TO BE HELD IN PHILADELPHIA, DECEMBER 2-8, 1908.

By Rev. E. B. Sanford, D. D., Secretary of the Executive Committee of Arrangements.

The Plan of Federation recommended by the Inter-Church Conference of 1905, having received the official approval of thirty national assemblies, representing an aggregate church membership of over fifteen millions, is now the working constitution of the "Federal Council of the Churches of Christ in America." From this time, on, attention will be turned with increasing interest to the first meeting of this great Council that will hold its sessions December 2-8 in the city of Philadelphia. This Council is unique in its character. The four hundred delegates that will take part in its deliberations will be charged with definite and official responsibility. Within limitations that are carefully marked by its constitution, the Council will consider and give voice and guidance in matters that pertain to common service and the duty and welfare of all the churches.

Under a compact that recognizes "the essential oneness of the Christian Churches in Jesus Christ as their Divine Lord and Saviour" the Council will come together to promote the spirit of fellowship, service and coöperation. Its special function will be to consider methods and suggest plans, through which the churches that hold to Christ as the Head may "prosecute work that can be done better in union than in separation."

The Conference of 1905 appointed an "organizing committee to carry forward the work made necessary by the adoption of the Plan of Federation; report to be made to the Federal Council in 1908." Each of the thirty constituent bodies in the fellowship of the Conference is represented on this committee. In a spirit of unity and devotion that has realized the responsibility of their important service, this committee has given constant and careful attention to its duties.

The program of the first meeting of the Federal Council is substantially complete. For several months past, delegates to the Council have been assigned work on the important committees whose reports and appended resolutions will be made the basis of the discussions and recommendations approved by the Council. Today, in every part of the land, men eminent in leadership and qualifications for special tasks, are giving their thought to the work assigned them in preparation for the deliberations of the Council.

The mention of some of these committees and their chairmen, will deepen general interest. The Committee on "Organization and Development" of the executive side of the future work of the Council, has the Rev. Bishop E. R. Hendrix, of Kansas City, as its chairman. Bishop Hendrix acted as chairman of the Business Committee of the Inter-Church Conference of 1905. Since 1886 he has filled the office of Bishop in the Methodist Episcopal Church, South, with its membership of one and a half millions. Recognized as a leader in the counsels of American Methodism, with its constituency of upwards of five millions, he has found an honored place in the esteem of those who share in the joy and responsibility of bringing the forces of our Protestant Christianity into closer relations. The Council will receive a mesage, from the Committee on Organization, that will reveal that men of vision realize that only through practical activities and wise superintendence can we hope to make the spirit of unity a potent force.

"Methods of Coöperation in Home Missions" will be brought to the front in a report of the Committee of which Rev. Edgar P. Hill, D. D., of Chicago, an honored delegate from the General Assembly of the Presbyterian Church, is chairman. Those conversant with the work of this committee anticipate that its report will not only have the support of the Council, but prove the beginning of activities that will vastly strengthen the work of the Home Mission Boards of all the churches.

"Coöperation in Foreign Missions" is in the hands of a committee of which Dr. William E. Barton, Secretary of the American Board, is chairman.

The report on "Family Life" will be submitted by the Rt. Rev. William C. Doane, D. D., of the Protestant Episcopal Church.

The report on "Temperance" is in charge of a committee headed by the Rev. Bishop Luther B. Wilson, D. D., of the Methodist Episcopal Church.

Honored Baptist leaders, in the persons of Rev. O. P. Gifford, D. D., and Mr. William N. Hartshorn, are at the head, respectively, of the committees on "State Federations" and "Methods of Religious Instruction in Sunday-schools."

The Rev. George U. Wenner, of the Lutheran Church, will report for the committee on "Week-day Religious Instruction in the Public Schools."

"The Church and the Labor Problem" will be brought forward by the Rev. Frank Mason North, D. D., Secretary of the National City Evangelization Union of the Methodist Episcopal Church; and a Congregational delegate, the Rev. O. S. Davis, D. D., of Connecticut, whose pastoral work has given him wide reputation as a specialist, will present the message regarding "The Church and the Immigrant Problem."

Evening mass meetings will be held in the Academy of Music. The Essential Unity of the Churches as illustrated in work at home and abroad will be the theme of addresses by Rev. Dr. S. P. Cadman, Robert Speer and Rev. Arthur S. Lloyd, D. D. Union in Evangelistic work will be presented by Rev. Charles L. Goodell, D. D., Bishop William S. Bell and J. W. Chapman.

Governor Charles E. Hughes will speak on "Civic Righteousness," and on Sunday afternoon of December 6, great mass meetings will be held in charge of Rev. Charles Stelzle, and leaders in the Brotherhood movement.

Last, but not least, it is sufficient assurance that all the details of this great Council will be carefully looked after, since the Rev. Dr. William H. Roberts, Chairman of the General Executive Committee, and last year Moderator of the General Assembly of the Presbyterian Church, has also accepted the chairmanship of th local committee of arrangements at Philadelphia that is composed of representatives from thirty denominations.

From the opening to the close of this Federal Council, the key note of all the reports and discussions will be that of practical coöperation and united service. We bespeak the prayerful support in preparation for this meeting, both of the ministry and laity of the churches.

Think of the value of the unit. Every stone helps to make a wall. The honeycomb is built cell by cell. The railway is composed of one tie and one rail at a time. The entire nation is constituted of each individual combining with all others. Two-thirds of the United States are composed of young persons.

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER XXI.

The Toils of Freedom.

It is Christmas eve and the air is crisp with frost, but there are happy faces and joyful greetings as the people hurry along.

Down near the foot of one of the great culm heaps is a miner's cottage, rude and weather worn. It is the home of Nick Svelderski.

"I wish Doctor Jones would come, this suffering is terrible."

It was Lottie who spoke. She was sitting in her wheel chair beside a cot on which lay the wasted form of little Polly Svelderski. Evelyn was bending over the sick child, trying to quiet the restless head by bathing it with ice water. Over by the stove sat the mother, crying and talking to two older children, a boy of twelve and a girl of fourteen, who stood by the stove in their work clothes. A crippled boy older than these sat on the other side. Mrs. McFee had just taken the younger children home with her. From an adjoining room came the heavy breathing of the sick girl's father who was sleeping off his intoxication.

The child's head rolled ceaselessly back and forth on the pillow, and the little arms waved to and fro while the fingers tied imaginary knots.

"The poor little darling thinks she is at work at the spindles. How long has she kept this up?" asked Evelyn.

"I have been here all the afternoon," said Lottie, "and she has never stopped since I came. I tried to talk to her at first and coax her to rest, but she said, 'Oh, I must not stop or the fo'woman will see me.' She has not known me or noticed anything for an hour, but keeps up that ceaseless motion."

"How long has she been sick?" inquired Evelyn.

"I was here about a month ago and Polly was looking very thin and her mother told me that she was not well and would not eat much. I begged her then to take Polly out of the factory and let her come to the kindergarten again, but she shook her head emphatically and said that Nick would not let Polly quit work. About two weeks ago she took sick and the disease went at once to her spine and head."

Evelyn and Lottie silently watched the little sufferer.

"Oh mutter, mutter, don't send me by the fact'ry today! My head hurt much, an' the threads break all the time. Oh, don't make me go, pappy."

The mind of the sick girl wandered, and the plaintive pleading of the voice wrung the hearts of the watchers. Did it penetrate the conscience of the father and mother?

"The thread breaks all the time, and see, see! The fo'woman is comin' an' she sure will shake me, an' oh, it hurts me so! Oh, oh!"

"There, there, Polly, the forewoman will not come, and we won't let anything hurt you, dear," and Evelyn tried to soothe the agonized child, listening eagerly for the doctor's steps.

After a few minutes Polly grew calm and seemed to listen to what Evelyn was saying, and looking searchingly into her face said, "Be you Jesus? Teake said as how Jesus loved little childers."

"No, Polly, I am not Jesus, but he is close by and he loves you."

"Teake used to sing a Jesus song. Oh, mutter, let me go by the kindergarten an' hear Teake sing!"

Evelyn looked at Lottie and saw that her face was white and

"Safe in the arms of Jesus,
Safe on his gentle breast—"

Lottie's voice was shaken with the grief she felt, but the song was soft and sweet and Polly fixed her gaze on the face she had loved so much.

"Hark, 'tis the voice of angels,
Borne in a song to me—"

A spasm of pain passed over Polly's face, her whole body stiffened, and for a moment they thought that the end had come, but not so; the head again began its ceaseless rolling and the hands to tie the imaginary knots.

The door opened and Doctor Jones entered. He stood and looked at his little patient and shook his head.

"This is bad, bad! I think Polly will spend Christmas in heaven. Poor little tired hands! The old doctor will give her something to rest them till the angels come to lead her home, so he will."

The good doctor chatted away to the unconscious girl as though she were a tired baby and his soothing medicine soon quieted the tired head and restless hands.

"It will soon be over," said the doctor turning to Evelyn, "and there is nothing more that can be done."

Mrs. Kirklin and Mrs. McFee came in to stay the night and watch by the sick child.

The doctor, accompanied by Evelyn and Lottie, turned sorrowfully away from the little house by the culm heap, the doctor wheeling Lottie's chair.

"Such a thing as this uses me up completely," said Doctor Jones as they walked along. "That child was literally killed in the factory. I knew Polly was doomed when I first set eyes on her.

"I don't blame that ignorant mother, she doesn't know any better, but I do blame the brute of a father who works his children to death that he may have more whisky to drink. But infinitely more do I blame the men who employ these children and who buy up the legislature so that no laws can be passed to hinder them. God pity their poor, shriveled-up souls!

"Excuse me, ladies but you know the old doctor is a crank and I always get mad clear through when I have the horrible side of this subject brought before me as I have tonight."

"Doctor, it is no wonder," said Evelyn. "It breaks my heart to think of the condition of our children. Is there ever going to be any cure for it, do you think?"

" Yes, every year brings us a step nearer to righting this wrong. President Roosevelt, in his last message to congress, spoke very plainly on the child labor situation, and urged better laws to correct this evil. Governor Folk of Missouri is also intensely interested in child labor and the National Consumers' League is doing much to keep up the agitation. But we must have the people. When the people say child labor must cease, it will, but not until then. But here we are at the Settlement House."

The building had been put in Christmas trim with holly and evergreen, and the star of Bethlehem gleamed from the dome.

The gymnasium had been cleared and row after row of tables were filled with a bountiful Christmas dinner. Men, women and children surrounded them and were served by the young women's cooking class, white aproned and white capped. In the kindergarten department was still a happier scene. The little tables were crowded with the children of the Black Acre. At each end of the room was a splendid Christmas tree, so the wee tots ate in happy anticipation, for was not Santa Claus going to "gin out" the Christmas gifts after supper? Here Lottie reigned supreme. She was superintendent of the kindergarten department and had two assistants. When Doctor Jones wheeled her chair into the room, the children greeted her with a merry shout of, "Teake, Teake!" There were sixty regular attendants at the kindergarten, and this part of the work was an assured success.

After supper came a polo game in the casino, between the driver boys of the two collieries, and nobody but "Mr. Jean" could umpire this game to the satisfaction of the players. Then a stereopticon entertainment in the chapel, reproducing the pictures of the Child Christ as painted by the great masters, with the settlement glee club to accompany them with appropriate music.

At last it was all over. The clock had struck twelve and the chimes of Grace Church were pealing forth the grand old song, "Joy to the World, the Lord has Come!"

"Evelyn, the whole thing was just great tonight; I never saw a happier or more orderly crowd of people than we had here."

Evelyn was sitting by the open fire watching the flames climb up the chimney and Jean was leaning against the mantel.

"The Settlement House has only been in operation five months and we can see splendid results already. Garry McFee told me that there were scarcely any men to be found in the saloons tonight. You remember Tim Murphy used to keep the worst dive there was in the heart of the Black Acre; he came up to me tonight and shook hands and said, 'Kirklin, you have got the right idee in this shop you are running; it beats the —— hell dive I've run for the last ten years clear out of sight. You've run four saloons out of town already, and I guess if you keep putting up such ——fine amoosements you will run them all out.' This was a great speech for Tim to make and he wound up by saying that such a good dinner and red hot polo game would capture the devil himself."

"Yes, Tim is more interested in this work than he would be willing to confess, but I shall look for our best results among the breaker boys," said Evelyn. "You are getting a splendid hold on them, Jean. Every single one of them would swear by you now."

"I think my little wife is getting a pretty good hold on them, too. I counted a hundred and fifty in the boys' department last Sunday."

Evelyn was superintendent of the boys' department of the settlement Sunday-school.

"I do like that work with the boys. We have three clubs organized now and I believe they take more pride in them than they do in their 'junior local union.'

"Do you know, Jean, that I am wonderfully encouraged about the night school? I find, though, that books are not much use, for the children are too tired and sleepy to study; but by using the blackboard, object teaching and some of the kindergarten methods, we can appeal to them and really arouse their minds to a sort of interest in their work."

"Evelyn, sweetheart, I remember one mind you awakened. God grant that you may inspire many of these labor bound boys and girls to a longing for better things as you did me."

The red light burns dim as Evelyn and Jean stand by the fire with a great love lighting up their faces. As they look into the embers, they see a picture of the Black Acre; familiar and dear to one because he had been a part of it for so many years, familiar and dear to the other because she had looked on it all her life with a great pity and longing, but it is the Black Acre transformed with a new heart that is throbbing with a great love for the children who are caught in the toils of freedom.

"Do you hear the children weeping, O my brother?
They are weeping bitterly,
They are weeping in the playtime of the others,
In this country of the free."

(*The End.*)

Biblical Baseball.

A Canton theological student interested in baseball wrote a thesis on "Baseball among the Ancients," from which are gleaned the following facts.:

Abraham made a sacrifice.

The Prodigal Son made a home run.

Cain made a base hit when he killed Abel.

David was a great long-distance thrower.

Moses shut out the Egyptians at the Red Sea.

Moses made his first run when he slew the Egyptian.

The devil was the first coacher. Eve stole first—Adam second.

Whe Isaac met Rebecca she was out walking with a pitcher.

Samson struck out a great many times when he beat the Philistines.

THE CHRISTIAN LIFE

Why Do We Worry?

Why do we worry about the nest?
We only stay for a day,
Or a month, or a year, at the Lord's behest,
In this habitat of clay.

Why do we worry about the road,
With its hill or deep ravine?
In a dismal path or a heavy load,
We are helped by hands unseen.

Why do we worry about the years
That our feet have not yet trod?
Who labors with courage and trust, nor fears,
Has fellowship with God.

The best will come in the great "To be,"
It is ours to serve and wait;
And the wonderful future we soon shall see.
For death is but the gate. —Sarah K. Bolton.

The Divine Philosophy of Living by the Day.

By A. R. E. Wyant.

This philosophy is expressed in a significant little Hebrew phrase. At the dedication of the temple, King Solomon prays that the Lord will maintain the cause of his people Israel "as every day shall require." But the marginal reading, which is a literal translation of the vigorous Hebrew idiom, is much more expressive,—"the thing of a day in its day" (1 Kings 8:59). In this hour of his greatest spiritual illumination, Solomon perceived God's plan of blessing. Life is made up of day-sections, and grace and strength are given for only one day at a time. This leads us to recognize

Our Daily Dependence on God.

He is both the giver and the sustainer of life. We could not live a moment but for the present working of a present God. He is here in his world "upholding all things by the word of his power." We do not draw a breath that is not given of God. Not a thought passes through the mind, nor an emotion thrills the heart, without the operation of the upholding power of God. The Lord Jesus loves to have us recognize our dependence upon him, and has taught us to pray, "Give us day by day our daily bread." We are the children of God's daily care and tenderness, and should not be anxious about tomorrow. We may think and plan for the future, but we must not be anxious about it. We shall best provide for the contingencies of the future by faithfully performing the duties of today. Thus, only by accepting Christ's policy of life, shall we escape "The heavy trouble, the bewildering care that weights us down who live and earn our bread." God's gifts are adapted to each day's needs both in kind and quantity, and are always timely in their arrival. The skilful physician adapts his medicine to the needs of his patient. The form of treatment is adapted to the kind of disease. The Great Physician never gives the wrong medicine. Whatever the need of the soul, he knows the healing grace that should be applied. He supplies life's necessities "as every day shall require." Forgetting this, we bring upon ourselves no end of trouble by being over-anxious for the morrow. This philosophy of life will

Help Us in Our Work.

Some things can never be done if they are not done today. No Christian service is accomplished by delay. The hardest task can be more easily done when divided into day-sections. It is the long stretches that weary us. But really there are no long stretches, for life comes only a day at a time. The burden will not seem so heavy if we remember that we must carry it only one day at a time and a faithful discharge of the duties of today will enable us to perform more easily the same duties tomorrow. But let us also remember that if we fail to bear the burdens of each day in its day, we are heaping up an Atlas load that may crush us in the future. This philosophy, if accepted in both theory and practice, is a sure

Antidote for Anxiety and Worry.

There are many who believe that God is the author of all the sickness and sorrows and sufferings of life. But it must be admitted that there is one kind of trouble in the world which God never sends, and which never brings a blessing with it. It is the borrowed trouble which people get by worrying about tomorrow instead of being content to bear the burden of today. Most of the worry in this world is over trouble that never comes; and what is more foolish than to brood over troubles in anticipation of their coming? More people are killed by worry than by work. "Preventive medicine" is the great aim of true physicians today, and I present this divine philosophy of life as a safeguard against that neurotic degeneracy which threatens many today. Most of us are capable of a great deal of hard work if we do not get to worrying about it. Do the task of the day in its day and you will be free from the grinding worry of accumulated duty. This Christian philosophy also best enables us to

Meet Our Temptations.

God will be our helper in every time of temptation if we call upon him. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Do today's duty, fight today's temptation, and do not weaken and distract yourself by being anxious about tomorrow, for to anticipate the cares of tomorrow doubles the burden today. This divine philosophy of living by the day will best enable us to

Encounter Life's Uncertainties.

If we live each day as if it were our last day, we shall always be prepared, and shall have no vain regrets if it should be. If we live each day aright, we shall not meet God unprepared, if suddenly taken away by some unforeseen accident or catastrophe on land or sea. We shall still enjoy God's presence. "What do you think of dying?" said a friend to an old Scotchman. "It matters not," replied he, "because if I die I shall go and be with Christ; and if I live Christ will be with me." This plan of living will best enable us to

Endure Earth's Griefs and Sorrows.

We are sometimes surprised how bravely some Christian woman, who is physically weak, bears up under the most severe afflictions. But God's promise is "as thy days so thy strength shall be," and "my grace is sufficient for thee." He is with us in health and prosperity and gives us living grace, and only when we fall into sickness and death draws nigh, does he give us dying grace. "The thing of a day in its day." If you accept this divine philosophy, it will bring into your life the sweet content and perfect trust which reliance on God's providence alone can give. Then you can sing and pray:

"My times are in Thy hand!
My God, I wish them there;
My life, my soul, my all I leave
Entirely to Thy care."

"Lord, for tomorrow and its needs, I do not pray,
But keep me, guide me, hold me, Lord, just for today."

Chicago.

Crowns on Fools' Brows.

By W. C. Bitting.

1 Sam. 26:21, "Behold, I have played the fool."

To hold a place in life without having the qualities that fit one for that place is the great tragedy of playing the fool. Saul had a throne, but only a silly soul. He wore a crown without a king's brow in it. It is pathetic that so many royal heads and hearts seem never to get their coronations. It is more pathetic that crowns seem to light on heads that they do not fit.

Saul's folly was that he did not put enough high motive into his life. He was stingy with his best selfhood. He was a specialist in vibration between the highest and the most selfish ideals. One son he named Jonathan—the gift of Jehovah. Another Melchishua—the help of Moloch. Another Ishbaal—the man of Baal. He would be friendly with all the gods he knew. He was so prudential that he was unprincipled.

His downfall came from aspiring to too high a destiny, one for which he was not suited. Disparity between what we are and what we undertake is the sure prophet of failure. We are not all so honest in confession as was Saul, but we play the fool just as brilliantly. The world sees the comedy, and we feel the tragedy of it. External exaltation with inner abasement, a high position stolen by a low soul—this is the drama entitled "Playing the Fool."

It is to fill a place in life without having the fitness for it. True life is self-expression. What about the self? That is one question. What about the vocation? That is the other. Does the self fit into the vocation? There are two fits from which no one recovers—misfits and counterfeits. Saul had an attack of both at the same time. He has never been lonely. Every unveiled incompetence, each revealed lack of preparation uncovers a fool. We do shoddy work only because we have second-grade souls.

It is to fill a place without having the spirit of it, even though we have the fitness. Every function in life has its appropriate spirit. A song is not a matter of sounds, but of heart. A prayer is not classic English; it is genuine yearning. A sermon is not to save rhetoric, but to help men. Balaam wore a prophet's name, but lacked his spirit. The uniform does not make a patriot. How much of the spirit that belongs to our daily calling do we possess? That settles our folly or sense.

It is to fill a place in life without the significance of its social ministry. Saul saw no meaning to his throne beyond his personal purpose. What does our position mean to the good of the world? Each occupation is the end to a long series of beginnings, and the beginning of a long series of endings. Not one is isolated. The fool knows not this.

It is to fill an opportunity without using it. The chance to shape a realm was Saul's. Of what use is fitness, spirit and a true interpretation of our place in life if we do not use them? Open doors are curses unless we go through them. Every man is offered a crown, but it invariably topples off fools' brows. Some persons have a collection of diadems that they have gathered along life's way, every one of which has fallen from a fool's brow.

Here is part of the cast in the drama "Playing the Fool," continuous performance in every city, home and business. The preacher who has the crown of his sacred calling without its qualifications, spirit, meaning; parents without parental love, and children destitute of filial spirit; mechanical teachers, whether in secular or Sunday-schools; employers who grind subordinates; employes who render seamy service; friends of fashion whose relations are snipped by trifles; youths who squander manhood, forgetting that payday comes at last, and "nature's credit clerk is no philanthropist;" church members who use a holy relation as a ladder up which to climb into personal ambitions; editors who drench their columns with slop, and boast of forming public opinion; professional men who handle our bodies and business without competent training; a host of minor characters who enter into life's serious business with only a holiday spirit; every man, some time or other. Alas!

St. Louis, Mo.

Spirit-Appointed Pastors.

By. C. M. Carter.

One of the rank heresies among the people of God today is that churches have a right to call their own pastors. Baptists, especially, claim to be living under the authority of the New Testament, and they declare the Bible to be their only rule of faith and practice—and then proceed to ignore their own acknowledged law. Not once by direction or even intimation in all the word of God is any right committed to a church to call its pastor. Instead the right is retained directly and absolutely in the hands of the Holy Spirit himself. "Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father);" "Paul, an apostle of Christ Jesus through the will of God." Here are two out of a number of passages showing the call men may have to the general work of the ministry. In Acts 20:38 Paul makes this call specific; to the bishops of the church at Ephesus he says, "Take heed unto . . . all the flock, in which the Holy Spirit hath made you bishops." Again in Acts 16: 6-10 is given the experience of Paul in the immediate direction of his ministry and personal acts by the Holy Spirit: "Having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not." After the man of Macedonia appeared, Luke says, "And when he (Paul) had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them." Again, "The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Spirit, went down to Selucia."

The Spirit Directs as Well as Calls.

It seems to be the clear teachings of the Bible that the Holy Spirit calls men into the ministry, and then leads them while in the ministry. Painful only can be the doctrine that the Holy Spirit will lead one into the strenuous, grinding, heart wearing work of the ministry and then leave him at the threshold to bear his burdens of work and decisions alone. Nay, nay, the Spirit is too wise and loving. He stands ready to direct, and expects to give to each one his specific work as well as help him in it. And this means that he calls men into the ministry and will if permitted call them to their particular fields of labor.

And have not churches failed here to their own lack of growth, and have not ministers failed here to their own lack of power? Is there not a prevalent rationalism among ministers and churches which, while reverent, is weakening because it substitutes an assumed knowledge of conditions for faith and human reason for the wisdom of the Holy Spirit? Only the Spirit can know who will fit and where, for only the Spirit can know all the needs and conditions and the special fitness of any man to meet them. And the wisdom of the Spirit is a storehouse always open to those who will take from it.

Not long ago the chairman of a pulpit committee came to the pastor of another church and said, "I think, as do others of our pulpit committee, that you are the man to be pastor of our church." The reply was, "Have you laid this matter before the Lord? Have you prayed earnestly about it?" "No, I cannot say that I have." "Has your committee made this a matter of profoundly earnest prayer to know the mind of the Spirit?" "No, I suppose not." "Has your church given a day to special prayer, or even a prayer-meeting evening in laying this before the Lord to know his will, and to ask him to send his own selected man to be your pastor?" "I am obliged to say that this has not been done." "Then, my brother, suppose you go home and do these things, and my judgment is you will never think of me again, but God will clearly point out the right man to you." Is that a strange and peculiar case? Or is it really a typical case? Are churches laying their needs before the Lord, or are they ignoring him, counting their "good business sense" all sufficient? Are they hunting men called of the Holy Spirit, or are they hunting men who will "draw"? Are they seeking luminous stars to drag down from heaven, or are they looking for messengers sent of heaven? The blunders of spying committees are sometimes so great as to be amusing were they not so painful. A spying committee moved by a desire to find the man called of God and so seeking under the lead of the Spirit may be most useful; but the spies who forget to pray may make strange choices!

What is the Duty of a Church?

First, to inquire earnestly of the Lord to know his will in the matter. And, then, when the members of the church believe the right man has been made known, their duty is to vote, not to call a pastor, but that in their most unselfish and prayerful judgment this is the man not called of men but of God to be their pastor. Then the coming man will have not only his divine commission to his work but will also have that commission recognized as divine by the church. With what exalted courage may one undertake a work when he has the full assurance in his soul, "I am here because God put me here." And with what confidence may a church follow the lead of a bishop called after prayer and clearly indicated as the one called not only into the ministry but called also specifically by the Spirit to the leadership of this individual church! Doubtless many churches and many ministers are unconsciously led, but what mighty strength in conscious leadership.

I am fully persuaded that if our churches would leave their pulpits wholly in the hands of the Spirit, he would fill them to the very best advantage with his own chosen men, and if ministers would leave their fields of work absolutely to the selection of the Spirit he would place them to the very best advantage, and move them at the proper time, and all to the vast increase or the kingdom and the saving of souls. This does not mean the exclusion of means nor discourage the use of "sanctified common sense," but it does plead for a far more complete reliance upon the wisdom of the Holy Spirit and less upon the shrewdness of men. It does mean the far greater honoring of the Holy Spirit than is done today in most of our churches. It does mean to assert that no pastor (or bishop, as the Spirit names the earthly leader of a church) is rightly selected who is not Spirit-appointed, and that the only right or duty of the church is to seek to know the mind of the Spirit. The Holy Spirit is today the commander-in-chief of the Lord's hosts; and only too often is he ignored or bossed around by those who claim to be reborn by his own power. It is the duty of the church not to give orders, but to receive orders, and to obey them. Mighty will be the onward march of the church militant when it moves in perfect obedience to the orders the ignored Spirit is willing and waiting to give, not only in methods of work, but in selecting, appointing, locating, and directing his subordinate officers.

Muncie, Ind.

Its need of salvation is the secret of the world's sadness.

When you set out for a journey, it is well to have a destination.

When we dedicate our lives to the Master we dedicate them also to his work.

To know the present time and what it bids us do is ever the sum of knowledge for all of us.

Self-denial is as precious as it is earnest, if wrought for the glory of God and the welfare of others.

If we would "buy the truth" we must pay the price which Paul intimates when he wrote to Timothy, "Meditate upon these things; give thyself wholly to them."

They say the world has an eagle eye for anything inconsistent, and it has an eagle eye, sharp for inconsistencies in the unworthy. But the eagle winks before the sun, and the burning iris of its eye shrinks abashed before the unsullied purity of noon. Let your light sistency of your godly life, may come to inquire and to say they so shine before men that others, awed and charmed by the conhave been with Jesus.—Punshon.

VICTORY'S WAR CRY.

Roll on, thou temperance billow.
Lash thou the rocky shore
Of sin's wild opposition,
Till "Drink" shall be no more.

Lift high thy crested white-caps,
Send forth thy thundering voice,
Until our states and nation
Shout victory and rejoice.

Oh, Thou who rules the ages,
Thy benediction bring,
To home and helpless childhood,
Thou everlasting king.

A. M. Hootman.

A MATTER OF BUSINESS

We said last week that we wished our readers to regard the New Christian Century as a mutual enterprise, a sort of family affair. If we are to make good in this sentiment we must tell you certain things about the business office so that you can enter fully into our plan and problems.

We do not have any secrets. We are not willing to seem to be what we are not. There will be no bluff in our business management. So we want our readers to know that we are not rich, that our capital is not ample enough to warrant any big feat in journalism. It may not be good business policy to speak out frankly this way, but that is going to be our policy whether it is good business or not.

It is the plan of the business management to adopt a conservative policy. We intend to live within our means. For the beginning we will print a 24-page paper once a month and a 16-page paper the rest of the month. As our capital increases and our subscriptions and adverstising increase, the 24-page paper will be the weekly order. Our friends can see, therefore, how vitally what they do for us will help the cause they love. We believe the cause the paper represents is right and we believe it will draw to itself hosts of friends who will make its success a certainty.

A Fair Chance.

We want our friends and readers to know, however, that it is our firm conviction that the Christian Century has never had a fair chance to prosper. Its ideals have never been adequately exploited. We say these things because some of our friends are warning us that the Century can never be established on a firm business basis. We believe it can be established. We believe there are sufficient friends of the noble ideals which this paper represents to support it.

Therefore we want you to know what our position is. It is the purpose of the present owners of the Century, as has already been announced, to organize a company to promote the paper and a publishing business. They heartily solicit the aid of other Disciples of Christ, who, either from business motives or for a love of the cause which the Christian Century will plead, may wish to have a part in this good work.

The Old Christian Century.

We bought the Christian Century just as it was about to pass out of existence. It seemed to us an act of guilty neglect to allow the paper to die. It had been the symbol of the progressive cause among the Disciples for years.

Its failure to succeed was due, not to the unpopularity of the cause it represented, but to a lack of business management and a lack of editorial attention. This is not a reflection upon any of the men who have had business or editorial connection with the old Century. Least of all is it a reflection upon Professor Willett. He never agreed, nor did the company expect him, to make the paper the first thing in his thought and plan. Therefore, the failure of the former company was not chargeable to him.

Chicago the Natural Location.

Chicago, we all feel, must have a paper published in the interests of the Disciples. This city is the natural place for a paper of enterprise and progress to be published. Within a radius of five hundred miles from this city nearly one-half of our brotherhood lives. But our subscribers extend through New England and the Pacific states as well as in this Mississippi Valley. We are receiving letters of appreciation from men and women living in the extremes of the country who have been yearning for a Christian paper that would bravely meet the problems of the time in Christ's spirit.

There is no question in our mind that the Christian Century can be firmly established.

Our Subscription Campaign.

Meanwhile we are getting ready for a vigorous subscription campaign. Chicago is the natural place to begin. One church has been already entered and the prospects are good for one hundred subscribers. Two more churches will be entered this week. Our goal is

TWO THOUSAND SUBSCRIBERS IN CHICAGO.

We are willing to make such terms to our city churches as will make it profitable for them to place the paper in every home. Write or phone the office for information.

A Work of Love.

Editing and supporting the Christian Century on the part of those now connected with it is a work of love. While we have no doubt that the New Christian Century Co. will prove a business success in the event that a sufficient amount of money is enlisted to boost it in these beginning days, yet not one of us has gone into the enterprise for financial consideration. The editors are all pastors of churches in this city. Their congregations take pleasure in loaning their pastors for a part of their time to the general cause which the paper represents.

On this account we feel like speaking frankly with all our friends, disclosing to them not only the splendid opportunity but the evident duty to aid in every way possible to lift the Christian Century to a position of great usefulness. Chicago has been misrepresented to our brotherhood. Without being the organ of a partisan view it will be one function of this paper to interpret Chicago to the brotherhood outside this city.

Chicago Page.

The Chicago page will be a feature of each issue. We mean to print the happenings of our own churches, the important things taking place in our sister churches around us, and, more important than either of these, to interpret the social and moral movements of this city in the light of the Christian gospel. Our Chicago page will itself alone be worth the price of the paper.

We do not wish to make the impression by our Chicago campaign that we will confine our subscription efforts to this city. We are only beginning here, which is the natural thing to do. A down-state pastor asks us to send an agent into his church to secure subscriptions. We mean to do this or else show him a better way than to have our agent do the work. We will push our subscriptions from coast to coast.

We Want News.

One of the helpful things our friends can do is to send in news and to send it often. Our readers want to know what is being done in your church and city. Send the facts. You need not fear that your name will be signed, as if you were "blowing your own horn." Our purpose is to make the Christian Century a newspaper. All our news will be carefully edited and the facts will be stated, often without the signature of the sender. Send in the news of other churches than your own in your city and in your part of the world. Anything that you know about the ongoing of Christ's work will be interesting to the members of the Christian Century family.

A Letter That Helps.

We received this letter among many others recently, which exhibits the spirit which we think will be discovered in the hearts of hundreds of men and women. Upon this kind of spirit we base our hopes of the ultimate success of our paper.

"Dear Christian Century:—Your last issue did my heart good. I have been waiting and praying for some one to speak who could speak. The silence of so many who could speak has oppressed me for long. But you have spoken and I feel as if I myself had spoken and the world had heard. I am hopeful of great things for you. What can I do to make your paper reach the eyes and hearts of our brotherhood? I feel that I am a part of your enterprise and share responsibility with you for it. I well know that you will have grave difficulties. When you write me you may assume that I have a sort of conscience on the subject of the Century and you may appeal to it as you wish. May God speed you and raise up many helpers with you."

Let Chicago set an example to the rest of the brotherhood by presenting two thousand subscribers to the Christian Century.

THE CENTENNIAL PROGRAM.

Only one day's sessions have yet been provided for, and that not completely. Within a short while the Committee hopes to announce a provisional arrangement and list of speakers for the entire convention. Meanwhile the following statement is submitted to the brotherhood.

"By unanimous action of the General Centennial Committee, Professor Herbert L. Willett was selected with thirty-nine others to speak on the Centennial Program. After the recent discussion as to his views, by a misunderstanding of conversation and correspondence the report gained currency that in the interest of peace Professor Willett had declined to speak. At New Orleans the Committee learned that he only meant to leave the matter with it for final action. On the 19th of October, after Professor Willett at the Committee's request had met with it in Pittsburg and made a statement of his reasons for not voluntarily withdrawing from the Program, by a vote of eight to three the Committee laid upon the table a motion demanding his resignation. In neither case did the Committee consider itself an ecclesiastical court to pass upon Professor Willett's theological views.

The following members of the Committee were present: A. McLean, T. W. Phillips, Geo. B. Ranshaw, (Proxy for W. J. Wright), R. S. Latimer, Mrs. Ida W. Harrison, J. G. Slayter, G. W. Muckley, Wallace Tharp, J. H. Mohorter, O. H. Philips, W. R. Warren."

CHICAGO

One good Chicago Disciple, a member of the Englewood Church, sent a subscription last week for a friend in Iowa. That helps as much as if the paper remained in Chicago.

The interest in the presidential campaign in Chicago is being eclipsed by the interest in a contest over a minor office, that of prosecuting attorney of Cook county. Last Monday the matter was discussed in the meeting of the Christian ministers of the city. It was taken up at a larger meeting in Y. M. C. A. Hall at the noon hour. It is the subject of a special meeting in Evanston this week which will be attented by every minister in that suburb.

It may seem to some that the interest in this matter is out of proportion to the importance of the office. But underneath the personalities involved, there lies the whole question of the value of our legal institutions. Shall an officer who takes his oath of office make mental reservations? Shall he decide to enforce the laws that are popular and disregard the enforcement of those less popular? It becomes evident that if we place the privilege of such discrimination in the hands of the men who are set to the enforcement of law, they become endowed with a power which is dangerous to our Anglo-Saxon liberties. It is this very tendency to discriminate in the enforcement of law that is the basis of bribery and corruption in the exercise of the functions of public service.

The situation grows out of the work of the present state's attorney, Mr. Healy. Mr. Healy, supported by the best legal advice of the city, decided that the law against the opening of tippling houses on Sunday was still in force. He has brought suit after suit against violators of the law. The guilty parties have escaped by being able to hang every jury. On every jury was some man who was favorable to the liquor interests and who cast his vote regardless of the law and the testimony. The frequent prosecutions led to intense activity on the part of the United Societies, the organized liquor interests of the city. In the primaries, they induced many Democrats to vote against Mr. Healy and thus secured the nomination of Mr. Wayman. The frauds were being proven day by day. But at the time when the candidates must file their papers, the judge declared that inasmuch as not enough fraudulent votes had yet been proven to throw out Mr. Wayman he must be declared the Republican candidate. Mr. Wayman has made the pledge demanded of him by the United Societies. Mr. Kern, the Democratic candidate has made the same pledge. The friends of law-enforcement in the city of both the old parties feel compelled to bolt their party tickets. Two men who are running are under pledge to enforce the law. One is the candidate of the newly formed Independence party. The other is the Prohibition candidate, Mr. Street. Mr. Wayman is said to be personally a clean man but under pledge to the liquor interests. Mr. Kern is not recommended personally and in addition has made the same pledge. Mr. Street is clean, capable and is definitely pledged to the enforcement of law without favors to vested interest.

It is claimed by some that Mr. Street cannot be elected. Therefore every vote to him is a vote for Mr. Kern who seems the least desirable candidate. It is asserted on the other hand that the saloon men, while wishing the nomination of Mr. Wayman will throw their support to Mr. Kern. It seems probable that Mr. Kern will be elected as the better citizens will never rally to Mr. Wayman's support. The probability of this may seem remote but strange things are happening in politics these days. In any event the man who voted for Mr. Street and was on the losing side would be better off than the man who voted for a wrong candidate and helped to elect him.

The question of legislative candidates is also an important one this year. The liquor interests have lost so heavily by the recently enacted local option law that they are determined to have it repealed at all hazards. Every church member should read the recommendations of the Anti-Saloon league before going to the polls. It would be a calamity to lose by indifference this year what we have won by a whole generation of fighting.

The preachers meeting this week was held at the Palmer House. The time was occupied with reports from the national convention. These were made by A. T. Campbell, O. F. Jordan and C. C. Morrison. All the speakers expressed the greatest gratification over the spirit of the great gathering held recently in New Orleans. All agreed that our brotherhood is growing in liberality and in fraternity. Those present felt that the morning was spent in an unusually helpful way.

There was one addition by letter at Englewood Sunday. C. G. Kindred has not yet gained his usual strength. We hope he can be induced to recruit his energies before starting into another hard year's work.

Help get Two Thousand Chicago Subscribers for the Christian Century.

Mr. E. M. Bowman of the Bowman Dairy Company was present at the preachers' meeting to speak on the financing of the coming Congress of Baptists and Disciples. The expense has been equitably distributed between the two bodies. The total amount to be raised is $500. The report of all the speeches will be taken stenographically and printed. As the national convention was held so far south, it is believed that many of our men who did not go to New Orleans will go to the Congress held in the Memorial church in Chicago.

Luke Stewart, one of the students at the University of Chicago, preached at Batavia last Sunday. The Sunday previous he preached at the Northwest mission.

Dr. Errett Gates went out to Morocco, Indiana to spend Sunday and preached both morning and evening. Though not having a regular pastorate, he preaches nearly every Sunday. He has been a most valuable bishop to many a weak church.

A Sunday-school contest is now on between the Sunday-schools in Oak Park and West End churches. They have a system of counting points. Last Sunday the result was 218 points for Oak Park and 177 for West End.

The Episcopal church is now in convention in Chicago considering the missionary problem. The modern spirit is finding its way into this denomination as well as into the others. The old wooden dogma of the Historic Episcopate is making way for a view of the Christian ministry that is human and vital. The words of Dr. James S. Stone, of St. James Church, Chicago, are worth pondering by ministers of all denominations:

"If the age be robust, energetic, faithful. It will produce a robust, energetic, and faithful clergy; and when the laity realize that the line of real living priesthood lies not between them and the clergy but between Christian people and non-Christian people, they will also realize that they have a part in the work of the church not inferior to that part which they have assigned to the clergy.

"The ideal church will care less and less for opinions and more and more for life and real work, and if she is saving souls, alleviating sorrow, adjusting inequalities, defending the weak against the strong, struggling against evil in every form, making this common life happier, inspiring men to duty, guarding the training of little children, then the world will pass by other claims and regard her as Christ's Holy Catholic Church. Her clergy will still discharge their functions, but her laity will do more for the uplifting of the downtrodden, for the redemption of the masses, for purification of all life."

Many Baptist pastors of Chicago are out of the city this week attending the state convention of their denomination in session at Decatur, Illinois. The Baptitst have 1,200 churches, 1,100 pastors and 141,000 members in the state of Illinois. With this mighty host they are a great power for righteousness.

The ministers of Chicago will learn with regret that Alva W. Taylor of Eureka has declined the call to the Irving Park church. His presence here would have lead us all in certain efforts especially in the direction of the sociological church. He has given up for the time at least his intense desire to fight evil in its most aggrevated form in the city. Idolized by his church he will continue to bless the students of Eureka College who wait on his ministry and will continue to win the men of his community to Christ as he has done so abundantly in the past.

O. F. Jordan has offered to teach a class in shorthand and typewriting this winter in the Evanston Church. There is no night school in a population of twenty-five thousand, though other educational facilities are of the best. He proposes to test the matter and see whether there is a demand for this sort of thing.

Have you heard of our special offer to churches that will join in our campaign for two thousand Chicago subscribers? Write or phone us about it.

The Douglas Park church observed Rally Day last Sunday. The house was packed at night. Harry F. Burns is the pastor. His ministry at Douglas Park is being greatly blessed.

The Jackson boulevard church also observed Rally Day last Sunday. There were five additions by letter, one baptism and two confessions of faith. The church raised $1,085 to apply on their mortgage. The church owes nothing now save their remaining mortgage of $7,000. This summer is the first in a long time that the church has not shown a deficit.

(Continued on page 22.)

WITH THE WORKERS

The organized activities of the church in southern California show good progress for the year. Three new churches have been organized, Tucson, Oceanside and a Japanese work in Los Angeles. Three others were brought to self-support, those at Anaheim, Imperial and Rialto. The churches in this section are well supplied with pastors. Of the sixty-seven churches in southern California, there are only three that are not ministered to by located pastors. These churches have had 1,336 added by primary obedience and 2,263 otherwise. The missionary offerings have averaged two dollars per member. The conttributions for the work of the local churches have averaged fifteen dollars per member. This certainly indicates that our group in southern California is one of the most virile in the brotherhood.

Our churches in New England that are able to support pastors are now all supplied. This is very fundamental to the success of the cause there. Two new buildings are in the course of erection, one at Bridgeport, Conn., and one at West Rupert, Vt. A new work has been started at Providence, R. I., during the year that is considered one of the most important enterprises in a missionary way which has been undertaken during the year.

Our work in Michigan is making good progress. Our people entered this state at an early period. We have not grown here as elsewhere. Various causes are assigned. Some say our belated development is due to the fact that we did not undertake work in the cities. Others say that it is due to the fact that in Michigan our plea has often had the most radically conservative interpretation so that it failed to make the impression it has done were more liberally interpreted. Whatever be the cause of our failures, we are now entering the cities and our ministers are now interpreting our message more liberally. We are growing. Traverse City church is only ten years old but has five hundred members. The Woodward Avenue church in Detroit is young but has a $27,000 building all paid for. The church at the "Soo" is only a year old but they have purchased a building and employed a good preacher. F. P. Arthur is the corresponding secretary of the state.

J. W. Davis reports having held a meeting at Amoret, Missouri, with twenty-one additions to the church.

The church at Ukiah, California, is gathering in the harvest of its past sowings and had sixteen additions one Sunday morning recently.

The church at Michigan City, Indiana, is but a year old. A meeting was held there recently by Evangelist Snodgrass with 88 additions. This means the doubling of the membership.

The enrollment of Drake University reported thus far in the year is 1,074. The various departments of the university are in a flourishing condition.

The church at Findlay, Ohio, has recently dedicated a ten thousand dollar building. F. M. Rains was master of ceremonies on dedication day. Six thousand dollars were needed and almost all of the amount was raised. The pastor G. H. Sims, will hold a meeting soon and hopes to build up the membership of the church substantially.

This week the state convention of Kansas is in session. It is planned to make this convention one of the largest and most inspiring in the history of the state. This is called the Jubilee convention.

The state convention of North Carolina will be held at Kinston, November 17-19. A good program has been prepared. The convention will be held by the delegate system which is being so widely adopted now among our people.

A church has been organized at Blanchard, Oklahoma. The congregation is now busy getting ready to build a new church building. After that they will hold a series of evangelistic services under the leadership of W. H. Kindred.

It is commended in Holy Scripture member the Lord in the days of youth-time but we count it no little triumph when the appeal of the gospel will change the point of view of those in old age. A woman 74 years of age has joined the church in Madisonville, Kentucky.

The Independence Boulevard church of which Geo. H. Combs is pastor in Kansas City recently took a missionary offering of $5,000 on a single Sunday. This brings the total missionary offerings of the year up to $9,000. Such a record is probably without precedent in our history.

The state convention of Kentucky held the latter part of September was one of the best attended in years. One of the features of the convention was the launching of a plan by which the state society will undertake the raising of $15,000 for evangelistic work during the centennial year. Every church in the state is urged to hold a meeting during the year.

A great meeting in Wichita, Kansas has brought in 601 additions to the church. This will bring the church into the lead among the Protestant forces of the cities and will make it the largest Christian church in Kansas. With these new people properly assimilated and made part of the working force, the church will have a tremendous opportunity of doing good.

Herbert Yeuell has just concluded an unusally helpful meeting with the church at Fostoria, Ohio. The field is a difficult one on account of the large number of churches to the population and the poor equipment of our church. The meeting was held in a tabernacle and resulted in 127 additions. The preacher was favored with many tokens of the regard of the people, among them being a purse of gold.

The West Virginia convention held recently reported $2,481 raised by the state society. Five evangelists were in state employ who had 280 additions by primary obedience and 389 otherwise. One of the most interesting features of the convention was a discussion of union with the Baptitsts. Dr. Purington of the West Virginia University and Mr. Brooks conducted the discussion in the most fraternal spirit. Dr. Purington insisted that the principles which the Baptists had regarded fundamental to their movement were held by the Disciples as well.

Evangelist Cottingham held a meeting at Bethel, Missouri, recently with twenty additons to the church.

Evangelist H. G. Bennett has held a meeting for the church at Sciota, Illinois, where C. B. Dabney is pastor. The church speaks appreciatingly of the work of the Evangelist.

A church has been organized at Holly, Colorado, through the efforts of J. R. Robertson and J. F. Fox. The usual auxiliaries were set going and the young church enters upon its service to the community with bright prospects.

The state convention of Wisconsin was held in Milwaukee recently. We have only thirty churches and missions in the entire state. The larger number of these do not have a located ministry. They are scattered over the different parts of the state so that they can have but little fellowship except in conection with the state convention. H. F. Barstow Ladysmith has been the coresponding secretary for several years. In that time a more perfect state organization has been formed and a substantial increase of membership in the state has taken place.

The meeting at Tuscola, Illinois, is making good progress. Brooks brothers are leading in the effort. The pastor, Mr. Lindenmeyer, is recovering from a severe illness. His two little daughters have just made the good confession in the meeting now in progress. The prospects are bright for a most substantial addition to the working force of the church.

Evangelists Wilhite and Gates are now in a meeting in the Fourth church in St. Louis, Mo. The meeting began with a marked manifestation of interest and without doubt will close with great blessing to all departments of the work.

A FOOD LESSON
That the Teacher Won't Forget.

Teaching school is sometimes very arduous work. If the teacher is not robust and in good health, she can't do her best for her scholars or for her own satisfaction.

When it becomes a question of proper food for brain work, as in school teaching, many teachers have found Grape-Nuts ideal.

"I have been for many years a teacher, and several months ago found myself in such a condition that I feared I should have to give up work," writes a N. Y. teacher.

"So nervous was I, that dizziness and spells of faintness were frequent and my head and stomach gave me much trouble.

"Several physicians who treated me gave me only temporary relief and the old ails returned.

"About three months ago I dropped all medicine and began eating Grape-Nuts morning and night. Now, my head is clear, pain in stomach entirely gone, and I have gained in flesh. I am not only continuing in school but have engaged to teach another year.

"I owe my restored health, a brighter outlook on life, and relief from doctor bills, to Grape-Nuts." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The pastor of the church at Fremont, Nebraska, has begun a meeting with his church with the avowed object of working for the spiritual uplift of his own. This is a type of special service that should become common among us.

C. L. McKim has just finished an evangelistic effort at Garwin, Iowa. There were 22 additions and a great spiritual uplift to the church. Ideals for the future of the church work have been enlarged and the people have been blessed in every way.

The church in Utica, Mississippi, has just concluded an evangelistic enterprise under the leadership of Mr. and Mrs. John A. Stevens. Twenty-six were added to the church and a remarkable feature of the meeting was the fact that twenty of those added were men.

Harry H. Martindale has held a meeting in the Sugar Creek church in Indiana, which has resulted in 24 confessions of faith. Mr. Martindale is a junior in Butler college and has not been preaching long. His ministry is opening with promise.

Evangelist W. S. Johnson, has held a meeting with the church at Elliott, Iowa, which has resulted in 48 additions to the church. The pastor, J. Edward Cressmer, speaks in the highest terms of his work. The church is now stronger numerically, financially and spiritually.

The Galesburg (Ill.) Church is on the eve of an evangelistic effort which promises much for our cause in that city. The meetings began Sunday, Oct. 25. The pastor Rev. J. A. Barnett will do the preaching and will be assisted by Singing Evangelist Wm. Leigh, of Akron, Ohio.

Richard Martin has just concluded a most worthy effort in a town where no Christian church had previously existed. He went to Piedmont, Kansas, and held a meeting out of doors. A church of sixty members was organized with the usual auxiliaries. A lot has been purchased on which to build a church.

The Central church of Texarkana, Texas has just concluded a series of special services lead by Evangelist Wilhite. The church has received fifty-seven additions but more than that it has received a spiritual uplift almost unparalleled in the history of the church. The church speaks in the most appreciative way of the work of the evangelist.

David Shields remains with the church at Salina, Kansas, where his lengthy pastorate has been so abundantly blessed. There were ninety added to the church the past year of his ministry. A large sum has been raised recently to finance the evangelistic enterprise which is being undertaken soon under the leadership of Evangelist Wilhite.

The church at Rockford, Illinois, has closed a prosperous year under the ministry of W. D. Ward. The church raised two thousand dollars for all purposes besides the work of the auxiliaries. A dwelling house at the corner of Peach and Court streets will be remodeled into a chapel to serve the congregation for a few years as the old stone church at the corner of Church and Chestnut streets has been sold.

A church has been organized in another section of Kansas City which will be called the Quindaro Boulevard Christian church. Kansas City is showing more ready acceptance of the plea of the Disciples of Christ than most of the cities of the country. This is undoubtedly due in part to the efficient local organization for the extension of the work.

Think what a medium of communication among our Chicago Disciples if the Christian Century reached two thousand homes.

The church at New London, Iowa, has just completed a successful evangelistic effort. A tent was pitched and for a part of the time the meetings were held there. For the remainder of the time they were held in the opera house. Evangelist Wilkinson did the preaching. The pastor of the church is J. W. Ellis. The brethren recently gathered at his home and left substantial tokens of their esteem.

Evangelist Murphy has just concluded a good piece of work in Frederick, Oklahoma. A meeting was held in which thirty-three were added to the church. Two men over sixty years of age gave the remainder of their lives to the service of the Master. Nearly a thousand dollars was raised for the construction of a church building. Mr. Murphy will hold his next meeting in Harting, Oklahoma.

Pastor Case of the Crescent, Oklahoma church, began a meeting and after a period of successful effort called to his assistance Evangelist Ingold. Eighty-three were added to the church as a result of the combined effort. The work of the pastor is much appreciated in the community.

The First Church, at Milwaukee, Wis., Claire L. Waite, minister, has just closed a notable year. During the year $4,200 (four thousand two hundred dollars) was raised. The offering for Home Missions exceeded the best previous offering by $200, and the offering for Foreign Missions exceeded the best previous offering by over $150. During the year the Second Church was organized by a swarm from the First Church, under the direction of R. A. Nourse, a business man, and with the full coöperation of the brethren of the First Church.

There has been a very encouraging gain in membership, but the most hopeful feature of all is the tone of harmony, spirituality, and aggressiveness which prevails in a remarkable degree. During the past summer the congregation united with the other churches of the community in a series of Sunday evining services. Invitations have also been recently sent out from the Bible School to fifteen neighboring Bible Schools to form a union "teacher-training" class.

Are you a Chicago subscriber? Get your neighbor or a brother or sister in the church to join the Christian Century family.

Telegram.

Chester, Nebr. Oct. 19: New seventeen thousand dollar church dedicated here yesterday by F. M. Rains, the prince of dedicators. All the debt provided for. Have never seen such generous givers or such devotion. We have begun a meeting for Charles Cobbey the beloved minister in the new church. Splendid spiritual feeling already. We look for good ingathering. Salem, Ohio, next.

Small and St. John.

Oklahoma Christian University has two hundred students this year. This is a most creditable showing for so young a school.

J. M. Blalock has just begun a pastorate with the church at Elk City, Oklahoma. There were additions to the church on his first Sunday with the congregation and the indications are that both pastor and church will be blessed in the work.

THE INTERDENOMINATIONAL ASSOCIATION OF EVANGELISTS is a voluntary organization of nearly two hundred of the leading evangelists and gospel singers of the United States from all denominations for the purpose of raising the standard of evangelistic work and of promoting it in the churches of America.

Its membership is composed of men and women whose Christian characters were thoroughly investigated before they were admitted to membership. Their membership in the Association is a guarantee of their integrity and trustworthiness.

Pastors desiring the services of accredited workers will be furnished with a complete list of the members upon application to the secretary, Rev. Henry W. Stough, 125 Scott St., Wheaton, Ill.

The officers for the ensuing year are: president, Rev. W. B. Biederwolf; vice presidents, Revs. J. Wilbur Chapman, Henry Ostrom, John H. Elliott, James H. Cole; secretary and treasurer, Rev. Henry W. Stough.

—Dr. A. C. Dixon of the Moody Bible Institute strongly affirms the value of the sometimes berated gospel songs. They create an atmosphere, they touch hearts, they are effective agents in winning men to Christ, he asserts out of wide experience. Each month the Institute holds a gospel song service and always with crowded house and results.

NOT A MIRACLE
Just Plain Cause and Effect.

There are some quite remarkable things happening every day, which seem almost miraculous.

Some persons would not believe that a man could suffer from coffee drinking so severely as to cause spells of unconsciousness. And to find complete relief in changing from coffee to Postum is well worth recording.

"I used to be a great coffee drinker, so much so that it was killing me by inches. My heart became so weak I would fall and lie unconscious for an hour at a time. The spells caught me sometimes two or three times a day.

"My friends, and even the doctor, told me it was drinking coffee that caused the trouble. I would not believe it, and still drank coffee until I could not leave my room.

"Then my doctor, who drinks Postum himself, persuaded me to stop coffee and try Postum. After much hesitation I concluded to try it. That was eight months ago. Since then I have had but few of those spells, none for more than four months.

"I feel better, sleep better and am better every way. I now drink nothing but Postum and touch no coffee, and as I am seventy years of age all my friends think the improvement quite remarkable."

"There's a reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Important Books

We are the publishers of some of the best known works pertaining to the Disciples' Plea for a united church. These important books — important in more ways than one—should be read and owned by every member of the household of faith.

The Plea of the Disciples of Christ, by W. T. Moore. *Small 16mo, cloth, 140 pages, net postpaid, thirty-five cents,* won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes.

"I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement, it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I should like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr Moore has rendered no greater service to a great cause."

Historical Documents Advocating Christian Union, collated and edited by Charles A. Young. *12mo, cloth, 364 pages, illustrated, postpaid $1.00,* is an important contribution to contemporary religious literature. It presents the living principles of the church in convenient form.

Z. T. Sweeney, Columbus, Indiana, a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of *The Ruling Quality, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.*

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style. It holds the reader's fascinated attention so closely that it is a disappointment if the book has to be laid aside before it is finished.

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Our Plea for Union and the Present Crisis, by Herbert L. Willett, author of the *Life and Teachings of Jesus, etc., etc. 12mo., cloth, 140 pages, gold stamped, postpaid 50 cents.*

Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that * * * present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially realized may come to fruition that these ch[illegible] are given their present form."

Early Views and Separation of Baptist and Disciples, by Errett Gates. *8vo., cloth, gold side and back stamp,* A limited number in *paper* binding will be mailed postpaid for 25 cents until stock is sold out.

We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURG, Pa.

The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches.—THE CONGREGATIONALIST, BOSTON, Mass.

The Christian Century Company

A CHANGE OF PLACE OF MEETING.

The place of meeting of the Joint Congress of Baptists, Free Baptists and Disciples to be held in Chicago, November 10, 11 and 12 next, has been changed from the Hyde Park Baptist Church to the Memorial Church of Christ, Oakwood boulevard, near Cottage Grove avenue. It is eminently fitting that such a meeting should be held in such a place. The Memorial Church is the most recent and conspicuous instance of the effort to bring Disciple and Baptist churches together.

As is well known, the Memorial Baptist and First Church of Christ have recently united and the conditions and spirit of the union seem to be among the most happy and promising of any such efforts. The meeting of the Congress with a congregation that is a living and practical exhibition of the aims and ideals of the Congress itself is a happy thought of the Baptist portion of the committee with whom it originated.

Although the announcement of the Congress has come even later than we anticipated because of added delays, there is already a general interest manifest throughout the brotherhood. It is a busy season of the year and many interests are demanding our attention in our local work, but this great movement for union must not be neglected by the people whose very existence has its justification in the effort to attain this very end. This is our great opportunity to give practical demonstration of the integrity of our motive and justification to our plea as a religious people.

To fail to be represented in large numbers at this meeting and to manifest a hearty and sympathetic attitude toward this overture from our Baptist brethren would indeed be a sad comment on our movement. We do not indeed anticipate any such result, but we speak these urgent words because the limited time has prevented our getting the full significance of the meeting of the joint congress before the brethren as we could wish we might have been able to do. Will not the churches generally see to it that the attendance of their respective ministers is made possible? Every man who attends will receive a mighty stimulus for his local work by his presence at this meeting. The question has been asked me if this meeting will take the place of the regular congress of the Disciples for 1909. That will probably be decided by the brethren in attendance. Presumably the interests of the Centennial will be given first place in our thought for next year and the regular congress postponed until 1910, but that will be for action by those in attendance at Chicago.

A feature of the meeting of which I have not spoken will be the report of the joint committee on union of the Disciples and Baptists, of which Brother I. J. Spencer is chairman. It would be fitting that this committee should report to the joint congress and we are anticipating they will be prepared to make a report.

A final word: Read the program which appears with this notice and ask the question, Can you afford to let such an opportunity go by? To reach the place of meeting, take a Cottage Grove avenue car, get off at Oakwood boulevard, walk west one block to the Memorial Church of Christ.

G. B. Van Arsdall,
Secretary of Disciples' Congress.

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Impurities fill it with poisons, the flesh abhors, and the lungs cannot eliminate, as they should.

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They contain Quassia, Golden Seal and Eucalyptus, each a most powerful aid to the blood of man.

Thousands of people use these wafers with religious zeal, and their testimonial evidence is an unfailing source of interest to one who reads it.

Melancholy marks every suffering woman, yet one should be armed with this knowledge and make up one's mind to try Stuart's Calcium Wafers at once. Every druggist carries them. Price 50c, or send us your name and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

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Chicago

(Continued from page 18.)

The Quarterly Rally of the Chicago Christian Missionary Society was held at the First Methodist Church building last Sunday afternoon. A good crowd was present. C. C. Morrison made the formal address of the occasion and Dr. H. L. Willett reported the national convention. Instead of dealing with details of missionary operation, Mr. Morrison sounded the high note of a proper point of view for the work. Pledges were taken in the meeting for the Chicago work which amounted to a goodly sum. The largest delegation came from one of the missions, Douglas Park. The nominating committee this year is W. F. Shaw, W. S. Brannum and Mr. Thomas. They will report at a meeting of the general board which is held early in November. The A. C. M. S. and the C. W. B. M., each contribute $2,000 to the Chicago work, allowing the Chicago Christian Missionary Society a minister.

Parker Stockdale is not afraid to undertake some subjects that are full of inflammible material as is evidenced by the following sermon topics for October and November. "Miracle and Reality," "Miracle and Christ," "Miracle and New Testament Literature," "Miracle and Tvery-day Life," "Miracle and Life Eternal." Any man who succeeds in discussing these themes without finding dissenteds will be a wonder. But Parker Stockdale is not afraid of difficult tasks.

A number of pastors have assured us that they will do all they can to put the Christian Century in every home in their churches.

The church in South Chicago had a good day last Sunday. The Sunday-school was largely attended and there was one addition to the church by letter.

The Evanston Sunday School had 159 in attendance last Sunday. A representative of the Blakeslee Bible series made a short talk on their lesson helps. The teachers have for some time been anxious to have lesson helps that were pedagogically more correct. Without doubt this series will be tried in a part of the school the coming year. The young men's classes have been amalgamated and will fit up a room for some othletic practice this winter.

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(1) You are tangibly threatening the physical structures of your stomach, your liver, your kidneys, your heart, your blood vessels, your nerves, your brain; (2) you are unequivocally decreasing your capacity for work in any field, be it physical, intellectual or artistic; (3) you are in some measure lowering the grade of your mind, dulling your higher esthetic sense, and taking the finer edge off your morals; (4) you are distinctly lessening your chances of maintaining health and attaining longevity; and (5) you may be entailing upon your descendants yet unborn a bond of incalculable misery.—Dr. H. S. Williams in McClure's.

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CHRISTIAN FINANCE ASSOCIATION, 2 Maiden Lane, New York

VACATION IMPRESSIONS OF AN EVANGELIST.

We left the delightful people and climate of Prince Edward Island, Canada, as soon as our meeting closed at Charlottetown, and hurried home to be with mother and Lima friends. Brother Billy and wife, who had charge of the music, stopped at Lubec, Maine, for their vacation.

It has been a joy to be at home with mother and old friends. The fellowship has more than compensated for the health-giving tonic of the sea.

I have taken my vacation as usual in preaching, preaching, preaching. Ever since I entered the evangelistic field, many of the churches of this district have work waiting for me on my "Summer Returns." This welcome, based on twelve years of acquaintance, is a precious heritage. The money side of it is small, but the "bond of affection" is more precious than gold and silver.

For some of these churches I have held as many as nine protracted meetings. Those that happen to be without a settled minister, we keep at until one is secured. If I were financially able I would give all my time to this kind of work.

What is needed is a wise evangelist in every district, one who can supply and look after matters while the state secretary and pulpit supply committee are finding the kind of a man his recommendation suggests.

The state secretary is too busy a man to do the detail work required and our college presidents are too far away from the scene of action to always know just what is needed. A district evangelist in this way can do the work of a presiding elder minus the ecclesiastical authority.

The churches are suffering from the lack of immediate relief. An ounce of wise action is worth more than tons of theorizing.

Some of our papers are helping solve the problem in a small way through their few evangelists; but to adequately meet the needs, we should have hundreds of men at work. Here is a chance for some of our wealthy brethren to immortalize their names by supporting a coterie of men competent to do this work.

In my early ministry I spent four years as settled minister with country churches in this vicinity before taking up the work in Lima. During that time I received many calls at $1,000 salary, but stayed by the "stuff" at $13 per Sunday.

In that four years' work I saw three handsome church buildings completed and hundreds confess Christ. When I took the work at Groon Hill, Ohio, I had another call better than $1,000 a year. I wrote my spiritual adviser, Brother J. V. Updike, "What shall I do?" He immediately replied, "Accept Groon Hill and stay there for years." I did so. It stung my pride a little for I had spent four years in one of the best colleges of Ohio.

When the call came to take up the work in Lima, I realized the village church had made me efficient and sufficient for it. Without that training and experience I never could have done the work required in the Lima venture. We built a handsome new brick church here and in one meeting had 208 additions.

We have had a delightful fellowship with Homer Carpenter of the Wayne St. Church and Brother Verl Wilson, one of my successors at the South Side Church.

The Wayne St. people are preparing to build one of the best church edifices in the city.

Brother Wilson is meeting with splendid success in his work on the south side. Both are strong, aggressive men and the cause in Lima never had a more hopeful outlook.

These vacation trips home have shown me there is more gratitude in the average congregation for the ex-minister than they get credit for. I am away from home most of the year in my evangelistic work and when I return on my vacation trips I find their hospitality unchanging and unstinted. I wouldn't exchange this deathless affection of my brethren and friends for all the sickly sentimentality of a "rush in and rush out" gallery applause.

There is also a sadness in this last vacation visit. The Lima cemetery holds the form of my dear father in the gospel, Brother J. V. Updike. How precious his memory! The young preacher's friend! He used to kiss me as the son of his own flesh and blood. I hold in memory a package of his precious love letters as Paul to Timothy. Yet I am only one of an army of young men who remember him in the same spirit. Brother George Sims, his son-in-law, who is doing such splendid work in Findlay, Ohio, said to me, "Lima must always be a sacred spot to me for its cemetery holds the 'Dearest of the Dear' to me."

I am just writing my singer, Brother Bilby, that I feel stronger for the work of the coming year because of this sacred fellowship. They have given me a stronger hold on God and a deeper love for his cause.

Clarence Dumont Mitchell.

Lima, Ohio, September 17, 1908.

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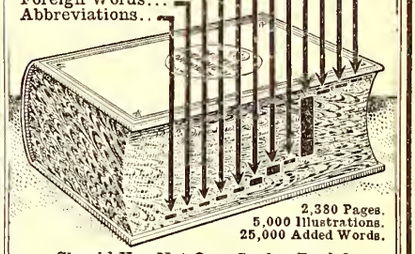

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CHRISTIAN CENTURY, Station M, Chicago

VOL. XXV. OCTOBER 31, 1908 NO. 44

THE CHRISTIAN CENTURY

*Sharp C. M. May'09

In response to a multitude of requests, Professor Willett has agreed to make a personal statement of his convictions with respect to the matters entering into the current controversy. A prefatory statement is made in this issue of the Christian Century. Three other articles will appear in successive issues. For Professor Willett's sake and the brotherhood's sake, and for the truth's sake we desire to give this personal confession of faith the widest publicity possible. We desire also to give wide publicity to the discussion that will follow upon the conclusion of his series.

Therefore we will send the Christian Century for the next six months beginning with October 31 to any new subscriber for 50 cents, payable strictly in advance.

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This is an opportunity for our readers to enlarge our family circle and to advance the ideals for which our paper stands.

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Dear Christian Endeavorers:

Through your Corresponding Secretary, I am addressing you this personal appeal. At our State Convention, in Chicago this year, it was decided that we would make no appeal this year to the Christian Endeavor Societies of Illinois, to support any particular mission. But this brings to us as Christian Endeavorers a very great responsibility. We must do more for the cause of Illinois Missions than we have ever done. Our motto is, "A personal contribution from every member of every Christian Endeavor Society in Illinois for Illinois Missions."

The first Sunday in November is the day upon which this offering is taken. There is only one week left in which to prepare for this service. Please make this week count for the most possible. See that every member of your Endeavor Society gets an envelope and a strong, urgent appeal to make a contribution. You have it within your power to add to the enthusiasm of the day. The Endeavor Society exists for the Church. Its motto is "For Christ and the Church." Prove that you are loyal to this motto by giving liberally in the name of our Master and through the channels of His Church.

The needs are great. We could use to good advantage ten times the amount of money that even a liberal offering will bring forth. I am writing this letter with the abiding faith that the young people will help make "Illinois Day" one of the greatest days on the calendar of our religious activities.

Very sincerely,

H. H. Peters, State Superintendent.

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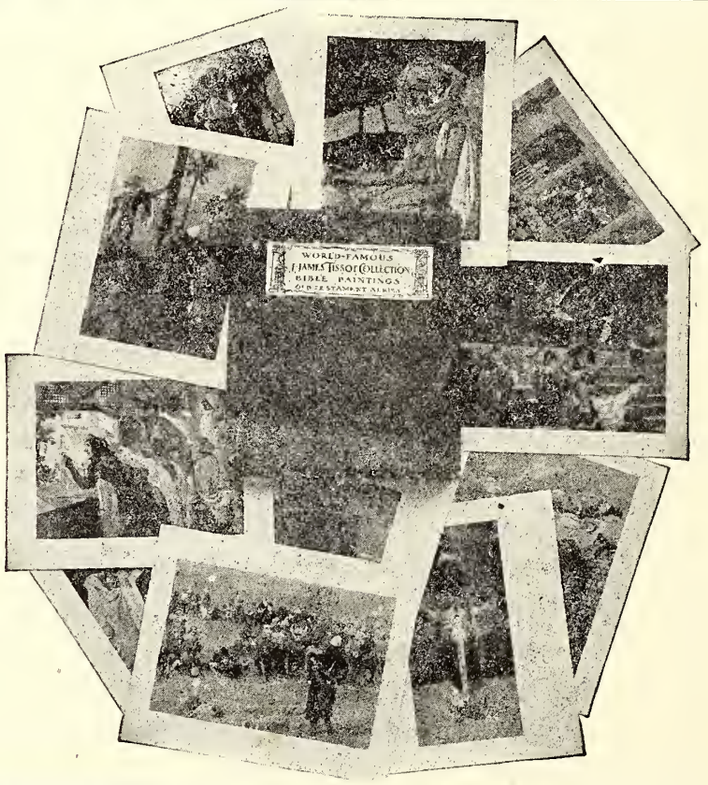

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The Christian Century

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EDITORIAL

My Confession of Faith.

When in 1857 John Henry Newman published his "Apologia pro Vita Sua," he confessed that it was not an unmixed pleasure to feel constrained to employ so much the personal and intimate tone in what he had to say. His reason for so doing, as he said, was that his opinions had been much questioned, and not a little controversy had centered about him. The fear that such a frank expression of his views might savor of undue self-esteem in the presumption that his brethren were especially concerned to know his opinions on various questions in discussion, was more than balanced by the reflection that when the soundness of any Christian teacher is challenged, it is not only his privilege but his duty to make himself understood.

Such considerations have led me to present, in this and certain articles which are to follow, some statements in reference to my beliefs and teachings on important biblical themes and upon questions relative to the history and purpose of the Disciples of Christ. My motives in thus setting forth my convictions should not be difficult of interpretation to any informed member of the Christian church. In the fellowship of the Disciples I have spent my entire life. As pastor and teacher twenty years and more have passed since I graduated from the oldest of our colleges and entered the ministry. During the entire period since that time I have been actively engaged in the interests of this brotherhood.

Through these years I have preached regularly in a few pulpits, spoken on occasion in many others, taught much of the time in class-rooms, devoted to the disciplines of biblical literature and history, and the history and purposes of the Disciples of Christ, and enjoyed the privilege of assisting in the graduate instruction of more than two hundred and fifty of our young men who after graduating from some one of our colleges desired further study as a more thorough equipment for their work as teachers and preachers.

I have spoken to many groups of Disciples, as well as others, upon public platforms, during the past fifteen years, on Bible themes and other topics dealing with Christian history and progress. In the religious press of the brotherhood, chiefly in the columns of the Christian Century, I have written on almost every phase of the religious life. In all this time I have received the most generous hospitality and recognition at the hands of my brethren. If in the considerable period of my public work among the Disciples I have ever suffered personal discourtesies at the hands of any, they have been quite forgotten in the wealth of generous and unmerited appreciation which has come to me.

It cannot seem strange, therefore, to any thoughtful mind, that when I am charged in certain quarters with being unsound in the faith, disloyal to the Bible and out of harmony with the ideals and efforts of our brotherhood, the accusation should occasion both surprise and profound regret. A man does not usually spend the best years of his life in propagating the teachings of a book in which he does not believe. Nor will he so far violate his sense of proper association as to abide in and labor for a religious communion with whose program he is not in something more than casual sympathy.

That the charges referred to are far from the truth is no mere private opinion of my own but is the conviction of a great company of my brethren whose assurances of love and confidence are valued beyond all power of record. The life and utterances of a man who has the questionable fortune to live largely in the public view are not difficult of discernment or interpretation. If I were ever tempted to believe the unbrotherly things said of me by some men in whose integrity and veracity it would be a pleasure still to believe if the facts would but permit, I should be quickly set right by the judgment of brethren in whose wisdom I have far greater confidence than in my own. It is not for these friends that I write what is here set down, though it is done at the request of some of them and because they deem it wise in the present moment.

Nor do I speak in hope of convincing the men who during years past have used and practiced arts of direct attack and covert insinuation to misinterpret my convictions and statements. With such men and methods time and the spirit of fairness in a brotherhood like that of the Disciples always deal amply and justly. The motives which have led to this propaganda of detraction have never been obscure. They reveal themselves more completely week by week. For sincere conviction that the truth of God is endangered by university education and the modern view of the Bible there can be only the most profound respect, even when such timidity is seen to be groundless. But for a commercialism devoid alike of conviction and character, making capital out of its power to mislead and alarm, there can be no feeling save deep disapproval and uncompromising protest.

But there remains that large and yet not indifferent company of Disciples who would like to know the truth of the things which have come to their ears. They have full right to know whether one to whom confidence has been given in such generous measure is worthy of its continuance. It is for this reason that I shall set forth, as clearly as I may, in succeeding numbers of the Christian Century, my convictions regarding some of the fundamental features of the Old Testament, the New Testament and the history and purposes of the Disciples of Christ. I wish my purpose to be clearly understood by all who read. That purpose is not to convince any man of the truth of my convictions. Men's minds are too variously organized to yield to one scheme of thought. There will be few who will share with me, at all points, the beliefs which I hold. Some will find them too radical; others too conservative. But I wish one question kept clearly in mind throughout the statements I shall make. That is this: Is one who holds these views of the Bible and of our history loyal to the Scriptures and to the fathers? Is he worthy of fellowship in the work and worship of the Disciples of Christ? Such an inquiry may have further reaches than we now see, as determining our present relation to the plea the fathers made.

HERBERT L. WILLETT.

The Evangelist's Point of View.

The evangelist, of all Christ's ministers, is compelled to exercise the finest discrimination between essentials and non-essentials. He abides with his hearers for but a short time. He comes to them with a very definite purpose in mind, the purpose of winning them from sin to Christ. The opportunity is grave, but it passes soon. Therefore he must not waste words. He must not speak irrelevancies. He must not awaken opposition by urging non-essentials. He must know but one gospel, and that a simple, vital one. Men must be led into the immediate presence of Christ. No speculations can be allowed to bar the way. Human creeds must be brushed aside. The time is short. The situation is pregnant with spiritual opportunity. It requires tact. Above all it requires that the evangelist shall know just what his gospel is, what it is not, what is essential to it and what is not essential to it.

Different From the Pastor.

With the pastor it is somewhat different. First of all, he has time. He lives year after year with his people. He discusses all sorts of questions with them. He is a reader of many books. He is continually refreshed with new and interesting ideas. The pastor's work is educative, the evangelist's is decisive. The pastor must be interesting, the evangelist constraining. The pastor has a subject when he preaches. The evangelist has an object. The pastor often preaches to "deliver himself," the evangelist preaches to deliver men from sin.

This contrast is by no means absolute, but one of degree and emphasis. There are many pastors who take the typical evangelist's method. There are likewise some evangelists whose work is didactic mainly. But roughly speaking, the two callings supplement each other on the lines we have just drawn. We are interested now in the matter because we wish to point out the responsibility resting upon the evangelist to plant the seed of the gospel in the hearts of men without dogmatizing on irrelevancies or secondary truths.

Evasion of the Irrelevant.

The evangelist, we repeat, must discriminate in the choice of his materials. He, of all men, must put first things first. Secondary or incompetent matters must not eclipse the primary consideration. Prejudices and doubts about certain creedal or even Biblical points he will tactfully evade and join the battle at the very citadel of the will. His ammunition he will not waste on some outpost of doubt set up on the frontier of the wide field of intellect, but flanking these by strategem, he will urge his question on the heart "What then will you do with Jesus, called Christ?"

We are moved to say these things by the suggestive story told by James Small on another page. Mr. Small is one of our most successful evangelists. Fifteen years ago it was the editor's pleasure to assist him in a meeting in Des Moines, Iowa. His Irish stories remain with us to this day. But his stories, we remember, were merely a part of his strategy. His message was deep, serious, "full of state and awe." The Christ of his sermons abides with us still, more vividly than do his stories.

Christ His Gospel

He preached a living Christ, a tender Christ, a human Christ. He did not argue about Christ, he did not defend Christ. He presented Christ. To him Christ was not a "dead fact stranded on the shores of the oblivious years," but a living, present reality.

It seems to us that there is much significance in the simple story Mr. Small tells concerning the conversion of a young men who did not believe in the Virgin birth of Jesus. What waste of words and opportunity to argue that question when the simple presentation of Christ himself could capture the young man's heart! The thing that best commends Christ to our hearts is not that he came into the world in a certain manner, but what he is in himself when he comes here. The character of Jesus is his best certificate of divinity. This character, this personality, is divine no matter how it came into existence—that is the testimony of every conscience that ever reckoned honestly with Christ.

A Practical Bearing.

This matter has both a practical and controversial bearing. It has a practical bearing on the problem of the preacher's essential function. The evangelist who learns to treat questions of origin—whether of Christ or the Bible or the church—as secondary and more or less academic questions, has put himself in a position where he can force the real issue in the conscience. The real issue is not, how came Christ to be? but, what do you think of such a man as he is, and do you not yearn to be like him? The real issue is not, how came the Bible to be? but what is it actually worth as a revealer of God and an inspirer of men's lives? The real issue is not, how came the church into existence, or when was it set up, or what was its form at the beginning? but, what is the church actually doing in saving men and communities from sin, and what is your plain duty toward an institution that is engaged in such a divine mission?

Positive Preaching.

A question as to origin is a matter of fact, a question as to value is a matter of duty. One is an intellectual question, the other is a moral question. One is academic the other is intensely practical.

Now the preacher must be positive—some stubbornly like to insist that he must be dogmatic. Very well. But let him be dogmatic about values, not about origins. Values are propagated by dogmatism. But origins call for inquiry, for tolerance of other views, for the open mind. The true evangelism, for which the church waits, will lose none of the vigor of the old evangelism. It will spend its vigor, however, in affirming and illuminating the transcendant worth of the indisputable facts of our holy religion.

A Doctrinal Bearing.

The little story of our evangelist has a bearing on the current doctrinal controversy. It helps us to define the "essentials" upon which we have the right to demand unity. We have never in our history dreamed of adopting a dual standard of fellowship—one for church membership and another for the ministry. We leave all such artificial distinctions to the creed-bound sects. Nevertheless a propaganda has been operating in our midst for several years to establish this dual standard. The demand has gone forth from a newspaper office that because a certain preacher is alleged to disbelieve in the virgin birth (although the charge is false and has been denied by him again and again) therefore he should not be allowed to appear on the programs of our conventions!

Fellowship in the Ministry.

What would Mr. Small's attitude be toward the young man of his story if the latter should develop into a minister of singular personal purity and piety and self-sacrifice and still maintain his inability to believe in the Virgin birth?

Would the great-hearted evangelist deny him a pulpit in one of our churches, or a chair in one of our colleges, or a place on our convention programs? We do not need to wait for his answer. We know that he would give his young convert the right hand of fellowship into the ministry and all its opportunities as cordially as he did welcome him into the fold of Christ. Moreover we think he would take especial pride in pointing to the young preacher as an illustration of the unity which it is the very mission of our brotherhood to consummate among all of Christ's scattered people.

State Missions.

It is the ideal of the Christian religion to evangelize the whole earth. No program of missionary operations is complete which does not include the preaching of the gospel to those near at hand as well as to those far away. There is a romance about saving black men in Africa that does not pertain to the telling of the gospel story to our colored washerwoman. We are apt to be woefully ignorant and indifferent about the task that lies near at hand.

But some one asks, is there anything remaining to do in the states where we are strong? Do Missouri, Ohio, Indiana, Illinois and Iowa furnish a field for missionary operation? Because in days gone by over-zealous individuals have thought it necessary to put an additional church in a town of two thousand with ten churches, the cause of state missions has sometimes suffered. We have fancied that the field in these states was already overchurched. This is far from the truth, however.

We may take the state of Illinois as an example of the fact that the gospel work still needs to be carried on in states where we are numerous. In the city of Chicago we have every sort of missionary problem. No great Protestant denomination works in the Ghetto with its thousands of Jews. There are the Chinese with only one mission in Chicago and that in a third story room. There are the numerous Japanese with no Protestant missionary. There are the Bohemians and Poles with scarcely any gospel influence and a definite infidel catechism being taught their children. Illinois is not evangelized until Chicago has the gospel in her needy sections as well as in the fashionable suburbs. In the state of Illinois are many rural communities with no Sunday-school in ten miles and no regular ministry of the gospel. There are mining sections where important villages and towns have no gospel influence. There are the inland cities of Illinois where more churches are needed to fully carry on the preaching of the gospel. There are of course many towns and villages where churches have been foolishly multiplied beyond the needs of the community.

Illinois is not saved until Chicago is saved. Ohio is not saved until Cincinnati is saved. Missouri is not saved until St. Louis is saved. The world is not saved until these centers of wealth and culture are taken for Christ. The first of November an appeal should sound forth from every pulpit. It should not have the less urgency because it is in behalf of the sinner that is near at hand. The size of the offering should not be less an object of pride because it will be spent where we may advise intelligently in the administration of the funds. The first of November should be a day when our preachers shall have vision and when our people shall feel deeply the obligations of human brotherhood.

Mr. Moninger's Conception of the Church.

Last week we contrasted the strangely archaic positions of Mr. Moninger with the modern conceptions which had been gained in Yale. In the discussion of Mr. Moninger's conception of the church we find the same mixture of points of view, the same hopelessly antagonistic statements. In his discussion of the church, however, he deals with a subject on which Disciples have traditions and the statements are in the majority of cases on the conservative side.

"The New Testament Church" states that the etymology of the word "ecclesia" is "called out" and it adds the naive suggestion that this means that Christians are called out of the world. This is what the logicians call the fallacy of etymology. The word "ecclesia" had a perfectly definite meaning in Jesus' day. It meant a public assembly. The Christian "ecclesia" at first meant nothing more than a public meeting. Later, offices developed and work was undertaken. In the beginning, the modern institutional meaning was entirely absent.

The book undertakes to date the organization of the church with perfect definiteness. Curiously enough it quotes the very passage which disproves the outgrown idea that Pentacost was a day for the formal organization of anything. "They then that received his word were baptized and there were added unto them three thousand souls." To whom were the three thousand added? (Acts 2:41, 42.) It is true that in Matthew, the sixteenth chapter, there seems to be a reference to the church in the future but on the other hand there is a reference in the eighteenth chapter of Matthew to the church in the present. The fallacy to all efforts to date the organization of the church is that many have regarded the church and its form of organization as for all time fixed. Quite the contrary was true. In Jerusalem they had deacons and for a long time no elders. In the churches founded by Paul, there were in many cases elders with no mention of deacons. In other churches there were other functionaries. The anxiety displayed among a few in our ranks over the names of these officers finds no echo in the New Testament. The church of the New Testament times was a flexible organization. Had it not been so, it could never have been transplanted from country to country. It developed such officers and functions as were adapted to the people of the local community. Even the efforts of a later Catholicism were not able to reduce the organization of the church to a dead level of uniformity. It was contrary to the laws of life. A social organization must conform to the needs of the people or die. It has ever been so with the church and nowhere more clearly than in New Testament times.

Mr. Moninger makes a curious error with regard to the apostles of the church. He quotes the passage concerning Jesus' appointment of twelve apostles and later proceeds to say that the apostles had no successors. The apostles chose Matthias to fill Judas' place. Did this not indicate that they considered the office one to be perpetuated? Paul claimed to be an apostle. Now would Mr. Moninger dispute his claim as did the Judaizers of the early church? In Acts 14:14, we find Barnabas called an apostle. Is he now to be thrown out of office? In Galatians 1:19, James, the brother of the Lord, is called an apostle. Must he now be degraded to the ranks because of the new light that has arisen on the nature of the office? Besides these there are other claimants to the honors of the apostleship, among whom may be Andronicus and Junia (Rom. 16:7). It is a fact of history that the office of apostle did disappear in the early church eventually, but neither Mr. Moninger nor any other person can tell when.

The same errors that characterize the statements of the book with regard to the organization of the church are to be found in the chapter on the Holy Spirit. The book follows a certain line that was the polemic of our pioneers against emotional revivalism. This polemic was effective in its time but neither party to the ancient strife held the historic position with regard to the work of the Holy Spirit in the New Testament church. The book states that the baptism with the Holy Spirit occurred only twice. There are other cases in which the same thing happended as on Pentecost and in the household of Cornelius. As examples of these are the statements in Acts 19:6 and Acts 4:31. It is foreign to the facts to think that experiences can be classified like carrots and apples. The experience of the Holy Spirit in the life of the early church was as varied as human experience always is. At first the most valued evidence of the Spirit's presence was the miraculous. Later Paul insisted that speaking with tongues was not as valuable as prophesying, though he spoke with tongues more than they all. There is no evidence to show that the religious experiences of the apostles differed in kind from those of other Christians of the same period.

Again, the book erects a rule of faith and practice. It is the scripture referred to in 2 Tim. 3:16, 17. Surely Mr. Moninger knows that when this was written there was only one body of scripture and that was the Old Testament. Only parts of the New Testament had then been written and these had not yet been erected into a sacred canon. Is the rule of faith and practice in the early church the Old Testament? Paul tells Timothy that the Old Testament has value but he does not say what Mr. Moninger wishes to place upon the foundation of this text, that it is the rule of faith and practice.

More interesting even than these misstatements, are the omissions from the picture of the church drawn in the book. The book is on the New Testament Church. It furnishes introduction to the gospels and to the book of Acts. It is expressly stated that this is to enable the inquirer to learn the mode of entrance into the church. But there is no introduction to the epistles which tell how to live in the church. The only use made of the epistles in the book is to show who the officers of the early church were. This expresses a heresy now too common among us that it is more important to get into the church than to co-operate with the work of the church after getting in. The epistles tell of men excommunicated for evil lives but of this there is nothing in our manual. The epistles tell of much noble philanthropic work in the early church. Of this nothing from Mr. Moninger. It has seemed more important to establish that "disciples" was written with a small "d," though the Greek language was at this time all in capitals. The church dealt with the relations of Christians to government, with social problems of great urgency, with a broad program to usher in a good day of universal brotherhood. Concerning all this splendid program, Mr. Moninger has no mention for it is important to settle whether the modern pastor is an elder or a deacon.

To show the hopelessly mixed character of the book, we have a book on the New Testament church which fails to draw the line of distinction between the New Testament conception of the coming Kingdom and the present church. The chapter in Mr. Moninger's book on Judgment is dragged in by the ears. It dwells solitary and alone in company with incongruous ideas. The kingdom of God is a very different conception from that of the church. The church is a temporary organization designed for a special task. The kingdom is a larger idea which with its roots in the past grows to its glorious maturity in the distant future. The church is a visible social organization. The kingdom is an invisible social ideal. In with this archaic view of the kingdom of God, Mr. Moninger with his usual naive inconsistency puts a perfectly modern idea that the judgment day is now in progress. This is of course a scriptural idea but one that has had small favor with those holding to a mechanically worked out program for the activity of God.

Next week, we shall make a study of Mr. Moninger's conception of our plea. In that study we shall endeavor to make clear that Mr. Moninger repudiates the point of view of Thomas and Alexander Campbell and of Isaac Errett and adopts rather that of Benjamin Franklin who spent a great part of his life hunting the heresies of Isaac Errett and assailing the brethren who used organs and co-operated with missionary societies.

In the American Magazine, Dr. Woods Hutchinson, writing on "The Curiosities of Sleep," says: "It might be incidentally mentioned, for the relief of anxious souls, that the risk of any individual passing into a trance and remaining in it long enough to be buried alive is exceedingly slight. There is no authentic instance of this having ever occurred. It took occasion to investigate this question some years ago and communicated with a number of leading undertakers, and they all unanimously denounced it as one of the myths of the nineteenth century. One of them, at the time president of the National Funeral Directors' Association, informed me that he had carefully investigated every instance of 'burial alive' reported in the newspapers for fifteen years past and found every one of them to be, in his own language, 'a pure fake.'"

The Ministry of Life.

BY REV. PARKER STOCKDALE.

[This address was prepared for the Christian Endeavor session of the New Orleans Convention. On account of sickness, Mr. Stockdale was unable to be present. He read it to the Chicago ministers' meeting Monday morning, October 26, to their great delight. Mr. Stockdale is pastor of the Jackson Boulevard Church, Chicago.—Editors.]

Two incidents gave Jesus the opportunity to utter the central truth of his gospel—the wish of the Greeks to see him, and the dispute among the disciples about greatness in the Kingdom of Heaven.

The Greeks manifested their characteristic attitude of mind—they were untiring seekers after truth. The fame of this teacher whose golden words stirred men to the deeps of life had aroused in them the desire to see a new philosopher. They came to see Jesus—the matchless man, the eloquent teacher, the intellectual force whose sun was then rising to the meridian. The magnetism of an original personality attracted them—they expected to see a great man and to experience the pleasure of a conversation with him. It would be to them only an incident—to Jesus it gave an opportunity to disclose the real nature of his life and work. Jesus responds to their curiosity in a vivid and wonderful way, and at no time in all his career does the light of his genius shine with more radiance. Had he been an ordinary man, he would have done the commonplace thing. He would have received the Greeks, and they, seeing him at that time, would have met a Jewish carpenter turned teacher for the people—a teacher whose face was fairer—a teacher whose words were wisdom. But Jesus wanted them. and he wants us to see him and know him as the Christ of God and the suffering servant of man. He is to be known not in the transient aspects of his life, but in the innermost meaning and richness of his nature, in the permanent and transcendent glory of his message and mission. So he proclaims the fundamental law of spiritual and eternal life in these words: "The hour has come that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor."

On another day the men who were to participate in the beginnings of the Kingdom of Heaven—before they understood the Christ-mind—before they discovered the secret of the Christian life—before they were transfigured by the vision of eternal love in the face of God's Son—before they were illuminated by the Holy Spirit—one day these men selfish in their traditional ambitions, narrow in their mistaken conception of the Christ and his Kingdom—one day these untutored, intense and earnest men quarreled among themselves about the honors and positions in the new movement to which they had given their outward and superficial support. And there was strife among them, which of them would be accounted the greatest. And He said unto them: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But it shall not be so among you: whosoever will be great among you shall be your minister: and whosoever of you will be the chiefest shall be the servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Here then in these two incidents—in these paradoxes full of the truth always upon his lips and always exemplified in his life—Jesus gives us the essential values of the Christian life. The spiritual is superior to the material, and in the ministry of a life surrendered to the will of Christ we rise to the realm of true and lasting greatness. Beloved, this is the law we must obey—this is the standard of life-values we must maintain, if we are to realize in our character and experience the purposes of Christ Jesus concerning us, if we are to fill up the measure of our ministry to men and to participate in the sufferings and glory of Him who died that we might live.

Strange paradoxes these! Hard for minds clouded by sin to understand! Impossible for hearts filled with selfishness to appreciate! We must die to live. We must lose to gain. We get rich by giving and the more we give the wealthier we become. Not by what we get out of life but by what we put into it do we grow great. We know that it is more blessed to give than to receive. We find joy through sorrow and the crown is beyond the cross. Hands pierced by nails are alone worthy to be spread in benediction above the broken-hearted. Only lives baptized in the agony of Gethsemane and the shame of Calvary can reign with the risen Lord in joy and glory. We must surrender to conquer and we must be cast down that we may be lifted up. We must be ignorant if we would become wise. Would we exercise dominion, we must bring ourselves into subjection. Would we revel in the gladness of success, we must know the anguish of failure. Yea, beloved, we must be planted in the likeness of his death if we would be raised up in the power of his resurrection. This is the grace of our Lord Jesus that he was rich but for our sakes he became poor that we through his poverty might be made rich. I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

The New Testament is full of this great throbbing thought, indeed, this truth created the New Testament and an invincible and imperishable Christianity. All apostles and epistles, all ceremonies and churches, all sermons and institutions must exist and find their meaning and power in this ministry of the Christ life and spirit. Christianity is inward experience expressed in outward ministry. The life is more than meat and the body more than raiment. Out of the heart are the issues of life and it is to be the creative and dynamic center of a passionate love expressed in sacrifice and service.

Having considered the cardinal principle beneath all Christian living, and Christian thinking, let us notice the call of Christ to a life of service. It is a call to comfort in the hour of sorrow, but even then we serve in rolling away the stone. It is a call to peace and rest but even then we are told to yoke ourselves with him in burden bearing. It is a call to the richness and ripeness of vineyards and harvest fields, but even then we are commanded to work and wait. Brethren, the call of Christ to a ministry of life has come to us, we cannot escape his philosophy and law of the Christian life. With imperative authority and sweet persuasiveness, he would show us the way of a useful and happy life. His call is clear and luminous. His method is primary and vital. His reward is real and eternal. He says: I have chosen you, and appointed you that ye should go forth and bring forth fruit, and that your fruits should abide. He has called us to a fruitful and fragrant life. As he glorified the father in the ministry of his suffering and death, so we are to glorify Christ in bearing much fruit by our death to selfishness and through the new life springing up a hundred fold in his service. Jesus says: I am among you as one who serves. Learn of me and follow me. Ought not Christ to have suffered to enter into his glory.

Again, this service is personal. Personality is the large word in Christianity and it is the supreme force in the world. It is the source of all vision and emotion. It is the citadel of the will and determines all activities which involve responsibility in an ethical world. It is the permanent reality in a world of transient phenomena.

A person is after all the most vital, substantial and permanent fact and force in all the world—a soul is real and immortal.

Now Jesus stands in history and in humanity a personal fact and force. He is the soul of the Christian life—the incarnation of truth and goodness. He has filled the world with the heroic measure of his manhood. He has dominated nineteen centuries and still his voice speaks with absolute authority. His love has made fragrant and gracious the most powerful civilization of all history. He remains a permanent and increasing force in the world. Literary criticism cannot dissolve him into either a Greek myth or a Semite fable. "The waves of a tossing and restless sea of unbelief break at his feet, and he stands still the supreme model, the inspiration of great souls, the rest of the weary, the fragrance of all Christendom, the one defined flower in the garden of God." "The earth is not deep enough for his tomb; the clouds are not wide enough for winding sheet. The love of Christ is like the blue sky, into which you may clearly see, but the real vastness of which you cannot measure—it is like the sea into whose bosom you can look a little way, but its depths are unfathomable."

Jesus is the pre-eminent, the transcendent personality. God hath highly exalted him and given him a name above every name. Even Renan pays him this tribute: the highest consciousness of God which has existed in the bosom of humanity was that of Jesus. In him was condensed all that was good and elevated in our natures. He is without an equal; his glory remains entire, and will never be renewed. He has made his race take the greatest step toward the

(Continued on page 7.)

Ministers and Men.

BY ARTHUR HOLMES.

No radical improvement in the method of religious work has been made since Jesus sent six couples of personally inspired disciples to personally inspire others. In the ordinary church the pastor is the largest factor in its success; and the largest factor is his personality—that vague something, made up of manners, manner, looks and quality of mind.

An important element in personality is physical appearance. Based upon appearance two types of clergymen—caught more from the pages of comic papers than from a study of live specimens in their native habitat—live in the imaginations of laymen.

One type is represented by the attentuated, anaemic, useless-handed, loose-jointed, long-faced ecclesiastic, dressed in clinging black, topped with a thin covering of light-colored hair, flanked with drooping mutton-chops and resonant with a hark-from-the-tomb-a-doleful voice. His general air is other-worldly and he exudes piousness as a jug sweats water on a hot day.

The other representative is the rotund, smugly righteous man, dressed in sleek black clothes swelling with pudgy, worldly success. He wears a big watch chain (gold cross prominently displayed) and is terminated at one end with shiny shoes and at the other with a shiny beaver. He stands for the politico-clerical who has tasted of this world and knows that it is good. All clergymen have some characteristics of these two. The ideal stands between them.

The man's minister must first of all be a man. He has muscles and a strong clean jaw. His hands are not fat and look as if they could do things.

He looks men squarely in the eye, calmly, steadily, sincerely, good-naturedly. When he talks to men he is neither frightened nor aggressive. He is himself—plain, honest and simple. He neither advertises nor disguises his profession by his manner or dress. He might be taken for a physician or an intelligent business-man.

His first item of mental equipment is his knowledge of men. He knows them because he loves them. He has studied them from their view-point, not his own. He is interested in their business; plays their games for the love of the game and beats or is beaten like a man.

His next item of knowledge is of what is going on in the world. He knows politics. He is acquainted with present-day reforms. He avoids emphasizing the "dangers" of either, knowing that dangers in his mind, are apt to be defined according to the narrow interests of his parish or congregation. A corrective of this weakness is the deep study of history and the acquisition of the historical method of thinking, for many blatant and so-called world-embracing reforms simmer down to mere bubbles in the light of this study.

The practical attitude of the ideal minister has two important marks. He looks upon his church as a power-house from which force goes out. Instead of trying to draw men into his congregation, he lies awake nights discovering avenues of service through which to send them out. He knows the fallacy of institutional features like carroms, home-made checkers, second-hand gramophones playing hymns, a case of Sunday-school books and a tableful of last year's magazines. He knows that imitative and counterfeit societies or secret organizations, or competitive campaigns out of which the pith has been taken, may cause a temporary amusement and an apologetic the-wife-wanted-me-to-come interest but are of no avail against the masculine eall of the world.

Instead of these he makes his church a manufacturer of real men. He inspires them with heroic ideals of service and points out to them definitely the places where they may count most for helping onward the world. He sends them out in the spirit of the overcoming Christ to grapple with the back-breaking problems of their world, and, in these battles, he holds them to account, fearlessly and in the name of God, to the highest ideals set for holy warriors. As a result, men find that his church is a real contributor to their manhood and they seek its altars as the hart pants for the water-brooks.

The minister's second attitude is receptive. He listens. He knows that "if you give a woman enough note-paper and a man a good listener both will tell all they know." He listens, therefore, six days in the week and what he hears he preaches on the seventh. Therefore, he preaches what men need.

When one of his workers in some secular organization brings a freak to the pastor's study, the latter stays at home from the Ladies' Aid meeting and listens, listens sympathetieally, knowing that before him is a man dynamic with good or evil for soeicty, latent with untold possibilities, touched with the divine fire of some single idea, walking in a narrow beam of light with darkness all around him and needing more than anything else in the world, a brother-man who will take his hand to explore the darkness with him.

Philadelphia.

"The Story of Mr. ——'s Conversion."

BY EVANGELIST JAMES SMALL.

Evangelists have all types of human nature to deal with and all kinds of objections to meet. They of all men should be wise in dealing with doubt and with the unsaved.

They of all men should know the essentials and non-essentials in conversion and reach, if possible, as many people for Christ as they can. My story is the story of a young man in Mayfield, Ky. The young man in the gospel was typical in many respects of the subject of this story.

He had youth and wealth and ambition and reverence on his side; but I found him an unbeliever in the virgin birth. Here was his stumbling block. The story, he said, was not an impossible story but an improbable one. So improbable that he could not believe it and could not sincerely publicly confess that he believed it.

Here now was room for argument and here too was room for taet and wisdom. I prayed for the latter.

The question was shall we pursuade the young man to go forward without this faith or shall we seek to lead him to Christ in some other way? Was there not a way by which the young fellow could be reached without beginning with the story of the Virgin birth? It seemed to me there was; and I immediately set to work to show him that there was.

I knew that the story of the Virgin birth is given in Matthew and Luke. I know that Matthew emphasizes Joseph's testimony, Luke Mary's testimony.

Mark does not tell the story but begins his Gospel with the words: "The beginning of the Gospel of Jesus Christ, the Son of God," and had Mark been asked what he meant by the phrase "Son of God" he would probably have included as proof the Virgin birth story. So of John. He says: "The word was made flesh." He meant what Matthew and Luke had given at greater length. I knew too that Paul coined a new word in Phil. 2 to tell his readers how Jesus came into the world. I knew all this and much more and yet, somehow, I did not feel inclined to say a word about it.

My whole desire was to reach the young man for Christ and secure the conquest of his mind and heart for Him.

So I began with the Savior's manhood and appealed to him on that ground. I took him to his power then, and now, and appealed to him on that ground. I took him to his purity and loving deeds and made an appeal on that ground. Last of all, I led him to the Cross and the resurrection and showed that the Cross was the highest proof of God's love, and his resurrection the highest proof of his Lordship, and with a few moments exhortation asked him if he was not willing to confess Jesus to be the Son of God by these proofs, and to his joy and mine he said he was.

On this admission I sought out that same day, two brothers who were not identified with the church, telling them of their brother's decision, and that evening the three young men were on the front seat.

I know not yet whether that young man believes in the Virgin birth or not as I do, but I am convinced that if any one will write Sherman B. Moore the minister he will tell you that he is a worker in the church and wielding a splendid influence in the office where he works and in the town of Mayfield where he lives. This is the story that one of the editors of the Century heard me tell on the train and asked me to write for his paper which I have briefly and eheerfully done.

The Ministry of Life.

(Continued from page 6.)

divine. He pronounced for the first time the sentence upon which will repose the edifice of eternal religion. He founded the pure worship of all ages, of all lands, that which all elevated souls will practice unto the end of time. Let us place then the person of Jesus at the highest summit of human greatness."

(Concluded next week.)

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

THE CHASM.

The Correspondent: "There is a great chasm or division yawning between the extremes of the Disciples. It seems too wide to bridge. The two can scarcely see each other so wide is this chasm. I think the division is permanent."

A theological chasm is not unchanging like the banks of a canal, therefore, the division is neither permanent nor serious. Both are fighting for the same cause. There will be misunderstandings, sorrowful eruptions and newspaper clashings; but these are a necessary factor in all progress. The smoke will be thick but little blood will flow. A good book for us all to read just now is that one entitled, "The Man who was called Thursday." There is not a woman in the book, just as there is not a woman in our present strife. I think it would be a good thing to turn all our papers over to the women to edit. They are so sweet and sensible and strong. "Thursday" was a Scotland Yard detective. By a trick he got on the Grand Council of the Anarchists. There were six others on the Council. "Sunday" was president, "Monday" secretary. In their meetings they planned to throw bombs and destroy the governmental heads of Europe. After the meetings, "Thursday" got busy in his police detective work. He found he was shadowed by "Wednesday." For hours he tried to escape him; but at a restaurant "Wednesday" reveals himself to "Thursday" as a policeman. Then "Thursday" declares himself. Both are surprised. They then plan to trap another of the supreme council. But to their surprise they learn he also is a defender of the law. Then they start out to intercept the throwing of a bomb in Paris by one of the Council. There is great fighting in France between the police and the supposed anarchists; but when they come to close quarters all turn out to be representatives of the law. They were fighting each other under a dreadful delusion. He who runs may make the application.

I maintain that between the extremes of the Disciples there is a positive synthesis. Let me give two illustrations.

J. B. Briney and E. S. Ames.

I wonder if anyone else has noticed how much these two Disciples are alike. Not only have they many personal correspondences; they have some striking religious similarities. It was a joy to me to make this discovery. Like most people, I usually take the popular judgment as true; and accordingly I have thought of J. B. Briney and E. S. Ames as being poles apart. They think of themselves as such. But men rarely know themselves, especially religious philosophers. It was their humor that first struck me as of a common sort. From their laughter I have traced agreements up to their theologies and find they even have a common root.

The discovery to me was like the discovery of a new land to an explorer. I pass it on for the joy and good of others.

As I have suggested, both are chock-full of fun. A good story is heartily relished by both. Ames as a story-teller is superior in a small group; Briney in an assembly. The latter's wide experience as a debater has made him exceptionally rich on the platform. But Ames' soul is no less full of the mirth of life. Both enjoy their own stories. In this they show their good taste, because they are usually good ones. Laughter is sanity, especially in religious souls. He has little faith in the universe who cannot laugh. Laughter and pathos are twin sisters; so in both we find the deeper and more tender sentiments well developed. The tear is in both their hearts and often in Mr. Briney's eye.

Both believe that they have a message for the world and are burning to give it utterance. They cannot contain. They are not egotists but prophets. This characteristic is illustrated by their frequent publications. "Briney's Monthly" was the product of the true Pauline spirit to spread the gospel. Ames' sermons were born in a like passion. Would that we had more men anxious to publish. Both these publications have ceased, I believe. But their pens are not dry; because their brains have not ceased to throb.

These men are one in their fighting spirit. They believe there is something to fight. That, today, is a great faith. They are not content to sit comfortable with their slippers on. The Devil is abroad and they are after him. The curse today is not the activity of heresy but the heresy of inactivity. Both fight in the open. They are not sly or stealthy. They have big nails in their boots. They stride noisily to battle.

Again, the life of both of these is bound up with the cause of the Disciples. They are unsectarianly clannish. The conventions of the Disciples would seem lonely without the genially forceful personality of J. B. Briney. Sad it is to think that the gatherings of the hosts must soon march without this captain of Christian war leading. E. S. Ames' heart, like that of Bruce, has been flung on the battle ground.

The University of Chicago is a tremendously big school. Its professors are important personages in the educational world. Ames is a professor in that big school. But to him the Hyde Park Church of the Disciples is much bigger. The cause of the Disciples is what he thinks about when he is alone. It snuggles in his innermost heart. Why should not our writers be concerned with the hearts of men as well as their brains?

The Disciples will put their arms around them both. Surely they will.

I now wish to point out further agreements between these men; but agreements in which I differ from both.

Both (here I hesitate) are aristocrats. No; democrats, but not thorough democrats. Ames is not as friendly as a good democrat ought to be with the fathers of the past; and Briney is aristocratic towards many of the fathers of today. Ames is scarcely on speaking terms with Calvin; and Briney disdains Sabatier. Both like a limited circle of theological friends. It would be better if they were true democrats. Our brotherhood is not exclusive.

It may be unkind, unkind to both, perhaps, but I will suggest that both are literalists. Mr. Briney gathers together the texts of the Bible and therefrom forms his doctrines. Mr. Ames gathers together the facts of evolution and psychology and therefrom forms his conclusions. Of course, Mr. Briney would not shut out science and of course Mr. Ames would not shut out the texts. They differ in emphasis. But both are mathematicians in religion. Both belong to the school of critics. Both by overworking their theories have cramped their splendid souls.

From my point of view neither have given themselves air enough. God is freer and more spontaneous than their views would permit him to be. The imagination has been sacrificed to the logical process. Wonder and awe have not had large enough place. Both have the souls of poets but they themselves are afraid of poetry. The value of mysticism in religion has been underestimated. Both being logicions have pushed out and on to understand the unknowable. So neither has been content to rest without a system; but systems will not satisfy. They do not explain. If Mr. Briney and Mr. Ames would join hands to gather all the facts of science and the texts, we would still cry for the Living God who cannot be confined.

And then—shall I whisper it? Mr. Briney might make some mistakes in his interpretations and Mr. Ames might make like mistakes in his conclusions. No! I shall not whisper it. Of course they do. They, manly men as they are, would be the first to suggest this possibility, although they are both dogmatic in their teaching. Strong men usually are.

And they are both, I repeat, liberalists, rationalists, too. By rationalists, I mean where reason is coldly to the front. With them the wind does not blow where it listeth. It blows only through hard law—determinism, perhaps. I do not know that I have proved my case; but I am assured that there can be found a surprising synthesis in the extremes of the Disciples. Men are frequently apparently far apart when they are in the roots of their philosophy together.

D. R. Dungan and P. J. Rice.

I did not know, of course, either D. R. Dungan or J. B. Briney in their young manhood. But I doubt not I would have liked them right heartily. I am at a disadvantage in comparing them with much younger men.

I will never forget the day when I first saw D. R. Dungan. He was the first man I met in the United States. I had read his "On the Rock" and "Chang Foo," so I had a high regard for him. I had never met an author before. To me he was the most wonderful personage in the world. My eyes never feasted so as in these moments of my first meeting with him. I could to this day minutely describe his dress, smile, whiskers and all. I can almost repeat verbatim our conversation. I was in a strange land, knew no one, home-sick—and there was the author of "On the Rock" being kind to me. That kindness was not lost. It has been more than remembered all these years. For long I sat in the class-room under

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Sunday-school Lesson.

Herbert L. Willett.

THE KING'S GRIEF.*

In the last study the rebellion of Absalom against his father David was the theme. The young man had prepared during four years for the event which he finally brought to pass at the sacred city of Hebron in the south of Judah; and from there he marched with his friends northward to Jerusalem, gaining adherents at every step. The king was taken totally by surprise. He had no intimation that defection had broken out in his kingdom. To be sure, during his long reign, there had been several attempts at rebellion, chiefly from partisans of the house of Saul, but nothing so serious as this had ever confronted him.

The King's Retreat.

A hasty council of David's friends was called and as the prince approached the city with his host it was deemed best that David and the court should retire eastward in the direction of the Jordan, leaving the capital to the rebels. This was probably both wise and merciful. It enabled David to prolong the hour of crisis and to prepare himself for the contest that was inevitable. At the same time it did not jeopardize the lives of the people of Jerusalem who were innocent spectators of the change. No doubt a valiant defense could have been made, but it would have been costly in property and life, and David chose the simpler way.

The Ark Sent Back.

The procession that wended its way out of Jerusalem across the Kedron and up the slopes of Olivet must have been a sad one. The king had never met such humiliation before; least of all had he expected it at the hands of one of his own family. His friends crowded around him with comfort, and his old warriors of the Six Hundred were ready for any hazard that might keep the king in power. But he resolutely set his face toward the Wildernes and bore patiently the tauntings of those partisans of the family of Saul who now had the audacity to mock him on his lonely retreat. When the priests brought out the ark of God to bear with him to his place of refuge, David nobly refused to take it from the sanctuary. There are no nobler words in the Old Testament than those in which he declined whatever advantage its possession might bring him, saying, "If the Lord be pleased with me, he will restore me to his tabernacle; but, if not, let him do as seemeth good unto him."

The Two Counselors.

Of the two counselors of David who held the most honor, Ahithophel of Giloh had deserted to Absalom, but Hushai remained faithful. By the advice of David he presented himself before Absalom as one who sought his favor by deserting the king. Absalom was thus induced to submit his plan of action to both men, Ahithophel counselling him to pursue after David immediately upon his seizure of the city. The king would then have no chance to defend himself and his overthrow would be easy. Absalom was impressed with this advice and if he had taken it, he would no doubt have been successful in his attempt. But he was anxious to get Hushai's view as well, and that shrewd friend of David advised him to remain in Jerusalem, which he had now occupied, and summon a large army by whose help the forces of David could be more effectually overcome. To this counsel Absalom gave his assent and thereby ruined his cause. Ahithophel in rage and jealousy retired to his home and put an end to his life; and Hushai sent word to David, by trusted messengers, that for the present at least he was safe.

Joab's Policy.

The king crossed the Jordan on that sad night and retired to the town of Mahanaim where he was met by loyal friends who provided for the needs of himself and his little army. Within a short time, as soon as recruits could be gathered from the region about, the king prepared to meet the advancing Absalom. David would have gone forth to battle in person but his officers restrained him, saying that his life was worth more than those of thousands of his people. When he sent forth his army under Joab and his brothers, he cautioned them strictly against any harm to Absalom. But the wily Joab knew better than the king that Absalom would be only a firebrand as long as he lived. He had himself done all that a loyal friend could do for the ambitious prince. It was now his turn to become the king's true friend and the chastiser of the prince.

Death of Absalom.

The issue of the battle was for a long time undetermined, but at last the trained troops of David prevailed over the less seasoned forces of Absalom and the battle became a route. The prince himself fled away on his beast and was caught by the head in the thick overhanging branches of a tree in the forest. There Joab found him soon after and taking no chances of further trouble he thrust him through with darts and had his body buried near by.

The Messengers.

Such is the preparation for this brief scene in the city gate where David waited for the runner to bring him word regarding the issue of the battle. Joab had hesitated to allow Ahimaaz, the son of the priest, to bear the tidings, for it was customary in that age to give the message to a man whose character was in some sense the interpretation of the message he bore. He knew that if David saw Ahimaaz coming with tidings, he would believe that the outcome had been good. Such indeed was Joab's thought as to the results, but he knew that the king would lose the sense of triumph in his grief for his son. Therefore he sent another messenger, a Cushite slave, who followed swiftly after the son of the priest. The latter could give the king no definite message concerning Absalom, probably because he did not wish to look upon David's grief. But the Cushite was less reserved and his words told David all the dreaded truth. Absalom was dead and, forgetful of his crown and his loyal servants who had hazarded their lives unto death for his sake, David went up to the little room over the gate-way of Mahanaim and poured out his grief in the touching words which have become the symbol of paternal affection and agony through all the years. One reads them with a sense of the overwhelming sorrow which had fallen upon David's heart, a sorrow perhaps the keener because he recognized his own sin as in a measure responsible for the tragedy.

The Chamber over the Gate.

Longfellow's poem, "The Chamber over the Gate," makes vivid the scene of the king's grief. It is the lesson of a youth's wild will, uncurbed and unrestrained, which bears fruit in his own ruin and his father's bitter grief. Yet the father never forgets that he would himself give joyfully his life for the boy he has lost.

"And forever the cry will be, would God I had died for thee. Oh, Absalom, my son!"

Daily Reading—Monday: A case of fidelity. 2 Samuel 15:16-37; Tuesday: Shimei's hatred. 2 Samuel 16:1-14; Wednesday: Absalom's counsellors. 2 Samuel 17:1-29; Thursday: The battle and victory. 2 Samuel 18:1-18; Friday: A father's love. 2 Samuel 18:24-33; Saturday: Confidence in God. Psalm 71:1-24. Sunday: Thanksgiving for victory. Psalm 144.

*International Sunday-school Lesson for November 8, 1908: David Grieves for Absalom. 2 Samuel 18:24-33. Golden Text: A Foolish Son is a Grief to his Father. Memory verse, 33.

TEACHER TRAINING COURSE

By H. D. C. MacLachlan

Lesson I. Religious Education.

I. DEFINITION. Religious education is that department or aspect of general education that has to do with the culture of the spiritual life according to the ideals of the Christian religion. It is the human or pedagogical side of the work of the Holy Spirit in the sanctification of the individual. More simply still it may be defined as training for well-rounded discipleship.

II. ITS IMPORTANCE. If general education is the "making of a man," religious education may be called "the making of a Christ-man." St. Paul says that it was for the manifestation of this very thing that the whole creation groaned and travailed in pain from the beginning. (Romans 8:19-22). To educate souls into Christlikeness, therefore, is the noblest work in which man can engage.

III. RECIPROCAL RELATION OF EDUCATION AND RELIGION. Religion and education are inseparable ideals.

(1). EDUCATION IMPLIES RELIGION. The religious instinct is as natural to man as any other of his endowments. He is born and dies with it. Hence no true education can be merely secular. It must take account of our religious as well as our moral and social aptitudes.

(2). RELIGION IMPLIES EDUCATION. Religion is sometimes spoken of as a gift, conferred supernaturally. But that is only half the truth. It is a gift conferred through a PROCESS, and that process is the same by which we learn any other lesson or acquire any other dexterity. Religion is nothing apart from CHARACTER, and character is an educational product. Even CONVERSION presupposes instruction, and SANCTIFICATION is just another name for education in the Christian graces.

IV. SPHERES OF RELIGIOUS EDUCATION. Religion has to do with the whole man. It is his entire life viewed in its relation to God. It covers, therefore, the three broad fields of his spiritual nature, intellect, feeling and will.

(1). THE INTELLECT. Some people speak disparagingly of an "intellectual religion." But the thinking and knowing powers belong to Christ just as much as the emotions and the will. KNOWLEDGE is one of the fruits of the Spirit. (1 Cor. 12:8; 2 Pet. 1:5). The Christian ideal is zeal according to knowledge. (Rom. 10:2). The Christian religion is largely the religion of a BOOK, and this book has to be mastered by the intellect before its truths can reach the heart. The Christian life is founded on a DOCTRINE, which it is the part of the intellect to apprehend. The habits of MISSIONARY GIVING and SOCIAL SERVICE depend largely on knowledge of the pertinent facts.

(2). FEELING. The religious emotions need discipline. They should be aroused where dormant and curbed where too exuberant. A large number of the religious fads of our day arise from an emotionalism that has lost touch with truth. THE AESTHETIC SENSE (musical, artistic, etc.) is closely related to the religious, and requires wise guidance, especially in youth. God is not honored by bad music and slipshod irreverent prayers. Children should be taught right standards of worship. CONSCIENCE consists largely of right feeling and is educable. A large part of CHRISTIAN ETHICS has to do with the control of selfish and cultivation of unselfish emotions. People need to be trained in the fundamental religious feelings of AWE, REVERENCE and HUMILITY.

(3). WILL. The will must be educated to respond to the higher emotional promptings; otherwise there is developed that SPURIOUS PIETY that revels in emotion for its own sake. (Mt. 7:21). CHURCH ATTENDANCE and other moral and religious duties are matters of habit. But habit depends on practice, and practice is the education of the will.

V. RELIGIOUS EDUCATION A SCIENCE. Within the last few years religious education has passed from the hap-hazard into the scientific stage, and has taken its rightful place as a department of general pedagogy. Its laws are being discovered and brought to the knowledge of religious workers everywhere. It has its university chairs, its literature, its statistics, etc. The time is happily past when mere devoutness of life was thought to be the sole qualification of a religious teacher of the young. The churches everywhere are demanding trained teachers for their Sunday-schools, and the latest pedagogical methods are being brought into the service of the religious life. The time has come when a Sunday-school of the old type is a crime against the child and the church.

LITERATURE.—Coe, "The Spiritual Life" and "The Religion of a Mature Mind"; Starbuck, "The Psychology of Religion"; Mead, "Modern Methods in Sunday-school Work"; Haslett, "Pedagogical Bible School"; Trumbull, "Yale Lectures on the Sunday-school"; Proceedings of the Religious Education Association.

QUESTIONS.—1. Define religious education. 2. What is the ground of its importance? 3. What is the reciprocal relation of religion and education? 4. What are the spheres of religious education? 5. What part does the education of the intellect play in the Christian life? 6. Specify some ways in which the religious feelings need guidance and discipline. 7. What part does the education of the will play in the Christian life? 8. What change for the better has come to religious education of recent years? 9. What is meant by calling it a science? 10. What other qualification besides piety is necessary for the modern Sunday-school teacher?

THE PRAYER MEETING

By Silas Jones

The Ideal Statesman. Topic, November 4. Exod. 18:21.

Shall we mix religion and politics? No, if our intention is to advance ourselves in the church by means of methods known only to unscrupulous politicians. Yes, if we mean that the principles of the Bible are applicable to the whole of human conduct. There is no more pernicious error than that of thinking that a man can be a Christian in spots. He is either a Christian in all his relations with his fellow men or he is not a Christian at all. It is right therefore to talk about the state and its needs in the prayer meeting.

"Able Men."

Moses was instructed to provide out of all the people able men to be rulers. We have no right to put a man into office because he is needy or has a record of good service in the army or is popular among all classes. The first consideration is, Has he ability sufficient for the place he seeks? Much as we pity the poor man or honor the old soldier, we are not measuring up to the standard of good citizenship when we put either into an office for which he is unfit. It is reported of Washington that he said to a friend who asked for an office: "As your friend I should like to help you, but as President of the United States I cannot appoint you to this office, for you are not qualified for it." The voter ought to be just as conscientious in this matter as the President.

"Such as Fear God."

To refuse support to a man because he does not belong to the church with which the voter is affiliated is an exhibition of sectarianism that excites the wrath of every true American. But the religious man may be pardoned if he prefers to honor men who have some hold upon eternal realities. If every question that arises in politics is one of expediency patriotic feeling will not run very deep. When Lincoln gave expression to his faith in the judgments of the Lord, the people felt that they had additional reason for trusting their president. Cromwell, Gladstone, John Bright, Washington, and Garfield, were sustained by faith in God. We cannot believe that the great statesmen will ever be without faith.

"Men of Truth, Hating Unjust Gain."

The religious man is moral to the core of his being. The Old Testament fool who said there was no God was a man insensible to moral requirements. He did not deny that God existed; he denied that God had anything to do with conduct. He said, "Jehovah will not do good, neither will he do evil." Men who fear God hate injustice. It may be admitted that there are men in Christian churches who do injustice and yet imagine they fear God, but their God is a savage tyrant, not the God of everlasting justice and mercy. The ideal statesman is not thinking of party success, not of the applause of the multitudes, but of justice, of a "square deal." He hears the cry of the weakest. He resists the greed of the spoiler. With him justice is not merely what is conventional. Stealing under due form of law is not to be made respectable by having a mild name applied to it. He will not have much respect for vested rights that are vested wrongs. The ideal statesman knows what are the needs of the whole people. He appreciates their holiest ambitions and he aims to give free play to the best in every man. When he talks of money, banking, tariff, foreign policies, or any one of the many subjects that engage his thought he is interested in them and desires others to be interested in them for the sake of men and women and children. He will not deal with matters of no vital concern to the people.

THE DAWN AT SHANTY BAY

By Robert E. Knowles, Author "St. Cuthberts" and "The Undertone"

CHAPTER I.

Ronnie's Grievance.

Only those who understand the Scottish temperament would have known that there had been a struggle. For Ronald Robertson was wondrous tranquil as he stood aside to let Ephraim Raynor pass before him into the old-fashioned, low-roofed farmhouse that was Ronald's home. This outer tranquility was the evidence of inward storm—and portentous was the overplacid brow; for martial peace is Scottish born, and the Scot alone can be violently calm.

This ominous composure was relaxed a little as Ronald showed his companion to the little parlor, bowing him toward a large rocking-chair in the corner. The stern host seated himself squarely opposite, his eyes fixed upon the other's face, his lips moving irresolutely as if torn betwixt speech and silence. Finally he spoke:

"Ye ken, Ephraim, I'm no yin o' the kind as gangs mutterin' to himsel'. What I hae to say, I say it oot. I've often noticed, at the annual meetin' of the kirk, there's aye some as won't open their mouth at the meetin'—but they dare a fearsome yappin at the sheds when they're getting oot the sleighs, after it's a' over. I'm no that kind, Ephraim."

The visitor smiled as he looked at the intense face before him. He was about to speak when the door opened quickly to admit a woman's form, tall and slender, the face sweet and patient as it was delicate and fragile. With a hasty apology for the interruption, she was about to withdraw when her husband detained her.

"Isna that the truth, Mary?"

"What, Ronald? I don't know what you mean."

The large eyes turned tenderly upon her husband as she stood still at the threshold.

"What I've been tellin' Ephraim here," he rejoined, "that what I hae to say, I say it oot afore all the world. Isna that the truth?"

The woman's dark eyes beamed mischievously. "Oh, I don't know, Ronald—I'm not so sure that it is, after all. The most important thing you ever said to me, you shut the door, and looked out of the window, and under the sofa, and into the clothes-press, before you said it," her voice rippling into low laughter as she went on.

Mr. Raynor broke into open merriment, interrupted by Ronald's Doric:

"That's no fair—yon was a speecial occasion. Forbye, I tellt the same thing to yir faither the next day—an' what's mair, I said it again i' the kirk the next September, afore a' the world. Ah, wumman, I hae ye there."

But his wife did not tarry to prolong the argument, closing the door jauntily with a little curtsey, leaving the two men to the conversation she had interrupted. Ronald drew his chair a little nearer to his friend.

"Mind ye," he began, "it's no that I dinna love the Hoose o' God; ye ken fine there's nae man loves it mair. But I canna stand the likes o' yon that we had the last Sabbath I was there—why man, she fair duckit her heid like she was gangin' doon a cellar stair. An' they a' jined in at the Lord's Prayer like a lot o' bairns sayin' a piece—'twas clean ridickilous."

"What's that, Ronald?" the visitor interrupted. "Who—who bent her head? I didn't see no bowin' or scrapin'."

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"Ye mind it fine—it was yon grand singer frae the city, wha sang the hymn—'Jerusalem the Golden,' I think they ca' it; an' when she cam till the line, 'Jesus in mercy bring us,' she bowed her heid when she spoke His name. An' that was in a Presbyterian kirk, mind ye—an', what's mair, it was in oor ain kirk; an' I says to mysel', 'Weel, if they're gaein' ower to Rome, I'll bide by mysel', an' I'll worship as my faithers worshiped; an' they can gang their ain gait.' Noo ye ken why I've quit St. Andrew's."

For nearly a minute Ephraim Raynor made no reply. Something of a quizzical look was on his face as he looked into Ronald's eye, his own filled, as indeed his whole life was filled, half with seriousness and half with humor. The face that he turned toward his friend was marked by strength, especially the strength of tenderness; and every feature conspired with every other to voice the originality and force that were conspicuous in his nature.

"I don't set up to be a terrible churchman," he began, "but you Scotch fellows can gag at more gnats and swallow more camels than any folks since Pilate. I'll bet the Pharisees had Scotch blood in them," he added, twinkling merrily toward Ronald as he spoke. "Old Jock Campbell's madder than a hatter because they let 'em set down for the long prayer. He don't reckon to quit the church—but he don't put a penny in the pan any more, just to show his colors. That's the way Jock airs his principles—you're a great bunch, Ronnie," and Ephraim made a feeble attempt to poke Ronald in the ribs as he concluded, space interfering somewhat with success.

"That's no to the pint, Ephraim," remonstrated Ronald; "I dinna object till them settin' doon for the lang prayer. I hae a reason—Kirsty Falconer tuk a faint yin Sabbath when the minister was at the sick and afflictit; he was ower lang wi' them. Kirsty was standin' alang o' me, an' she keeled ower on tap o' a braw new silk hat I paid a pretty pickle for only five year afore. It was clean spiled, so I sent it wi' the wumman's box o' claes till the Crowfoot Indians—some ungodly heathen'll be struttin' aboot wi't this meenit," and Ronald sighed as he thought of the departed.

"You're a terror for ancient history, Ronald," returned his friend. "But about this here singer woman—I was in the church that day, and I saw her bow her head like you say; but I kind o' thought it was beautiful an' fetchin'—anyhow, it's in the Bible, ain't it, about bowin' at—about bowin' then?"

Ronald looked in silence at the inquirer. "Ye wasna brocht up in Scotland, was ye, Ephraim?" he said solemnly at length.

"No," the other answered quickly. "You bet I wasn't—I was fetched up in Illinois—but what's that got to do with the Bible?

"It's got everythin' to dae wi' it," Ronald replied. "It has this to dae wi't, that yon bit o' the Scriptures is no to be ta'en leeterally—it's a figure o' speech, ye ken; when it says ye're to bow at that Name, it means ye're to bow in yir insides, like a Protestant, and no' to be duckin' yir head, like a poppy—that's the meanin' o't—ye're to bend the knee inside o' ye," and Ronald nodded triumphantly toward his friend.

"There isn't any knee inside of you," returned Ephraim doggedly.

Ronald looked at him pityingly. "There's a speeritual knee—that's the kind folks aye bend when they gie in. That's the kind Queen Mary bendit till John Knox—she didna wallup doon on the floor, nae doot, but she bendit the innard knee for a' that; an' she kent fine——"

"Oh, I'm gettin' on to you now," Ephraim interrupted eagerly; "that's the kind of a knee we made you British fellows bend at Yorktown—my father's grandfather heard it crack. I'd sooner duck my head," he concluded, a faint touch of derision in his tone.

Ronald was on his mettle in a moment. "Wha's at the ancient history noo? And what has Yorktown to dae wi' the solo i' the kirk? Forbye, we was ower busy wi' fetchin' the rest o' the world to bother lang wi' ye—what's that got to dae wi' yon singin'-buddy? Let's stick to the pint, Ephraim," cried Ronald.

"I'll tell you what it's got to do with it, Ronald Robertson—it's got something to do, just as sure as that smoke comes from that chimney yonder." Ronald smiled grimly. "I know a little about that woman," Ephraim went on, "and the poor critter has bent the knee often enough, I can tell you. She's sick. She blew in here from Rochester, and God only knows who she is—but she's sick—an' she's got the sweetest little girl in forty townships. And God help any poor Yankee that's sick among the Scotch—unless she knows the catechism and can eat oatmeal, it'll go hard with her. The poor critter tried to get some music pupils—that was why she sang that morning in the church—but she hasn't got no strength fit for any work like that."

"Ye dinna say the buddy's sick!" and there was a change now in Ronald's voice. "Whar does the buddy bide?"

"She's got that old shack at the village—that tin-covered little house where Sandy Cowan used to make the tombstones; a man wouldn't hardly put his mother-in-law in it."

Ronald looked across the fields toward the hamlet in the distance, its scanty outline plainly visible from the window beside him. "They're awfu' fools wi' money," he said in a low tone after a little pause. "Awfu' fools."

"Who's fools?" inquired Ephraim.

"Thae Presbyterian folk—twa o the elders was here to see me the ither day; they was wantin' money," and Ronald rose and moved to the mantel as he spoke, lifting a large china dog abstractedly and turning it round till its face was to the wall. "Aye, they was wantin' money," he repeated as he resumed his seat.

"What for?" his friend asked pointedly.

"Aye, that's the pint exactly," Ronald said with emphasis; "it was for a Christmas tree they're haverin' aboot; they're gaein' to get a big cedar to litter the Hoose o' God wi'. And they want siller to buy a bauble for ilka bairn i' the kirk—a fine way o' celebratin' oor Saviour's death, even if they did ken the day," Ronald concluded with fine scorn.

"I heard something about it. What did you tell them, Ronald?"

"I tellt them I was a Presbyterian," answered Ronald in a heightened voice. "I tellt them my faither was a Covenanter, an' he got till his rest wi'oot hardly hearin' tell o' Christmas, or ony o' thae new-fangled schemes for worshipin' Almichty God."

"What did they do?" asked Ephraim.

"They went awa," replied Ronald simply.

"They'll be back again," rejoined the other. "They're goin' to put a steeple on the church, an' I know they've got you slated for a

couple o' hundred anyhow—it's a sad thing to be rich, Ronald."

"Steeple!" Ronald exclaimed contemptuously. "Steeple—it's mair o' their nonsense. They think mair o' the steeple nor they dae o' the people, I'm thinkin'. What way wud they want a steeple? There was nae steeple when the sermon on the mount was preachit. It's juist what I was gaein' to tell ye—they're clean daft aboot money, wantin' to litter up the Hoose o' God wi' trees and sic like; and wantin' a weathercock for the kirk—an' a' the time puir stranger buddies lyin' sick an' helpless amang us; an' the elders——"

But the Scotchman's speech was interrupted by a familiar call. "Ronald," a gentle voice was saying, "come here a minute when you're free. I need you just a minute." Ephraim declared he was just on the point of departure anyway, and Ronald bade him a warm farewell as he prepared to answer the ever-welcome summons.

CHAPTER II.

The Wound Beneath the Armor.

Very winsome was the face turned toward Ronald as he hurried in the direction of the voice that called him; but the eyes that looked so intently for his advent seemed unnaturally bright.

"What's the matter, Mary; are ye ailin'?" he cried as he bent low over her, one hand resting tenderly on the slightly disheveled hair. "Ye're no sick, are ye, Mary?" a wealth of anxiety in the pleading voice.

"You take my little ways too seriously, Ronald," and the sweet face that long ago had seemed to him the fairest type of Canadian beauty was lighted by a reassuring smile. "I was dreaming, dear: I was dreaming about—you know. It was a kind of a day-dream—but I had a kind of a wakening, too, and I felt a little faintness. I'm afraid it's what you would call 'the sair heart' father—just let me lie and rest a little."

Very gently Ronald bended over the earnest face, as his wife, reclining now, slipped her hand into her husband's.

"What did Ephraim have to say?" she asked after a little silence.

"Naethin' of ony importance—we was just haein' a crack."

"Did he say anything about Jessie?"

"Na, I dinna think he did—he was tellin' me aboot that wumman that skirled the solo i' the kirk." His wife smiled; she had heard often enough about the process thus described.

"Jessie's in New York," she said quietly after a moment's pause.

Ronald was silent, a frown of pain flitting across his face. He did not speak.

"Do you suppose she'll see him, Ronald?"

"See wha?" he answered abruptly, his voice still low.

"You know, Ronald, you know," the wife answered, a wave of sadness in her voice. There was a long silence. Then he saw the dark eyes filling up with tears; the gentle arms came slowly up, and drew his head down close beside her, her voice choking:

"Oh, Ronald, I dreamed our boy was home last night—and I held him tight—so tight; like this, Ronald—and I thought I had never seen him so strong and manly. And you were there, and we were all so happy, like—like we used to be."

The strong man, struggling mightily, restrained himself as he felt close to him the heaving bosom; the melting memory of a baby form that had once rested there, swept before him. A later vision too—of a flush-faced lad and his last embrace in his mother's arms before the tide of anger bore him forth—swam before the eyes he was striving to keep dry. He could only hold her close, while conflicting emotions stormed his breast. He spoke at last, and his question was commonplace enough, after the manner of his kind.

"What's Ephraim's girl daein' i' New York?"

"She's visiting the Smallwoods—they were here last summer."

Another long pause. Ronald was again the first to speak.

"How d'ye come to ken that—to ken that he's there?"

The mother waited a moment or two before she answered.

"Because—because he sent me a little—a little card; it was a Christmas card," she said, her voice faltering a little.

Ronald's heart was swept away, though he did not know it. "What was the address?" he asked quickly, even hoarsely, lifting himself up as he spoke. "He'll be wantin' me to write till him—but I'll no write—what was the address he gi'ed ye?"

Mary Robertson started as she saw the hunger on his face, and hope, not unmixed with pity, was surging in her heart.

"He didn't give any address, father—only the letter had the New York postmark."

Ronald's face paled. "It doesna matter," he cried as if he meant it. "It doesna matter—he ca'd me a liar to my face, an' naebody wants to ken where he's bidin'. Where's the letter, Mary? Ye didna lose it, did ye?" The differing tones contrasted strangely. "Where's the Christmas caird ye spoke aboot? Strange daein's for a Christian country; where's the caird, mither? Ye didna lose it, did ye, Mary?"

His wife pointed to a little table that stood against the wall. "You'll find it in the Book," she said. "Did I ever lose anything of Hugh's?"

Ronald's face changed, paled slightly, as he heard the now unfamiliar name; and rising quickly, he turned toward the table. "There's sic a thing as justice," he murmured, "as well as pity. God Himsel' is juist afore He's mercifu'. And the yin ye've juist mentioned never told me yet he's sorry—but surely he wudna send a letter wi'oot gi'ein' the address. Where's my glasses—why, I hae them on!"

Adjusting them carefully, he opened the Bible and took the enclosure out, holding it up before him. His hand shook as he scanned the card, and a sigh escaped him as he laid it down; taking the envelope, he examined it carefully. "What makes these specs sae dirty?" he said, half audibly, taking them off and wiping them vigorously with his red pocket-handkerchief. "It's a queer like thing there's nae address," he murmured, looking first on one side and then on the other, reluctant to quench the trembling hope.

Stern and severe the Scottish nature may have been that gleamed from his deep-set eyes; dark and stormy may have been the memory of the hour that had witnessed the wrathful parting of his only son; resolute may have been the inner purpose to vindicate what Ronald Robertson called the right; but eager, and wistful, and even tender, were the eyes that searched the simple missive for the tidings it did not bear.

Silently he stored the card and envelope to their resting place, then turned slowly back and resumed his seat beside his wife.

"I'm sorry you're disappointed," she began gently, "but I knew it wasn't there."

"I'm no' disappinted," he broke in. "I only wantit to see. Hae ye no' heard me say he's naethin' to me ony mair? It wasna what he did, mind ye—I didna mind a' it cost me—but it was what he said."

"Oh, Ronald, don't," pleaded his wife. "He was so young—and he didn't realize what it meant. And he's all we have," she added chokingly. "I wrote to him," she said after a moment. "I thought perhaps——"

"What address did ye send it to? Did ye get it some ither way?" he pressed, interrupting, rising to his feet as he spoke.

"No, dear," and the woman's voice had a pitiful note of hopefulness in it. "I didn't know—but I just addressed it to New York; I'm hoping perhaps he'll call at the post-office and get it there. Perhaps Jessie'll see him—do you think Jessie might see him, father?"

Ronald was still. "I dinna ken," he answered presently. "New York's an awfu' place for throng; ye say Ephraim's Jessie's visitin' doon there—what's atween him and her?"

Mary Robertson's face looked decidedly young as she smiled into her husband's eyes. "The same thing as used to be between you and me, Ronald, the same old thing," stroking the locks through which the gray was showing.

"It's atween us yet, lass," said the man. "They're no gaein' to be married, are they?"

"No, of course not—how could they? I don't know that he has ever spoken love to her at all; but he loves her, I know that. Oh, Ronald," and sudden passion filled the pleading voice, "won't you try to find him and bring him back to us again? I've been thinking—I've been thinking, dear, how lovely it would be now—now at this Christmas time, if we could undo all the past. It's the time—the time, it seems to me, when it ought to be easiest to forgive. Surely that's the chief message of our Savior's birth, peace and good will!"

She stopped, her eyes carrying on the entreaty of her voice. But disappointment filled them as they rested on her husband's face, unrelenting as it was.

"Dinna ask me mair," he answered, grim firmness in his voice. "Ye ken it canna be—sin maun hae its juist reward, as the Scriptures teach. An', forbye, none o' thae Christmas haverins for me—it's no' i' the Bible, an' I dinna gang wi' thae popish ways. An', what's mair, we dinna ken where he bides," he concluded, the tone more tender.

The wife and mother sighed heavily at the words. "No, Ronald, we don't—I would to God we did. But if we can't find our own poor boy, let us try to help somebody else—there are so many who need it so. It seems to me it's an awful thing to have lots of money—and no children to help with it. And God has blessed you so, Ronald, and has given you so much; and at this Christmas season we could cheer so many whose hearts are heavy, if we only tried. Perhaps somebody else where our Hugh——"

But Ronald interrupted. "I'm no' dootin' the truth o' what ye say. There's mony a guid turn we could dae wi' what the Almichty's gi'en us. But no' at Christmas time mair nor ony ither time—yon's a man-made season a'thegither—it's no' i' the Bible, and I'm a Presbyterian frae Kilmarnock."

Wherewith Mary Robertson was fain to be content, the secret between her heart and the Lord of the Christmastide being so sweet and clear.

(To be continued.)

The leaflets, bulletins and circulars published by the Forward Movement for Missionary education and Stewardship are most suggestive. It would be well for Bible and mission classes and the various organizations of the church to supply themselves with an adequate amount of this literature from headquarters, Ford Building, Boston, if they desire a new era of interest and efficient service.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates.

BAPTISTS IN MINNESOTA.

P. J. Rice.

The Baptists have just held a very interesting state convention in Minneapolis. The sessions were largely attended and enthusiastic. The representatives of their national missionary societies were given conspicious places on the program. Several things impressed the writer. One of the prominent notes of the convention had reference to the unification of their missionary budget. Instead of each society apportioning the churches for its particular work, all of the societies have presented their claims and thus have formed a missionary budget to be apportioned among the churches. It is expected that in many churches the total amount asked for will be nearly double what the churches have heretofore given. Many of the pastors expressed themselves as feeling that, coming to their churches with a single and specific amount to be raised, they will find a ready response and the larger sum will be more easily secured than according to the former method of meeting several different apportionments.

Great emphasis is being laid upon the value of the duplex envelope system for raising church funds. The secretary of the forward movement, Dr. J. M. Moore, said some very pungent things regarding the annual offering plan of raising missionary funds. He asked the pastors if they would be willing to depend upon an annual collection for their salaries. He said, "The plan not only fails to get the money; it is unscriptural." The duplex envelope system into which one puts each week his or her offering for church expenses and his offering for world-wide missions provides a steady stream of money flowing into the missionary treasury the year round. They are urging that Sunday-schools also adopt the duplex envelope system, and whenever possible that a single treasury be provided for both church and Sunday-school, thus linking the two and making it possible for everybody to help in all the departments of church work.

Baptists and Free Baptists.

Two sessions of this busy convention were given up almost wholly to the consideration of various phases of the problem of union. The plan proposed for the union of the Baptists and Free Baptists was presented and unanimously adopted, as it has been in nearly all the states. The basis of this union, now practically certain of being carried into execution, is as significant as the fact itself. It is not in any sense an attempt to settle old doctrinal differences. The statement is, "we will leave these questions of doctrine where the New Testament leaves them." It is a union of the missionary organizations of the two bodies, a union, in other words, in service, a union for the conquest of the world in the name of Jesus Christ.

Baptists and Disciples.

The question of the relation of the Baptists and the Disciples of Christ was also considered. Some months ago a tentative program for the closer co-operation of these two bodies was submitted to a conference of representatives of each informally called together. Later this program was acted upon favorably by the state boards of both the Baptists and the Disciples and still later it was adopted by the Disciples in their annual convention in June last. The same program was presented to the Baptist State Convention last week, and unanimously adopted. It is as follows:

"Recognizing the growing sense of unity quite generally manifest between Baptists and Disciples of Christ, and believing that this sentiment, so in harmony with the spirit and purpose of our Lord, and so essential to the complete evangelism of the world, should be fostered and encouraged in every possible way, therefore, we, representatives of the two bodies named, in the state of Minnesota, do hereby propose the following resolutions, as indicating a program of possible co-operation and affiliation:

"1: That in the future we avoid the duplication of churches in towns and villages where there is not a manifest need for two churches, and that in locating churches in the larger cities we each have regard for the territory previously occupied by the other body.

"2: That in places where both sides are now represented by organized churches and where it is evident that one could do the work better than two, we encourage their union upon some basis to be mutually agreed upon by the local congregations, in conference with chosen representatives of each state body, and that we pledge our hearty support to all such undertakings.

"3: That in places where one body has a church and the other has none, each encourage unaffiliated members to unite with the local church with the full understanding that they have the right to hold individual judgments regarding matters of opinion and practice where in the two bodies may seem to differ.

"4: That we encourage also every movement looking toward the closer mutual acquaintance of the two bodies by holding union services wherever and whenever expedient, by frequent changes of pulpits, by fraternal greetings extended through chosen representatives of each body in the general state gatherings of the other body, by open and platform discussion of the questions involved in the union of the two, and by all other means calculated to promote the cause for which our Lord so earnestly prayed."

It remains to be seen how this program will work out in the several places in the state where there seems to be an opportunity to try various phases of it. It is of course only advisory and in the last analysis depends almost entirely upon local parties. But it at least provides a public pronouncement regarding the desirability of co-operation, and the lines along which it may be readily secured. This ought to make it easier to effect affiliation in local communities when the opportunity is at all apparent. This "Minnesota Plan," though very simple and very tentative, may be worthy of consideration in other places and so it is given out.

The writer was also impressed with the plans for a Denominational Brotherhood which have been evolved. It is anticipated that a much greater activity on the part of the men may be secured by this means, but the reports which come from the various brotherhoods represented only partially justified the anticipation. It seems a difficult thing to put yokes on men and make them wear them. But there is a great work to be done by the men of all our churches and doubtless sooner or later some one will hit upon a plan of organization that will prove both practical and efficient.

The Baptists are a great people with a great vision and a gre t message. Their denominational pride is about equal to the pride of the Disciples of Christ in "Our Plea." They are making mighty strides in every field and are alert to the opportunities that are everywhere manifest for the advancement of the kingdom of God. Disciples may with propriety seek their fellowship and may confidently anticipate union with them in the not distant future, upon a basis of co-operation in service if not in doctrinal formulas.

OUR TRAINING COURSE

We begin this week a series of chapters on teachers training by H. D. C. MacLachlan of the Seventh Street Church, Richmond, Va. These chapters are supplemental to those recently prepared by Professor Willett and printed serially in the Christian Century. Dr. Willett treated of the Biblical literature. Mr. MacLachlan will treat of the pedagogy of the Sunday school. No man is better fitted for this delicate task than he. Trained in the University of Glasgow and Kentucky University he keeps himself in touch with the literature of his field even though involved in the busy details of one of our most important pastorates. Mr. MacLachlan not only knows the field of psychology and pedagogy but is a writer of rare charm.

It is the purpose of the New Christian Century Co., to issue in book form the work of Willett and MacLachlan on Teacher Training. The book will be an authority in its field. There is a real need for it and a conscious need, too. Much shoddy Teacher Training literature is being put on the market mainly for commercial purposes. It is wholly inadequate for this holiest work of the church.

Our readers will be profited by a careful reading of Mr. MacLachlan's chapters as they appear each week in our pages. We are sure that the author will welcome suggestions or criticisms from any one before the chapters are bound into a volume.

A MATTER OF BUSINESS

We are not going to talk business on this page this week. We shall sit down together, not in an office, but at our fireside and talk a bit about ourselves and our family affairs. Some messages have come to us in recent mails that have done us so much good we want to share them with our readers.

But first, we want to express our regret that in launching a new paper (for while we wear an old name we do not want it to be forgotten that we are a new paper) we are compelled to adopt a seeming attitude of protest. Protests are all right, but it is unfortunate that we have to start off with one. We would much prefer to fill our columns with devotional and instructional writing than with protests. Our disposition is peaceable. We recoil from strife and the confusion of many tongues and the temper of controversy. We feel that Christ's way is a way of peace. And that is the path we have chosen for ourselves. Hence it grieves us to appear belligerent to brethren who have not read after us sufficiently to know what our normal temper is.

Our Plea Imperilled.

But we justify our indignation. Our thoughts have been waiting at the gate of our heart too long, hoping that those who are propagating havoc in the affairs of our sacred brotherhood would see their error and repent. The evils of journalistic domination in our temple have become noisome as the trafficking in the sacred fane at Jerusalem. The time has come for patience to burn with indignation. Our brotherhood is long suffering and burly and good-natured. But the heart of us cannot be indifferent a propaganda to subvert our plea and cast our ship on the rocks of sectarianism.

And so we cannot help speaking. We wonder how others who have the ear of the brotherhood can keep from speaking. They know what we know and know it better. How then can they keep silence? How can a religious newspaper, for example, satisfy itself with dreaming pious reminiscences when the ship is being scuttled or the crew stimulated into mutiny? Our reference last week to a newspaper's attempt to make capital in a subterranean way out of another newspaper's unjust attack upon a brother has brought us already a chorus of approving voices.

The New "Protest."

Moreover this chorus is being heard in other newspaper offices besides our own. The Christian Standard published a few notes of it last week in a spirit of bravado. But the brethren know that the letter by S. S. Jones of Danville, Illinois, and Peter Ainslee of Baltimore expressing the brotherhood's disgust are only samples of a bulky correspondence of like nature that office is receiving. In his report of the New Orleans convention the editor says timidly—more to his employer than to the readers of the paper—that "the brethren from rank and file, as well as from pulpit, are asking that henceforth we strive, as best we mortals may, to preserve the unity of the spirit in the bonds of peace." Therefrom we catch a ray of hope. We could have wished to see the editor's employer with him at the New Orleans convention. The voice of the brethren might have made an impression on him too as it did on his editor.

Higher Criticism Applied.

Clearly it does not take much of a higher critic to make out the composite authorship of the editorial page of the Christian Standard last week. Mr. Lappin's editorial pleading for peace is followed by a bumptious article contending that there can be no peace now. The brethren of Illinois who know Mr. Lappin and love him are watching him with hearty interest. They wonder whether he or his employer will dictate the policy and spirit of that paper henceforth. No one who knows Mr. Lappin doubts what his preferences are. But will his preferences prevail?

To the Letters.

But tut! tut! We started out to talk about ourselves and to read some letters and here we are talking about the neighbors! Let us to the letters. We have not asked permission to print the names of the senders so we will read the contents simply, and take it as true that every letter is from a man whose name is known throughout our brotherhood. We cannot take space enough for all of them so we will just give some good samples.

OHIO.

"We received yesterday, "The Christian Century", dated October 24th. We want to join our voice in congratulations over "The New Christian Century." We like it, and think you are striking out on the lines that will make your paper in demand among the people of the Christian church.

The writer personally believes that it will be in accordance with justice for you to write up freely your criticism of the Christian Standard and the Standard Publishing Co. I think it is perfectly legitimate and within the bounds of Christian duty to expose pharisaism and intolerance."

"This week's Christian Century is fine, as was last week's. If you keep up at this rate, you are sure to have a great paper. Chicago is the best place in our brotherhood for a paper. Keep it vigorous. Make it constructive. Lead the church in better methods; inspire the preachers and church officers to dare and do for Christ and His cause; keep it cheerful and hopeful. Do not allow it to get too serious.

See that you have a vigorous business management. I wish you every possible degree of success.

Enclosed please find my check for two years' subscription."

"Dear Mr. Willett:

The rumor has reached my ear that you are about to withdraw from the Centennial Program. Now if there is any truth in this rumor I most sincerely protest against it. As I see this controversy our very liberties are involved in it. This is not a question of either an endorsement or rejection of your views, but of the liberty wherewith Christ hath made us free."

"Your latest sounds good to me. Our greatest need is a paper that has the spirit, courage and brains of Christianity.

I will hustle some for it as I have opportunity. I inclose a bit of news."

ILLINOIS.

"I want to send you a line of hearty congratulation on this week's Century. Your convention write-up was the best by far that our press has given us this year. I note also very many improvements that cannot but make for a larger circulation and a stronger constituency.

Brother Oesehger's articles are especially helpful and certainly timely. With every good wish, I am, most fraternally yours."

"Congratulations on the New Century. I wish it every good thing. Oeschger's articles are particularly helpful and certainly timely. I am sorely disappointed in Brother Lappin. I can scarcely believe my own eyes when I read his nowadays writings. I have about come to the conclusion, after more than two year's vexation and annoyance that I can get along better without the Cincinnati organ than with it. This present persecution is positively the limit. Your Christian spirit and largeness of mind never meant more to the many who believe in you than just now.

With every good wish and renewed tokens of esteem, I am, yours most fraternally."

MISSOURI.

"I am enclosing herewith one dollar ($1.00) in payment of one year's subscription for myself to The Christian Century. If the last five numbers are any index of what is to follow, we are sure to have a great paper in the Century. I heartily congratulate you on the new policy of the paper. Speak out, in plain English, the very best you know, and you will find a hearty response from many of us who are heartily sick of a type of so called religious journalism that has been in vogue among us. May the Lord bless and guide you. Fraternally yours."

"A good hand shake over the last number of the Century. It has appeared like a corpse for quite a while. I am glad to see you take off your gloves and handle the Standard as it deserves. You must make the world see that you are in it and a live factor. Grapple in a masterly way with the issues of the day and of the Disciples, come back with strong blows at the Standard and at McGarvey and Co. Even your enemies will have more respect for you. Find the joints in their armour and send in a lance, I have confidence that you and those associated with you have the ability to make the Century go. Don't say things so gracefully and elegantly that your strength will be sacrificed to beauty—put points as well as feathers on your arrows. Gather the best news from the field and give it out in good form every week. The Lord bless you."

"Dear Brother Willett: This is just a few lines to cheer you on while under fire. You will stand firm, I feel sure, because you are in the right

I wish I had a million dollars to back the Century. Yours sincerely."

MINNESOTA.

Dear Bro. Morrison:

"I feel that I should like to say directly to you that nothing in the recent happenings of the Disciples has brought such a sense of hopefulness and victory to me as the note you have struck. You have in your very first issue so changed the situation as to place the Standard on the defensive and this in itself is a good victory. I have never been so confident of the ultimate triumph of the basic principles of our movement as I am now.

"Keep your eye steadily fixed on the old watchword 'In faith, unity,' etc., and you will not only make yourself immortal but will contribute mightily to the progress of our great cause. In your first utterances you have gained a tremendous advanage, and for this reason the battle you will have to wage will be shorter and more easily won, but I have no doubt but the battle will be on right royally, and you will need both wisdom and grace. I believe you possess both and I am therefore confident."

KANSAS.

"I have read with an unusual relish the two last issues of the Christian Century. I say this not to align myself with a particular school, but to rejoice in a free press and an unfettered pen. Let all people speak and let them speak in the open, for truth cannot perish. Fill the hopper full and grind away. I am thankful that I can believe in men who may differ from me. I pray for the inflowing spirit of sympathy and toler-

ance in which alone our problems are to be solved. I am glad that every advance in the fight of faith is an approach toward reality and that the stalwart sons of science and the dauntless soldiers of faith are coming to see that their battle is one, and that in a day not far off that powerful trinity, science, philosophy and religion will march under one banner, the banner of the cross. When that day comes the miracle problem will be solved.

"When practice catches up with theory, when creed and deed are united, we shall wonder why we did not learn sooner that the only defense of truth and the only possible use of truth is in life, its faith, fear, struggle and victory. Not consistency, not correctness, nor yet orthodoxy, but sincerity is the word to command our respect to the end of the race."

INDIANA.

"Please accept my warmest congratulations to you and to your associates in the New Christian Century Co. I have derived more real satisfaction from my reading of the last two numbers of the Christian Century than I have for many months. There is an urgent need for a strong, high standard religious newspaper among the Disciples of Christ—one that will appeal to our larger selves. I believe the Christian Century is blazing the way. If I can be of any service to you at any time, do not hesitate to command me. May God bless you and yours as well as the work you are doing in His name.

"Fraternally yours."

NEW YORK.

"I have read the last two numbers of the Christian Century with deep satisfaction—a satisfaction that had to voice itself in thanksgiving and praise. You are bound to succeed for you have become the voice of a host among us that must increase just as surely as truth must increase. The voice of the Century is that of an Emancipation Proclamation and I know that every one of us who stand for progress will walk straighter and take new courage for it. I believe that this new stand has come in the fullness of the time.

"I am frank to say that the Century in the past hasn't quite satisfied the mass of the people in our church here and new subscriptions may be a little difficult to secure at first. But I am with you and will do all I can. The reaping time is not far away."

"I truly appreciate the Christian Century. Have tried to get people to take it every year. It is a good paper. I have taken it since 1895, and will do all I can to get subscribers for it. I am trying to get people interested in the Disciple church. That would help the paper. I am not young at 77 to get clubs for a paper, but will make an effort."

PENNSYLVANIA.

"We notice that we are in arrears from July 1908. We enclose herewith our dollar and compliment you on your improvement. Keep it up and success to you, you are clean and instructive. Why don't you have Bro. Willett put out a teachers training class book? It would be a peer."

"I understand that the Christian Century has come out squarely as a representative of the present day thought in our brotherhood. Believing that this furnishes a very good opportunity for all of us who believe these things in our hearts to express ourselves in sympathy with them, I enclose a check for $1.00 for a year's subscription. With best wishes for your success, I am,

"Yours cordially."

COVENANT.

Memorial Church of Christ, Baptist and Disciple, Oakwood Boulevard, near Cottage Grove Avenue.

As we trust we have been brought by divine grace to receive the Lord Jesus Christ, and to give up ourselves to Him, so we do now, relying upon His gracious aid, solemnly covenant with each other and promise:

That we will walk together in brotherly love as becomes members of a Christian church; that we will exercise an affectionate care and watchfulness over each other, and faithfully admonish and entreat one another as occasion may require.

That we will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others.

That we will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and holy example, to win our kindred and acquaintances to the Savior, to holiness, and to eternal life.

That we will rejoice in each other's happiness, and endeavor with tenderness and sympathy to bear each other's burdens and sorrows.

That we will not bring forward to the church a complaint against any member for any personal trespass against us, until we have taken the first and second steps pointed out by Christ in the eighteenth chapter of Matthew, and that all private offences which can be privately settled, we will never make public.

That we will live circumspectly in the world, denying "ungodliness and worldly lusts," setting a worthy example, and remembering that as we have been voluntarily buried by baptism, and have been raised up from the emblematic grave, so there is on us a special obligation henceforth to lead a new and holy life.

That we will strive together for the support of a faithful evangelical ministry among us; that according to our abilities and opportunities we will, as faithful servants of the Lord, do good to all men, especially in helping to extend the gospel in its purity and power to the whole human family, and that we will regularly support the work of the church by systematic contributions of money.

And that through life, amidst evil report and good report, we will humbly and earnestly seek to live to the glory of Him who hath called us out of darkness into His marvelous light.

A SPECIAL SUBSCRIPTION OFFER.

Every new subscription we receive between now and January 1, '09, will be credited to January 1, 1910. This gives you the next nine weeks free. Here is a chance for every subscriber to win another one. If you believe in the Christian Century and wish to see its ideals prevail, get your friends to subscribe. The paper will grow better and better. Read "A Matter of Business" this week.

The Travel Study Class for 1909 in Bible lands is now being organized by Prof. Ira M. Price, of the University of Chicago. Now is the time to begin reading for such a trip. The interest attached to many places depends on the amount of information you gather about them. If you have never gone, try it now.

By the Bushel Measure.

"To think," sighed the disheartened poet, "of having to write a bushel of love-songs for a barrel of flour!"

"Why," said the other poet, "you're in great luck, my friend. I've got two bushels of returned love-songs on hand: tell me where your groceryman is!"—Atlanta Constitution.

Teacher—"Where do the Greeks live, Henry Hester?"

Henry Hester—"In behind dere shoe-shine parlors!"—Brooklyn Life.

Correspondence on the Religious Life.

(Continued from page 8.)

D. R. Dungan. He is a teacher of ability. I think I know him and love him. But I also know P. J. Rice. We have worked and laughed together, played and prayed with one another. We have exchanged meetings. I know him at his daily tasks and by the fireside of his home. Now I might point out many resemblances between these two men; but I must content myself with one great essential likeness. They came to their religious positions in a similar way; and for the identical purpose. The purpose of both souls is to show forth the truth of Christianity. Both are defenders of the faith. Both wish to establish the hearts of men in Christian truth. In this their aim and efforts are identical. One has given long years to the support of Christianity; the other is spending the strong years of his middle manhood for the same.

There is difference in the accentuation of the parts of truth; but this is because the method of approval was the same. D. R. Dungan was a valiant debater in his early days. He formed his intellectual views under the assault of the enemy. His arguments were shaped to meet the attack. He was not opposing straw men, but actual present men. His defense was built for the guns of the disbelievers of those early days in Nebraska and Iowa. All honor to him. Let our pioneers have no doubts as to whether the younger men show them due respect. Our respect is that of deep emotion and high appreciation. But P. J. Rice is doing just what D. R. Dungan did. He is trying to defend Christianity against the attacks of the men of his time, and to establish the truthfulness of Christianity in the hearts of men. The attack is not quite the same today as it was fifty or twenty-five years ago; so Mr. Rice is not meeting it just as D. R. Dungan did. Neither is he dealing with straw men. He retreats at times where Mr. Dungan moved forward. But this is not because he has surrendered to the enemy; but simply that he may get an advantage over him. In the most active days of D. R. Dungan oral debates were common—but in the days of P. J. Rice there are no verbal debates. The fight has shifted to the printed page. There has been a corresponding change in the outposts to be defended. Rice is simply trying to defend the Christianity of his time and place as Mr. Dungan did so well in his.

As a mutual friend I write this in the hope that it may have at least a slight influence to create a little better understanding.

So to the Correspondents I answer: Analyze the chasm.

I commend "The Man who was called 'Thursday.'"

Let our sentence be that of Paul: "The greatest of these is love."

CHICAGO

The First Baptist Church was the first church in the city of Chicago to erect a place of worship. The newness of Chicago is vividly brought to our attention by the announcement that this church is this week celebrating the seventy-fifth anniversary of its life. The present church building is located at the corner of Thirty-first street and South Park avenue. The pastor is Austen K. de Blois. Graham Taylor, Prof. C. R. Henderson and Jenkin Lloyd Jones are among the speakers at the celebration. It is significant that all of these gentlemen are specialists in the field of sociology.

Founder's day was celebrated this week at the "Moody" church on Chicago avenue where Rev. A. C. Dixon is pastor. This church maintains itself in a field where most of the denominations have been driven out. The church is institutional and maintains a training school for training religious workers. It is to be regretted that while Mr. Moody became more liberal at the close of his life, this great church conducted in his name should have become the center of a millenarian propaganda and other outgrown religious ideas. In spite, however, of the doctrinal holdings of the organization, it is doing a great work for its community.

The campaign for the election of Mr. Street, the Prohibition nominee for state's attorney in Cook county, proceeds with a vigor that is amazing all. Meetings are being held every day at the noon hour in the Y. M. C. A. this week and the men from the stores and offices gather together to report progress. Meetings are being held in churches and halls all over the county and many conservative politicians are freely predicting the election of Mr. Street. In case he is not elected, at least a sufficient vote of "protest" will be rolled up to show that the saloon is not the only force in the practical politics of Chicago that is worth reckoning with. Both Mr. Wayman and Mr. Kern are endorsed by the United Societies representing the liquor interests. Mr. Kern has a bad record from a previous term of office and Mr. Wayman was nominated by methods that should be opposed by every friend of good government.

The Laymen's Evangelistic Movement of Chicago is planning another great effort next spring. This time J. Wilbur Chapman will lead the forces. He will doubtless command a more general support than Mr. Torrey was able to do last spring as his type of evangelism is more generally acceptable among the churches.

Only two Disciple churches in Chicago are now without pastors. the church at Irving Park and the mission on Armitage and Humboldt. It is hoped that these will soon be supplied. The ministry of our churches is largely recruited from men that have pursued post graduate work in the great universities and who have succeeded elsewhere in pastorates. There was never a time in the life of Chicago when we had a more capable or a more harmonious ministry. The petty questions that seem such mountains to some outside pale into insignificance in the presence of the terribly urgent social problems that the Chicago ministers face.

The South Chicago church received two new members by letter last Sunday. All departments of the church are in a flourishing condition.

The Sheffield avenue church, of which Will F. Shaw is pastor, received two additions by letter last Sunday.

DO YOU LIVE IN CHICAGO?

The response to our call for two thousand subscribers in Chicago sent out last week is most encouraging. We have received assurances from ministers and leading laymen of many churches that it is their purpose to introduce the Christian Century into every home in their churches. Already the machinery has been started going and the subscriptions are coming in.

No larger opportunity has ever been presented to Chicago than the Christian Century now offers.

The wide circulation of this paper will bind our entire Chicago membership closely together and render cooperation among us more easy.

Besides, the firm establishment of the Century will make it possible to reach the whole brotherhood with the matchless opportunity Chicago now offers for mission work on a gigantic scale. Chicago should belong to Christ and the Disciples of Christ.

Our city has been basely misrepresented to the brotherhood. The ideals and spirit and teaching of our ministers and churches have been reported to the brotherhood in such fashion as to amount to perversion of the facts.

Too long has our sacred work here waited for a defense.

When some timid reader tells us to keep silent or to "be gentle and not speak too plainly," our heart feels that the very cobble stones of the streets of our city will cry out if we do not.

We are saying to the brethren who would dissuade us from speaking the plain truth that we cannot help speaking it. Our heart has ached with the unuttered words too long.

No city in our land has a more consecrated ministry than Chicago. No city has a more self-sacrificing body of Disciples of Christ.

No city exhibits more harmony in plans and ideals for Christian work than ours. Our ministerial fellowship is the holiest and most inspiring relationship we know.

George H. Combs says that Kansas City with her big churches and her wealth does not show a popular interest in their city mission work as hearty as Chicago shows.

We want to make the Christian Century a means of increasing and intensifying the worths of our Chicago work. More than that, we wish to make it the reflector to the brotherhood of the problems and activities of the Disciples in our city.

Every Disciple will wish to aid in this. The best way to aid is to become a reader of the Century yourself and get others to take the paper.

W. D. Endres at Harvey had the experience of taking the confession of faith of a Roman Catholic who is accepting the evangelical ideals of Christianity. All departments of the work are being organized for an aggressive campaign this year.

A meeting in the interest of the candidacy of Mr. Street for state's attorney was held in the Irving Park church on Monday night and attended by members of all the different denominations in the suburb.

E. J. Arnot of the University of Chicago preached at Batavia, Illinois, last Sunday. Mr. Arnot is pursuing studies in the University.

Luke Stewart, also of the University of Chicago, preached at the mission formed by the union of Logan Square and Humboldt Park last Sunday.

C. G. Kindred of Englewood is now in a hospital in Englewood. He has been ill for some time, but insisted on attending the meetings of the church. He is now effectually isolated from the world by strict physician's orders and it is hoped that rest and proper treatment will enable him to escape the necessity of a serious surgical operation. He is greatly missed at the ministers' meetings and that there is a big vacancy left during his absence at the Englewood church goes without saying. The best wishes of all his brethren go out for his recovery.

The ministers' meeting last Monday was an unusually helpful one. Parker Stockdale read his paper that had been prepared for the national convention at New Orleans, and much time was given for discussion. Seldom is a paper ever read before the Chicago ministers that elicits such general approval as did this paper. It sounded orthodox both to the orthodox, and to the others if there are such in Chicago. The title of the paper was "The Ministry of Life." We are happy to reproduce it in our columns this week.

The only "destructive" criticism that is hurting Chicago churches is that criticism which has prevented good people on the outside from helping at the biggest task that was ever assigned to man. While certain journals haggle over criticism and evolution, anarchists are being educated here to throw bombs at officials, prostitutes are ruining our homes, criminals are rendering property holding precarious, and grafting politicians are spending the money that should go into the public schools. Men with higher criticism and men without it are leading Chicago citizens into godly lives. Any "destructive" criticism that raises a false issue in the face of these pressing social problems is an enemy of progress and is near to being the Anti-Christ.

The next meeting of the Ministers' Association will be held in the Grand Pacific Hotel. A change of the hour of the meeting will be experimented with. The meeting will be held at two o'clock in the afternoon. It is believed that this will enable a larger number to be present. It has been suggested, also, that preachers get into a more orthodox disposition by the afternoon of "blue" Monday.

The meetings of the Ministers' Association have been better attended than usual this year. The past two weeks, seventeen Chicago pastors have been at each meeting. There are always visiting ministers and sometimes visiting laymen present.

(Continued on page 19.)

WITH THE WORKERS

The church at Homer ,Ill., will continue J. Scott Hyde as pastor another year. This is his first year in the ministry and the church has doubled in membership and in every department. It has now one hundred active members.

Mr. Hyde has also just reorganized the church at Fithian, with thirty members, and will preach for them Saturday evenings and Sunday afternoons. Mr. Hyde will Living Link this church with $200 on its expenses the coming year.

At Weston, Mo., under the enterprising leadership of J E. Wolfe, a Home Department of fifty has been worked up during early autumn. This has resulted from a visit made by J. H. Bryan to that school during the summer. All of the members of the Weston church save 46 are now in the Bible school, and these will have to come in or else hide out for the winter. The enrollment now exceeds 200.

E. E. Cooperthwaite closes his work in Wilkes Barre, Pa., November 1st, as missionary pastor under the auspices of the A. C. M. S. For five years he has worked in this most difficult field, preaching in a public building down town. He leaves a flock of loyal saints who will, with the incoming minister, take up the work of building a church.

Mrs. M. W. Mason, a lady evangelist from Australia, has held a meeting in a town where we had no church, Waynoka, Oklahoma. A church has been organized with 33 members, 16 of these coming by primary obedience.

Pastor G. S. West of Newberry, Pennsylvania, has visited a town called Orvis in that state and organized a new church. There are 40 charter members in the organization. There has been a Sunday-school there for a couple of years.

The church at Dallas, Texas, reports a meeting held with home forces which resulted in 22 additions to the church.

The Tennessee state convention will be held in the Walnut street church at Chattanooga October 26-29.

Milligan college has an enrollment of 120 this year. A new dormitory has been completed for the young ladies and it is said to be one of the best in use among our colleges.

Hiram college has an enrollment of 274 this fall. This splendid old college with its fine traditions continues a force among us. It has the open door to all truth and turns out men that are not afraid of the hardships of a foreign field, nor are they defieient for the places of trust at home.

The church at Denton, Texas, has had 34 additions since last report. W. F. Reynolds has received an indefinite call from the church.

J. H. McCartney has closed his work at Grand Junction, Colorado. T. M. Meyers of Kansas has been invited to spend a month with the church with a view of becoming its minister.

The church at Salida, Colorado, will begin a meeting with Homer T. Wilson of Texas to do the preaching, some time in November. W. B. Crewsdon is the pastor.

Evangelists Snively and Altheide will hold a meeting in the church at Warrensburg, Missouri, where Geo. B. Stewart is pastor. They will go from Carbondale, Illinois, to this field. The church at Warrensburg is very busy getting ready for the enterprise.

The church at Fitzgerald, Georgia, received two ladies by letter on October 18. The pastor, E. Everett Hollingworth, is preaching a series of Sunday night sermons on great questions from the Bible, as follows: October 4, "The Fugitive," "Where Art Thou?" October 11, "The Man Who was Rich and Didn't Know It," "What is that in Thy Hand?" October 18, "The Traveler," "Whither Goest Thou?" October 25, "The Problem of To-day," "What is a Man Profited if He Gain the Whole World and Lose His Life?" November 1, "The Seeker," "Whom Seekest Thou?" November 8, "The Inquisitive Man," "What is that to Thee?" November 15, "The Startled Multitude," "What Shall We Do?" November 22, "The Universal Question," "If a Man Die, Shall He Live Again?" November 29, "The Freedmen," "Who Are They, and Whence Came They?"

The church at Fremont, Nebraska, is now in a meeting. There have been eight accessions up to the time of the last report. Rev. Fulton, the minister, expects to raise enough money during the meeting to clear the church of debt. Charles E. McVay, the singer, has two choruses. The children's chorus has 60 voices. The meeting will close October 29 with a song recital by Evangelist McVay. He will assist N. M. Ragland of the First church of Springfield, Missouri, beginning November 1st.

B. F. Hill of Oklahoma had three additions the first Sunday after his return from the national convention. There have been twelve additions since his last report. He is to begin a meeting at Mounds, Oklahoma, the first of November. The enrollment of his Sunday School has doubled in the last six months.

A new church building has been dedicated in Columbus, Ohio, for the congregation known as the New South church. Three thousand dollars was provided on dedication day, which is more than enough to provide for the indebtedness.

The church at Goldfield, Iowa, has improved its house of worship, spending $1,600 on the work. The entire amount has been provided. C. L. Organ is now in a meeting with that church.

W. H. Salyer has held a meeting at McCabe, a mining camp in Arizona, which has resulted in the organization of a church with 35 charter members. People of different denominations have joined in the movement to give the place a church.

E. M. Norton of Fithian has just closed a most successful meeting at Westville, Illinois, with 35 added to the church. This congregation is only a year and a half old, being organized by Mr. Norton.

C. O. McFarland has just closed a successful meeting at Alvin, Illinois, which added forty people to the membership of the church. These additions were adults, and people of influence in the community.

Evangelist J. A. Brown has just completed a short meeting at St. Joe, Indiana. Through this effort 27 were added to the church.

The church a Garwin, Iowa, has held a meeting this fall under the leadership of C. L. McKim, which resulted in 23 accessions to the church.

Evangelist Charles W. Barnes has held a meting at the church in Lewiston, Kentucky, which resulted in 37 additions to the church. Arrangements have been made to employ a minister for half of his time, and the church is now hunting the man, hoping to induce some neighboring church to coöperate in his support.

The church at Arapahoe, Nebraska, reports that they will dedicate their beautiful new house of worship on November 22. L. L. Carpenter has been engaged as master of ceremonies. There have been three additions to the church recently.

PRODUCE GAS.

Hence Certain Foods Not Nourishing.

No matter how agreeable an article of food may be, if it causes bloating and gas in the stomach, it is not likely to be nourishing.

The gas thus formed is liable to cause actual, immediate harm by pressing against the heart.

An Oregon girl suffered in this way until she found the right kind of food. She writes:

Two years ago I had given up all hope of having health and strength. After eating I had severe pain around the heart, and a choking sensation.

"During these spells I had to sit perfectly still, the slightest movement causing increased pain. Even breathing caused such sharp pain my heart seemed to turn over, making me take short quick breaths.

"Night after night without sleep, I would sit up and wait until morning when the pains gradually lessened. I began to fear serious heart trouble.

"One day I was so miserable the doctor was called. After a careful examination he said it was gas from fermented food, pressing against my heart, that caused the trouble—otherwise my heart was all right.

"His medicine gave only temporary relief. I tried going without food, hoping I could find something which would agree with me. After I became quite weak, an aunt suggested Grape-Nuts.

"The first meal of this food caused no unpleasant effects but made me feel stronger. At every meal I ate Grape-Nuts and grew better daily. I now have no trouble when I avoid pasty, starchy foods and stick to Grape-Nuts."

"There's a reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WITH THE WORKERS

R. H. Newton, formerly pastor at Normal, Ill., has been spending a year on the plains of eastern Colorado and has found great benefit to his health in this vacation. He has been preaching on Sundays at Ordway, where the congregation is just completing a chapel in the hope of permanently establishing the cause in that place.

P. C. Macfarlane, of Alameda, Calif., was the president of the North Carolina Missionary Convention and has been elected president of the State Board for the ensuing year.

The Egypt and Palestine Travel Study Class that leaves next February is now being organized by its director, Prof. Ira M. Price, of the University of Chicago. The tour will be a bonafide three months of study of history, people and places and is an exceptionally fine opportunity for any one who desires to visit those Bible lands under the best conditions.

The church at Moweaqua, Illinois, was assisted in an evangelistic effort this summer by C. R. L. Vawter. Fifty people responded to the gospel invitation. The pastor of the church is D. G. Dungan, a son of Dr. Dungan, and the evangelist generously ascribes the gospel harvest to the work of the pastor. Mr. Vawter has had 70 additions in Assumption this summer.

The church at Toledo, Ohio, has a mission Sunday School. Besides this it is interested in many a good work such as conducting services at the county jail, and at the infirmary. Grant M. Spear is the pastor.

The church at Watsonville, California, where D. F. Stafford ministers, has just cleared a debt of ten thousand dollars off of a property which cost forty thousand dollars four years ago. They are now in a meeting under the leadership of Charles A. Young.

R. H. Crossfield closed a thirteen years' ministry at Owensboro, Kentucky, recently. There were audiences taxing the capacity of the church on the last Sunday and six additions. Dr. Crossfield goes to the presidency of Kentucky University, or Transylvania, as it is henceforth to be called.

The church at Sandersville, Georgia, recently dedicated a twenty thousand dollar property with the assistance of Geo. L. Snively. The church needed to raise $6,500 but this amount was greatly exceeded. Mr. Snively will continue with the church for a short meeting.

The church at Delphi, Indiana, has dedicated a new church building with the assistance of L. L. Carpenter. Five thousand dollars was raised on the day the building was dedicated.

They are preparing for a great revival which will be conducted by Allen Wilson, to commence in Nov. as early as possible. The work there is in excellent condition and ready to line up for the revival. J. F. Findley is the pastor.

FROM THE HUB OF THE EMPIRE STATE.

The season of renewed activity is upon us and glowing reports of a promising winter's work come to this center of the Empire State from surrounding towns and cities.

Rochester will give a good account of her two live congregations this year. At the First Church everything is expectancy over the probable outcome of Miss Lemert's campaign for a larger Bible-school. She begins there about the middle of the month and will find that under Brother Robert Stewart's ministry the church has grown in every way. Columbus Ave., the thriving second church, too, has grown much during the past year, and its Bible-school has pushed the First Church hard for supremacy. The minister, J. Frank Green, has entered without reserve into every department of the work.

Auburn, under the wise leadership of Arthur Broden, may well claim the honor of being the most evangelistic church. Besides passing the 400 mark in membership. it has recently established a good mission in another portion of the city.

Wellsville is now without a pastor, L. C. McPherson having answered the call from Keuka College for field service. His term of service with the work there resulted in strengthening it in many ways.

Before entering upon his college duties, Brother McPherson held a meeting in his brother's, Perry McPherson's, church at Dunkirk, which resulted in seventeen being added to the membership there. This is the living-link of the Richmond Ave., Buffalo, in home missions, and it is doing a good work.

It is rumored that L. C. Cost leaves East Aurora to engage in business in Buffalo. This will mean that some good man is needed at once to keep Elbert Hubbard and his Roycrofters in line.

The work in and around Buffalo continues to manifest the strong and aggressive spirit which has characterized it for some time. Brothers Miller, Ferrall and Hayden in the City, and Brothers Bower, Hull, Randall and Prewitt in the Tonawandas and at Niagara, are leading churches of which any state ought to be proud. Enrolled in them are to be found true and loyal disciples in hearty sympathy with every forward movement of the brotherhood.

Buffalo has for some time been the seat of the State Board of the New York Christian Missionary Society. Here resides Dr. Eli H. Long, the efficient and untiring president, A. B. Kellogg, the "watch-dog" of the treasury, through whose foresight and prudence a permanent fund of more than $5,000 has been gathered together, D. Krebief of Williamsville, treasurer of the state society, and D. C. Tremaine, state secretary.

The year book of the New York Christian Endeavor Society has just been issued, and as usual is a very complete report of the work done during the last fiscal year. Appended is a complete statistical report of the churches, showing number, size, offering, etc., There are forty-eight churches within the state with a total membership of 9,105. There were 892 additions, 574 of which were by baptism, during the year. These churches raised for all purposes last year, local support, repairs, missions, etc., $99,046.18.

This state offers unexcelled opportunities for missionary work. Great cities are growing so rapidly that the churches cannot keep pace with the opportunities. Aside from the down town New England churches, every city church in the state is in excellent condition and doing a fine work. There are thirty-seven cities of over 10,000 inhabitants in this state in which we have no congregations. In many of these are excellent opportunities for the cause we love, if only the means were provided.

The new college project grows more favorable each day. The institute and college both opened under favorable circumstances and prospects for a good year are bright. Brother Lowell C. McPherson will move his family to Keuka Park about the middle of the month, entering at once upon full service for the institution. President Z. A. Space has been confined to his room for several weeks with an acute attack of rheumatism. He was taken down in the midst of a canvas for students, and for a few days worried considerably over the enforced rest at such an inopportune time. A little Scotch lassie, however, taught him the lesson of patience, and last week from his room at Clifton Springs Sanitarium he wrote these lines. How needful that we all heed them.

Patience.

"Bide a wee and dinna worry,"
Life is too much of a hurry,
No use sighing
No use crying
Said a little peasant maiden
To a friend whose life was laden;
With accumulated cares
She had gathered unawares.

Rest awhile beside this fountain,
Drink the nectar from the mountain,
No use whining
No use pining
Said this little goddess kindly,
Far too many think so blindly;
Hence imaginative fears
Caused a flood of bitter tears.

Stop and rest for just a moment,
Chaffing is a poor exponent,
No more using
Nor abusing
Said our little earnest preacher
Patience is a blessed teacher;
It can satisfy the soul
And our anxious fears control.

Syracuse. Joseph A. Serena.

Christian Century:

Having read with care the article on "Trial Unions," in the issue of October 1, by Errett Gates, I am glad to say I think its suggestions are timely and worthy of candid consideration.

Undue haste in forming union of bodies of people is certain to retard the cause of Christian union. A general acquaintance of the individual members of the uniting bodies is the primary condition of any permanent union of congregations.

This can only be secured by personal touch in worshiping and working together with a oneness of spirit and purpose. Hence "trial unions," or "federation," is an important step toward the final solution of the union problem. So it has seemed to me for o score of years. W. L. Hayden.

Indianapolis, Ind.,

CHICAGO (Continued.)

There were three confessions again last Sunday at Jackson boulevard church. The church has been receiving substantial gains in membership recently.

The Memorial church took an offering for city missions recently which resulted in a hundred and sixty dollars for this fund. According to the agreement this money will be divided between the boards of the Baptists and Disciples in accordance with their previous records on missionary lines.

G. A. Campbell is to spend a week in Danville with the church of which Andrew Scott is pastor. He will preach to build up the spiritual life of the members and to lead men and women into the initial experiences of the Christian religion.

R. W. Gentry preached at Englewood last Sunday. His period of service with the Memorial church is closed, as according to agreement that church has secured a Baptist minister to be the assistant of Dr. Willett.

The Evanston church is again canvassing the proposition of planting themselves on their recently acquired lot at the corner of Greenleaf street and Maple avenue. The plan is to move the present building to the back end of the new lot. After the congregation outgrew it, the building would be used for certain institutional features in which there is interest. The official board is proceeding to get estimates on the job and to attempt to find a buyer for the old lot.

We feel it to be a merited testimony of the ability of our G. A. Campbell that he has been placed in charge of the non-partisan campaign in Austin to elect Mr. Street for state's attorney. The campaign has been organized all over the city and in every locality, our men have a creditable part in the undertaking.

Charles E. Varney of Paw Paw, Michigan, preached at Irving Park last Sunday. No one has been secured yet to succeed Mr. Rothenberger in this field.

The church at Douglas Park where Harry F. Burns ministers took the offering for city missions recently. This offering amounted to thirty dollars.

Charles Reign Scoville met the members of the Metropolitan church on Monday night. Such conferences have been very infrequent in the history of the church owing to the busy life Mr. Scoville leads. The whole future program of the church was under discussion.

THE BAPTIST DISCIPLE CONGRESS.

Rev. A. W. Taylor.

The coming of Christian Union will be less a matter of any formal program than of a spirit. We shall unite when we desire to do so strongly enough. We shall desire to so do when we learn to trust one another's motives and to love the common work of the Kingdom of Heaven more than we do our party shibboleths. We are not willing to unite because we cling to traditional differences and lack that mutual understanding that comes with close acquaintance. We are in a state of armed neutrality. We desire the peace of unity and the greatest spirits desire the further advantages of actual organic union but we must first get the spirit of the thing into the rank and file. This we shall do by inspiring the captains of the host. This the Baptist-Disciple congress will do. Mutual acquaintance will destroy suspicion and allay fears of denominational loss; it will enlarge the common views of the mutual interests of both communions; it will inspire the greater love for the greater task of redeeming a whole world from all its error. It will teach us that we have many more things in common than we have of difference and that after all our differences are matters of opinion and expediency while our common faith and our common task is vital and eternal.

Eureka, Ill.

ONE THOUSAND DOLLARS EACH FROM ONE THOUSAND PERSONS FOR THE CENTENNIAL.

On the train home from New Orleans, Charles Reign Scoville proposed to be one of a thousand persons to give a thousand dollars each to Missions, Benevolence, and Education in the Centennial year upon which we have entered. The pledge is not conditional. The great evangelist simply steps out as a volunteer and calls for 999 more to do likewise!

Among our people are several whose normal gifts from year to year run from ten to fifty thousand dollars each. One has devoted a hundred thousand to education in one donation. Even if they should not be moved to celebrate the Centennial with double, quadruple, or tenfold offerings, each of these can enroll many names from his friends in the Centennial Book of Gold beside his own.

Of course all of us understand that such publicity as is necessary to carry through this undertaking is not for vain glory or the praise of men, but to provoke one another unto love and good works and to witness tangibly and practically to our King's glory. So R. A. Long in real modesty gave that which will be counted the first thousand of this Centennial offering to Ministerial Relief in New Orleans last Sunday. Every one distributes his thousand as he chooses, giving through his local church, if he will, but allowing the aggregate amount to be reported to Pittsburg.

This will bring in a million dollars this year. It will inspire the tens and hundreds of thousands to multiply their sacrificial offerings. It will move ministers, missionaries, nurses, and teachers to perform prodigies of service. It will reinforce the preaching of every evangelist. Thousands will be won to Christ by this demonstration of Christian love. Every department of Christian service will be stimulated to an intensity that will guarantee the reaching of its Centennial Aim!

From this wide acquaintance with the brotherhood, Brother Scoville believes the thousand volunteers will be found. Let every editor, every secretary, every college president, every minister, every disciple become an active agent to secure the names as speedily as possible. The quicker they are reported the greater will be the help to not only the causes immediately concerned but to every interest of the King. Help the State Offering by seeking the thousands!

W. R. Warren, Centennial Secretary.

COLORADO CONVENTION.

The program of the Colorado Christian Missionary Society came too late for publication last week. It is now too late as an announcement, but may serve as news of what has taken place. The convention was announced for October 27-30 with the Central Church of Denver (W. B. Craig, pastor). Following is the program:

Tuesday, Oct. 27.

Afternoon and evening will be occupied by the Christian Woman's Board of Missions. Reports of state officers, and address of the President, Mrs. L. S. Brown. In the evening the annual address will be delivered by Mrs. Anna R. Atwater, national president.

Wednesday, Oct. 28.

Morning session, the opening of the Colorado Christian Missionary Convention. Devotions, A. L. Ward, Boulder; Report of Treasurer, A. E. Pierce, Denver; Report of Summer Assembly Committee, J. E. Pickett, Denver; Report of State Board, and Summary of Twenty-five Years, Leonard G. Thompson, Cor. Sec., Denver; Address of the President, with Personal Reminiscences of Twenty-Fve Years, by Wm. Bayard Craig, Denver, who was the first president, twenty-five years ago; Address, Our Opportunity in Southwestern Colorado, by John C. Hay, Durango.

Afternoon and evening, occupied by Colorado Bible School Convention, E. M. Cosner, Trinidad, State Superintendent. A splendid program is being perfected. Marion Stevenson, of St. Louis, will deliver two addresses.

Thursday, Oct. 29.

The Colorado Christian Missionary Society. Morning: Devotions, Chas. Lemuel Dean, Loveland; Christian Endeavor session, W. P. Hays, State Superintendent. Address, John M. Reid, Denver; conference, Karl Lehmann, State Superintendent of Colorado C. E. Union; Address, Our Plea and Missions, B. B. Tyler, Denver; Address, Our Opportunity on the Western Slope, J. K. Hester, Paonia. Afternoon: Devotions, C. C. Cunningham, Greeley; Messages from Our Mission Fields, M. M. Nelson, Monte Vista, R. H. Newton, Ordway, A. N. Glover, Delta, Zuinglius Moore, Fort Morgan, Jesse B. Haston, Denver; P. W. Walthall, Wray, W. A. Webster, Rifle, Clark Bower, Colorado City; Walter Carter, Florence; W. F. McCormick, Golden; R. H. Lampkin, Windsor, A. L. Ferguson, Colorado Springs; A. Carroll Shaw, Las Animas. Report of Committee on New Year's Work; Address, Our Opportunity in Northern Colorado, A. E. Dubber, Greeley; Addresses, of Our Organized Districts to the State Work, J. F. Findley, Fort Collins, L. S. Dudley, Manzanola; Address, Peculiarities of Our Work in Colorado, W. B. Crewdson, Salida; Business. Evening: Devotional service, Scott Anderson, Pueblo: Address, H. P. Williams, missionary in the Philippines; Address, G. W. Muckley, Cor. Sec. Board of Church Extension.

Friday, Oct. 30.

Morning: Devotions, James Mailley, Colorado Springs; Business reports of committees. Address, James H.Mohorter, Gen, Sec. National Benevolent Association. Final adjournment.

Gospel Shot.—Tracts that bring results. Samples, 10 cents. C. F. Ladd, Rock Falls, Illinois.

Joseph Serena and C. R. Stauffer of Syracuse are assisting DeWitt H. Bradbury at Pompey, New York, in a series of special meetings.

R. H. Ingram reports that the church at Perry, Iowa, has had three additions recently. They have raised a two thousand dollar debt on the building, and plan to begin the new year with no indebtedness of any kind.

Elmore Sinclair of St. Thomas, Canada, located at Watseka, Illinois, three months ago. Since that time 25 have been added to the membership of the church. The Sunday-school has the best attendance in its history, and everything gives promise of a most successful year's work.

E. A. Newby has just finished a meeting at Sharon, Kansas, which brought 45 new members into the church. His next evangelistic effort will be with the mission of the Central church at Wichita, Kansas.

The church at Lawrenceburg, Kentucky, is in a meeting with Walter C. Gibbs as evangelist. There have been 54 additions up to the time of the last report. The singing led by L. W. Ogle has been a great assistance in the work.

L. W. Nutter of the Parkland church, Louisville, Kentucky, has been holding several meetings recently with splendid results. At Colemanville he had 22 additions. At Bethany there were 25 additions. His church has extended him a unanimous call for a fifth year.

Evangelist T. J. Head has held a meeting at Mountainville, Missouri, which resulted in 33 added to the church there. He has a number of engagements ahead for the winter for work in his chosen field.

Evangelist Joel Brown conducted evangelistic services at Mystic, Misouri, recently and had 72 additions to this little church. This will increase their working force to a point where they may be of great influence in the community.

Evangelists Shelburne and Knight have begun a meeting with the church at Newton Falls, Ohio, where J. C. Archer ministers. At the last report 30 had been added to the church.

The church at Lebanon, Kansas, has secured pledges for $4,000 for a new church building. Levi W. Scott is the pastor of the church.

The First church of Pomona, California has raised $1,707.78 for missions the past year.

William Thompson has opened a series of revival services at Effingham, Illinois. He reports that the opera house was filled on a recent Sunday.

Charles Reign Scoville has opened a meeting at Hannibal, Missouri, where Levi P. Marshall preaches. Twenty-five responded to the first invitation.

The church at Chester, Nebraska, has dedicated a new church building with the assistance of F. M. Rains. The building cost $17,000 and all the debt has been provided for. The church begins a meeting immediately with Evangelists Small and St. John to assist.

The church at Pasadena, California, where F. M. Dowling ministers, has dedicated a new $85,000 building with the assistance of Charles Reign Scoville. Mr. Scoville remained with the church for a series of revival services. This effort resulted in 351 accepting the gospel invitation. Our church in Pasadena is now strong in its membership and has one of the finest appointed buildings in the west.

Texas Christian University has a larger attendance this year than last. Some changes are occurring on the faculty as some of the teachers are planning studies in the universities, Harvard and Chicago. The board of trustees of the institution have voted to bear part of the expense of the university preacher as he gives his entire time to the institution.

The church at Columbus, Indiana, where W. H. Book ministers, will have two Living Links with the foreign society the coming year and will contribute $750 through the home board to work in Oklahoma. Their representative in that state will be S. R. Hawkins.

J. A. Lord of the Christian Standard will assist in a series of special services at the church in Columbus, Indiana, in January.

W. E. Spicer, our minister at Bisbee, Arizona, reports a cradle roll of 245 in his Bible school. That gives great promise for the future.

F. W. Emerson of Freeport, Illinois, has resigned to go to Redlands, California. In the year he spent at Freeport, he had a great place in the civic affairs of the community and though he was the pastor of a mission church meeting in a hall, often preached to the largest Sunday evening audience in the city. He will be missed, not only in the church where he ministered, but also in the work of the National Christian Hospital and Sanitarium Association under whose auspices he issued a little health journal called the Hal-Hom.

William J. Lockhart held a meeting at Missouri Valley, Iowa, recently. The meeting resulted in 53 additions, most of them being the heads of families. The work of the evangelist is strongly commended by the people of the Missouri Valley church.

A gasoline launch has been prepared to scatter the gospel message in the islands of the South Seas. The boat is called the Hiram Bingham. Missionaries will travel from island to island in the work of carrying the gospel to parts where it has hitherto been unknown.

The church in Gainesville, Texas, has installed a new pipe organ. G. L. Bush is the pastor of this enterprising church.

The congregation at Cedar Rapids, Iowa, is doing things these days under the leadership of the pastor, G. R. VanArsdale. To church hopes this year to complete a named loan fund with the church extension for $5,000. A canvass is being made of the members of the church to secure subscriptions for a new building.

The church at Lawrenceville, Illinois, is showing great activity recently. It is a Living Link with the foreign society. It has just completed a $4,500 parsonage and has expended $2,500 on improvements in the church building. A pipe organ has been added as well as five more separate class rooms for use in the Sunday School. H. C. Holmes is the minister.

The church at Enid, Oklahoma, the location of the college in Oklahoma, is being blessed with frequent additions to the membership. Eight were received the first Sunday of the month, one on the second Sunday, and three on the third Sunday.

J. L. Brandt is now in the midst of a promising meeting in Guthrie, Oklahoma.

The church at El Reno, Oklahoma, sent its minister to the national convention at New Orleans. No church does this without getting value received in the increased efficiency of the minister and in the new touch with the whole movement.

F. L. VanVoorhis has finished a meeting at Edmond, Oklahoma, which resulted in forty-seven additions to the church.

Oklahoma Christian University has 217 students this fall. This is one of the youngest educational enterprises in our church but is being marvelously prospered. Prof. Sears has one of the largest Hebrew classes in the country.

The state convention of Oklahoma was held at Enid, Oklahoma, last week. We shall hope to print an account of it later.

DIDN'T KNOW

That Coffee Contained a Drug.

There are still some well-informed persons who do not know that coffee contains a drug —caffeine.

This drug is what causes the coffee habit and the many ailments that frequently develop from its habitual use.

"I was drinking coffee twice a day but did not know it was hurting me," writes a Neb. lady. "I don't think I had ever heard or read that coffee was harmful.

"Sometimes I couldn't lie down, had to sleep in a sitting posture as the heart action was so slow. The doctor did not ask me if I drank coffee and the medicine I took did not seem to help me.

"Finally I got so bad I could not drink half a cup, as the dull heavy pain around my heart would be worse. I stopped it for a while and felt some better, but was soon drinking it again, and felt the same distress as before.

"Then I decided coffee caused my trouble, also my husband's, for he complained of severe heartburn every morning after breakfast.

"My daughter had used Postum on a visit and asked why we did not try it. **We did,** following directions about making it, and for four years we have used it and prefer it to coffee.

"My old trouble has entirely left me and my husband has no more heartburn. I can say from experience now that Postum is the most wholesome of drinks, any one can drink it three times a day without harm, but with decided benefit."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

At the Eureka college banquet during the convention at New Orleans it was decided to hold a great Eureka college and Illinois rally next year in connection with our centennial convention at Pittsburgh. It is believed that this will be better than an expensive banquet and more in keeping with the purpose of this great gathering. A good program will be prepared in advance and the rally will be made one of the important side features of the convention. All of our college interests ought to be well represented in Pittsburg.

The state of New York is one of the great mission fields of America. It has eight and one half million of people and we have less than eleven thousand members there. In the larger cities are the problems that have grown up by rapid immigration. In all parts of the states there are great open doors of opportunity.

Z. T. Sweeney will dedicate the church at East Orange, New Jersey, on November 29. This is an event with the Disciples in the East.

Geo. W. Brown is home from the foreign field, having been stationed at Jubbulpore, India. He is now pursuing post-graduate work in John Hopkins University at Baltimore, Maryland.

In a short meeting with home forces of the Quindaro Boulevard Mission, Kansas City, Kansas, there were three conversions, one from the M. E.'s sixteen by letter and reinstatement. A church was organized about October 4, with something like fifty members. The outlook for this new work is very promising. William M. Mayfield is the pastor.

John R. Golden and Charles E. McVay just closed a successful revival at Flanagan, Ill. Bro. McVay is now singing in his third meeting with I. H. Fuller, at Fremont, Nebraska.

The East Side Christian Church, Denver, Colorado, is in the process of a building enterprise to cost about $25,000. The new house will be located in a section previously without a church. Rev. Jesse B. Haston is the pastor.

THINGS BOOMING AT MITCHELL PARK.

C. A. Lowe, pastor of Mitchell Park, St. Joseph, Mo., sends in a list of members of an Adult Bible Class, just organized in that school, of even sixty. His class will receive the the diploma. This school received a taste of International Certificate right away. They have also organized a class of about sixty in Training for Service, and a large number of these will go through the course and receive Training for Service last year, graduating a splendid class in the early spring, and "having tasted of the good word of God," they are pushing on to larger things. It is needless to say that Mitchell Park church is growing in all its departments and promising to be very soon, one of the strongest churches in the state. It was planted as a mission only a few years ago. C. A. Lowe is a real leader, and the Lord is rewarding his efforts.

J. H. HARDIN.

311 Century Bldg., Kansas City, Mo.

St. Louis, Mo., Oct. 26th, 1908.

Columbia, Missouri, meeting closed last night. One hundred twenty-eight added in nineteen days. Hart minister, Breeden Evangelist, Saxton singer, Eureka, Ills., next.

Breeden and Saxton.

Canton, O., Oct. 25, 26, 1908.

Meeting began this morning. Twenty-eight added to-day, no invitation in Bible school. Bible school attendance 1509. Capacity of house taxed at morning services, big overflow meeting to-night in lower Auditorium addressed by Mrs. Kendall. People turned away. Kendall with us again. The singing is wonderful.

P. H. Welshimer.

IMPORTANT TEACHER-TRAINING CONFERENCE IN KANSAS CITY.

At the First Christian Church Sunday afternoon, October 25th, was held a very enthusiastic and valuable meeting of the officers and teachers of the training classes of greater Kansas City, under the direction of the Kansas City Union, D. P. Gribben, president; Miss Abby Downing, secretary. Nearly all of the training classes in Kansas City were represented, either by delegates or reports. We have now an enrollment of between eleven and twelve hundred.

The writer had the privilege of opening the meeting with a short address on "What Further We Ought to do in the Training for Service in Kansas City, and Why." He took the ground that we ought to reach not less than 2,000 enrolled, because, in the first place, it is easier to do a big thing than a little one; in the second place, we have the people, not less than 6,000 enrolled in our Bible Schools and 10,000 church members in this city. In the third place, we now have enthusiasm aroused and while we are on the wave we ought to be borne along to the desired port. In the fourth place, we need the culture. Many of the people in our churches are still lamentably uninformed about the Bible and the obligations of Christian service. While this is the case, the duty is plain for us to enlist them in this great training movement.

J. T. Ferguson, pastor of the Ivanhoe church, and teacher of the Training class at that place, spoke on "How to Arouse and Maintain Enthusiasm in the Work." He also conducted a most edifying conference.

D. Y. Donaldson, pastor of the South Prospect church, and teacher of a large training class at that place, spoke and conducted a conference on the subject of "Ways of Teaching." Both of these exercises were very snappy, interesting and helpful.

President Gribben announced the preparation for a great union meeting of all the classes of the two cities during the winter, to be addressed by J. M. Kersey, of Parsons, Kansas, teacher of one of the largest classes in the world.

The writer announced preparations for a great Adult Bible Class rally to be conducted by the International Superintendent, W. C. Pearce, and General Secretary, Marion Lawrence, for the two Kansas Cities in February, 1909.

J. H. HARDIN.

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CHICAGO CONGRESS ENTERTAINMENT.

The Christian Churches on the South Side of Chicago, in the vicinity of the Memorial Church, where the joint Congress of Baptists, Disciples and Free Baptists will be held, Nov. 10-12, have joined together to provide entertainment (lodging and breakfast) for all Disciples who attend the Congress. If you wish entertainment send your name at once to Errett Gates, 5464 Jefferson Ave., Chicago, Ill.

WHY GO TO THE CONGRESS AT CHICAGO?

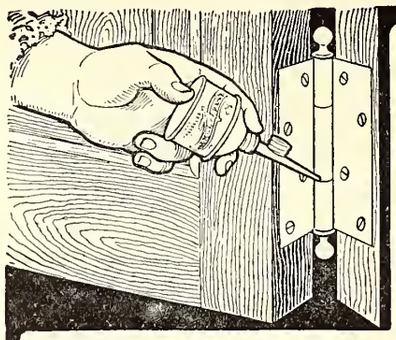
The writer of this article is looking forward with much pleasure and great expectancy to the Congress that is to be held in Chicago on Nov. 10, 11 and 12. In this Congress, Baptists, Free Baptists, and Disciples, will meet on an equal footing to discuss the great questions in which we are all vitally interested. It is destined to become an epoch-making gathering.

The writer has made all arrangements to be present at this great gathering of church people. But, we may ask the question, why should Disciples of Christ go to this Congress? For the purpose of answering just such a question, this article is written. In the first place we should go because the Baptists, who have been the leading spirits in this Congress, have given us, the Disciples of Christ, such a gracious and pressing invitation to be present. In short, we are wanted. In the second place we are needed. The great aim and purpose of the Congress can only be realized, if we are present. For us to remain away would to a large extent defeat the very purpose for which the Congress is held. We should conscientiously see to it that through no fault of ours the Congress should fail in its splendid purposes. In the third place we need the Congress. We need the valuable lessons that we will be able to learn from its deliberations. We will learn much by rubbing up against other men. Contact with the many splendid men that we will meet in this Congress will broaden our horizon and deepen our sympathies. We will be larger men as a result of such contact. It will be a great training for us in leadership. The enrichment in mental vision and brotherly love resulting from the personal touch with those who are not of our own immediate communion will make us better Christians and more efficient preachers. For this reason alone no preacher among us can afford not to attend this Congress. In the fifth place we should go because this Congress will mark an epoch in the history of Christian unity efforts. It is destined to bring about a greater measure of unity between those who ought to be organically one. In short, it will make for Christian Union, the very purpose for which we believe we came into existence. The Congress will afford one of those high moments of opportunity for helping to bring about that oneness for which Christ prayed, and which has been proclaimed by us from the house tops for a century.

To all my fellow ministers in the Churches of Christ, I say, go to the Congress. The time and money spent will prove to be a profitable investment, both for yourself and the cause of Christianity in general. Unity and brotherhood will experience a mighty forward impulse in this Congress.

William Oeschger.

P. S.—Meet me at the Congress. W. O.



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THE COMING CONGRESS.

Rev. F. L. Moffett.

In 1809, Thomas Campbell made an appeal to the Christian World through "The Declaration and Address" for Christian Union. Next year we meet at Pittsburg to review the past one hundred years. We will also take an introspective view and inquire concerning the prospect. We have ever kept before us the real purpose of our existence, there may have been times when some would have purposely or ignorantly turned us from our course. There may be those even now who would misinterpret our program and make prominent things which we have always considered secondary. Nevertheless we will continue to be true ourselves as a people. The prayer of Jesus has not been answered. "That they all may be one is our mission as a people. We should contemplate with delight, anything which will contribute to the realization of the divine purpose.

It is certainly a pleasure for us to know that other great religious bodies are by their words and conduct giving expression to the spirit which called us as a people into existence, surely we have came to the kingdom for such a time as this. The congress which is soon to meet in Chicago is not only one of the signs of the times, but is full of great possibilities. It will mark more than one mile in religious progress. Every minister among the Disciples who can possibly attend this congress should be there. This is not for the sake of numbers, but the importance of the occasion demands it. It is not expected that the union problem will be finally settled at this gathering, but it will help these three bodies to get each other's view point. It will doubtless show us that our differences are in the main unimportant, and above all it will cultivate that spirit of love and fellowship which is the first absolutely essential thing in realizing the fulfillment of our Master's prayer with these three groups.

I am quite sure we will not permit any religious body to excel us in zeal for union. There is no problem which is more important than that one. No people have thought upon it quite so much as we have. No people have prayed for it more than we. No people will contribute more than we at the present time. No people should be better represented than we at the congress in Chicago from Nov. 10-12.

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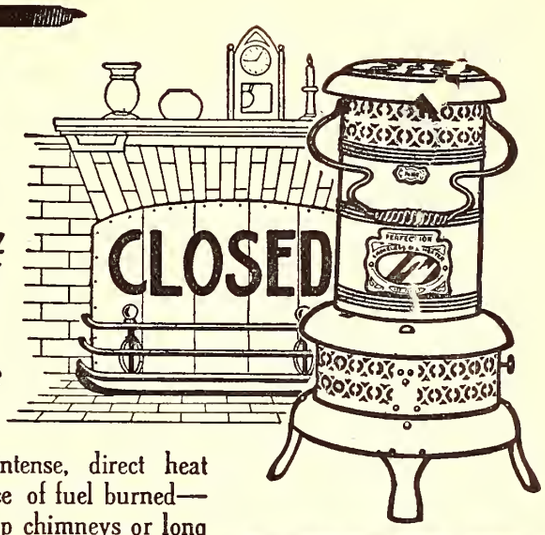

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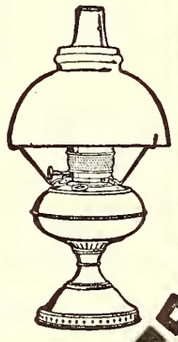

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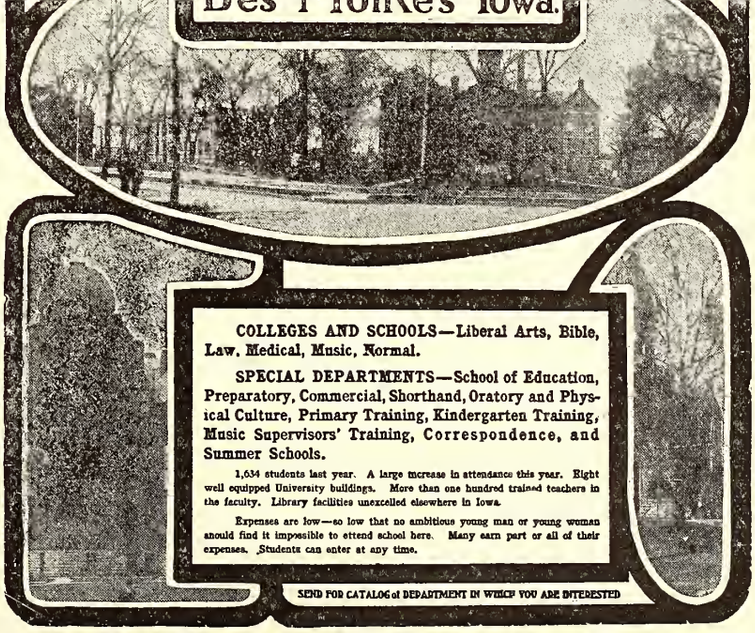

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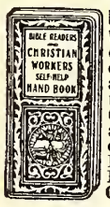

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CHRISTIAN CENTURY, Station M, Chicago

VOL. XXV. NOVEMBER 7, 1908 NO. 45

THE CHRISTIAN CENTURY

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Second Installment of Robert E. Knowles' Story "The Dawn at Shanty Bay"

Chicago News

A Broadside of News from the Field

CHICAGO

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THE COMING CONGRESS.

By Carlos C. Rowlison.

There are many reasons why our ministers and others should attend the forthcoming joint Congress in Chicago. Of course we ought to go because the Disciples have been special pleaders for Christian Union, and we desire to be consistent. But we ought also to go to gain the reaction which will be produced by such a contact as this occasion affords. We must no longer simply theorize about union—we must accomplish it; and this Congress ought to make much clearer to ourselves the practical way of realizing our plea.

It is no less important that we attend this Congress for the value of the program itself. It promises to be a genuine contribution to a very important new church activity—an activity of loving ministration to sufferers, a kind of activity that Jesus pointed to as a proof of his messiahship. Evidently the church must intelligently contribute her share to the relief of nervous sufferers. The danger is that the church will undertake this work blindly, if not indeed superstitiously, and with commercial intent, and the discussion at the Congress ought to do much to lead us into the use of sane and effective methods. All students of recent psychology are looking with profound interest and expectation to the results of this new church activity, provided well established scientific knowledge is applied to the process. Let us go to the Congress and be instructed.

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The Christian Century

Vol. XXV. CHICAGO, ILL., NOVEMBER 7, 1908 No. 45

My Confession of Faith in the Old Testament

It was in 1886, I believe, that George Thomas Dowling, a brilliant and successful Baptist minister in Cleveland, addressed a communication to the leading Baptist journals inquiring if there was room in the denomination for a man who was no longer able to defend the practice of Close Communion. The replies were singularly unanimous in the negative, and Dr. Dowling resigned his pastorate and identified himself with another religious body. Today there is not a Baptist church in this city that would contend for Close Communion. Throughout the North the situation is the same. It is apparent that some miles have been covered in the progress of the church since that day.

Similar has been the advance in the field of biblical study. The determination to test the traditions of the Jewish schools regarding the Old Testament, and the frequently crude fancies of the church fathers concerning the Bible as a whole, has led to surprising and gratifying results. In every case it is the Bible itself which has supplied the criteria for the tests. The appeal of the newer scholarship is from the traditions to the Scriptures themselves—not to chance or surface utterances alone, but to their entire structure, message and purpose. The result has been to place in the hands of the Bible student of the present day a volume which is self-attesting, self-explanatory, convincing and inspiring. The older arguments of scepticism which were fatal against a Bible which the orthodoxy of the day insisted was verbally inspired, inerrant in matters of historical and scientific character, and equally authoritative at all points, are pointless and futile now. Mr. Ingersoll's shafts of wit, which seemed unanswerable to audiences trained to believe in the doctrine of a "level Bible," all portions of which were of precisely the same value for belief and conduct, would appear witless and absurd today to students of the historical method. It is the frank recognition of the actual nature of the Bible, not as a book mechanically inspired and therefore technically perfect, but as the record of the religious experience of a unique and elect people, and therefore marked by the limitations of the human lives which wrought it, which is saving the faith of thousands of the present generation to whom the older views are meaningless.

Speaking particularly of the Old Testament, I share the views of that company of biblical scholars which is usually known as the moderate or constructive school, accepting the results of the historical and critical method in so far as careful and long continued investigation has verified them. These results are no longer in question among well-informed students of the Old Testament. They are the basis of practically all the work now being done by the workers whose names are of significance in the biblical field. They are the commonplaces of the history, textual research, biblical theology and dogmatics of every institution of note in Europe and America. The non-critical views have been defended by a noble body of men, of whom Professor William Henry Green of Princeton was the last notable example. That they have been displaced by more satisfactory conclusions is the inevitable result of facing the facts which the Bible presents in such convincing way. Even Dr. Orr, whose "Problem of the Old Testament" was hailed as a defense of the traditional view, accepts practically every principle of the critical school, and contents himself with the task of pointing out with admirable cogency the vagaries into which unlicensed and fantastic types of criticism may be betrayed. In this he has rendered excellent service to the cause of sound biblical study.

In company, then, with that group of biblical students who accept the legitimacy of the historical method as applied to the Old Testament, I believe that this collection of books is inspired, as the product of the spirit of God working in the lives of prophets, priests and sages during the period of Hebrew and early Jewish history. But the inspiration consists not in magical qualities discoverable in the books, but in the characters of the men themselves. Their lives lie behind their messages, and in most cases their messages preceded the records which the Bible furnishes. In these volumes, then, we have the report of their dealings with God, and their efforts to realize his plans for the times in which they lived.

The purpose of the Old Testament writers was not to write history but to interpret such historical facts as seemed to them to have special religious significance. Their records of the past, therefore, are very fragmentary and unsatisfactory to the mere historian. They leave out much that he wishes to know, and they often seem indifferent as to whether one or another of variant narratives which they record may be the correct one. But in every case their purpose is plain. They wish by every account recorded, whether of attested fact, of ancestral tradition, or of prehistoric legend, to illustrate the divine purpose. In the books, such as Judges, Samuel and Kings, which deal largely with past events in the life of the nation, we have the use of history as a method employed by prophets in teaching religion to their contemporaries. In the later chapters of Genesis we have the employment, by the same men, of traditions, evidently sufficiently authentic, but even more fragmentary, regarding the patriarchal heroes, the founders of the nation. The purpose is the same, the emphasis being placed upon the character of God and the qualities he desires in his children. In the earliest chapters of Genesis we have the use of Semitic world-stories of creation and primitive times as vehicles of religious instruction, not for their own sakes, but because their popular character made them useful for instruction. In the Chronicles and Ezra and Nehemiah, the priestly writers portrayed the experiences of the past with their emphasis upon the value of ritual as an aid in religion.

I believe that Moses was the leader of Israel from Egyptian bondage, the maker of the nation in the sense that he gave it its first consciousness of unity and purpose, and its earliest law giver, in whose name all subsequent legislation was enacted. That he was the author of the three codes of law, which every scholar recognizes in the Hexateuch, cannot be maintained in face of the materials which those successive codes reveal. That the primitive institutes given by Moses were gradually enlarged in the experience of the nation, the "Book of the Covenant" emerging in code form in the early royal period, the Deuteronomic law in the reformation of Josiah, and the Priest Code in the days preceding Ezra is the accepted view among Bible scholars merely because it best accords both with the contents of the codes themselves, and with the history in which they appeared. Moses was thus not merely the transmitter of this law to ancient Israel, as the Jews insisted, but its real law-giver, in the sense that he so shaped its ideals that all

later enactments bore the stamp of his personality and were published in his name.

I believe that David was the "Sweet Singer of Israel," who as the composer of certain hymns or psalms set the type of sacred music in the nation, and ultimately left his name to that collection of prayers and praises gathered at first perhaps for the second temple, and ultimately elaborated into the five books of psalms in our present book of that name. That he was the composer of many of these hymns it is impossible to affirm. The titles are late and untrustworthy. But that he had some genuine part in establishing the ritual of religion seems clear.

The Wisdom books, Job, Proverbs, Ecclesiastes, are by unknown authors. The tradition of Solomon's connection with them probably approaches nearest to reality in the case of Proverbs, and shades off into the fantastic beliefs of late centuries which credited him with the authorship of the Greek works, the "Wisdom of Solomon," and the "Psalms of Solomon."

I believe the book of Daniel to be an apocalyptic work of the Maccabean period, attributed to an ancient prophet in order to give the greater force and value. This view is now so generally accepted, even by such conservatives as Sayce and Zahn, as to make a bare reference sufficient.

I believe that the prophets, among all the teachers of Israel, constitute the great central guiding and uplifting force of the Old Testament. At first, as in the days of Samuel, they were rough and illiterate men. In such times as those even of Elijah and Elisha they still resorted to strange methods of incitement such as minstrelsy. They wrought cures and performed other wonders, as means of attracting attention and attesting their authority. But as time went on they rose to higher levels. With Amos and Hosea, Isaiah and Micah, Jeremiah and the prophets of the Exile, they reached their highest power. They preached and wrote, they rebuked and pleaded. They taught the great truths of the unity, personality and holiness of God. They lifted Israel from ignorance to knowledge, from savagery to humanity, from absorbed self-interest to some conception of the purpose of God. Sometimes they were well-known public leaders, as was the case with Amos and Isaiah. Sometimes they were unknown workers, who only left their written word for others to read, as with the Evangelical Prophets of the last part of Isaiah, or the unknown voices of the second and third parts of Zechariah. Sometimes they used the facts of past, present, or future to enforce their message, as Hosea and Zephaniah, and sometimes they constructed parables to illustrate their meaning, as with Ezekiel and the author of Jonah. But in all this work they were bound together in a singular unity of purpose. They kept in their hearts the glow of the Messianic hope. Their Golden Age was yet ahead. One greater than the greatest was still to come. And thus the Old Testament, with its many varieties of utterance, and its many differing values as an interpreter of the Divine Life, has the unique function of recording the life and thought, the prayers and hopes of a people through whom a yet grander disclosure of God's life was to be made. The work of the Christ was forecast there, not so much in type and symbol as in the great forward reaching hopes of Israel's highest and best. So that when Jesus came he stood beside the canvas of Old Testament history and prophecy and said to the Jews, "You search the Scriptures, for in them you think you have eternal life. They are they which testify of me." Then he added, sadly, "But you will not come to me that you may have life."

In the foregoing statement I have summarized the most important points in my view of the Old Testament. These views I have held and taught, in the class-room, upon the lecture platform, and in the press. To those who have known me in any of these capacities the matters I have set down are commonplaces. I have never had one set of opinions for the class-room and another for the lecture-hall. Wherever, even in preaching, I have had an occasion to deal with these matters a plain statement of my understanding of the Scriptures has never been withheld.

I am only concerned, in closing, to point out the purpose I have in seeking so personal a statement. It is not to argue the views set down. It is not to attempt to vindicate them, and show why others seem to me less convincing. It is merely to register them, and then to ask the question, Is one who holds these views disloyal to the Bible and out of harmony with the spirit which moved the fathers of this reformation? In other words, do the men who hold the more conservative opinion, as well as those who occupy more radical ground, regard each others' opinions, and such as I have here registered, as consistent with a saving faith in the Lord Jesus Christ; and in the Bible as the word of God? I do not believe that any theme of greater moment confronts the Disciples as they approach the Centennial of the Declaration and Address.

HERBERT L. WILLETT.

Education and NationalCharacter.

It is remarkable to how considerable an extent the literature of religious education has taken form within the past five years. It will be remembered that it is just about that length of time since the Religious Education Association was organized in this city with a great convention of which the leading spirit was the late President William R. Harper. That was a very notable gathering, consisting of university and college presidents, pastors, Sunday-school workers, missionaries, and others engaged in religious activities, as well as those technically concerned with secular education. From that time on the work of the Religious Education Association has grown steadily, each year marked by a convention whose theme was related to the dominant purposes of the organization. Such topics as "The Aims of Religious Education," "The Materials of Religious Education," and "The Bible in Practical Life," have been handled in series of masterly addresses and are now accessible in the various annual volumes of the Association.

The last convention, held at Washington, dealt with the theme, "Education and National Character," and its chief utterances have just appeared in the annual volume under that title.* This volume is an admirable companion to those already published. It was especially appropriate that the convention, dealing with the relation of education to national character, should be held in the capitol of the nation, and one of its important features was the public reception at the White House addressed by President Roosevelt. Among the themes considered are "Enlarged Ideals in Morals and Religion," by President King; "The Universities and the Social Conscience," by Professor Peabody; "The Significance of the Present Moral Awakening in the Nation," by Dr. Abbott; "The Place of the Religious Education Association, the Life of the Nation," by Professor Coe; "Religion in Public School Education," by Professor Votaw; "The Pastor as a Teacher," by Rev Floyd W. Tomkins; "Why College Men Do Not Go into the Ministry," by Professor Mathews; "The Annual Survey of Progress in Moral and Religious Education," by President Hodges, and others, to the number of some thirty. These addresses make the volume a veritable trasurer-house of valuable information and inspiration for the work of religious instruction and especially upon the general theme of national character. This volume, like those who have preceded it, ought to be in every public library, as well as on the shelves of ministers and teachers.

Preparations are now far under way for the sixth annual convention of the Religious Education Association which will be held in this city February 9-11, 1909. Professor Peabody of Harvard is the president, and has already outlined a most attractive program on the general theme of "Religious Education and Social Service." He was present in this city at a gathering of one hundred prominent business and professional men last week, and gave an address upon the general features of the Association and especially upon the work of the coming convention which was felt by those who heard it to be a rare and uplifting utterance. The personnel of the coming convention will be of a very high order. The speakers include some

*Education and National Character, by Henry C. King, Francis G. Peabody, Lyman Abbott, Washington Gladden, and others; Chicago; Religious Education Association, 1908. pp. 306; $1.50.

ciation may be secured from its headquarters in this city, and every active Christian worker in the field of education will wish to know what its departments of activity are and how it may assist him in the work he has to do.

Mr. Moninger's Conception of Our Plea.

Last week we considered Mr. Moninger's conception of the church. We might have said that he did not describe the church but rather the Disciples of Christ who are but a part of the church historically considered. Mr. Moninger's book introduces many ideas that are the peculiar property of our own movement. This is well, though it is always well to distinguish between John's word and that of Alexander Campbell, or Paul's word and that of Ben Franklin. As so many references in the book are peculiar to our movement and are dragged into the book on the New Testament church by the ears to satisfy a demand that exists in some quarters, it were well to examine the conception of our plea which Mr. Moninger proposes to teach to our future teachers.

Recently on a railway train enroute to the National Convention, we engaged an evangelist in conversation. He had a great human heart when he was not theologically minded; but once with the sword of his theology in his hand he hewed about him so recklessly as to kill both Amalekites and Israelites. We asked him when the church began. He replied promptly, "On the day of Pentecost." "Where do we find the church today?" we queried. "Why, we are it," was the confident reply. "Is the Methodist church a church of Christ," I asked. "Certainly not," was the response. Questions followed in which he made plain that no church was a church of Christ unless it baptized by immersion and wore the name Christian on the door-plate. We then asked, "Where was the church between 300 A. D. and 1800 A. D.?" He hesitated and said he guessed there had not been any church in that period. We urged, however, that Jesus had promised that the gates of Hades should not prevail against the church. "Where was the church?" we insisted. After he thought much on this he replied, "The church must have been in its wilderness wanderings." This desperate sally provoked ungodly mirth on our part and the discussion ended.

It will be news to many of our people in the better churches, especially in those numerous churches where the Christian Standard makes no appearance, that we have people who would deny that the Methodists were Christians. It is true, however much we may be ashamed of it, and we occasionally find a preacher who in an excess of zeal doubts the salvation of his good old Methodist mother. When theology so triumphs over the heart, it is so much the worse for theology. Should such a point of view become current instead of being the mere freak interpretation of eccentrics, our movement would be doomed to become as narrow as the Adventists. Its growth would cease and we would be as a convention speaker said, "A body of scholastics holding memorial services."

We scan Mr. Moninger's book anxiously to see whether it presents such a point of view as is above indicated. It would be fatal to our movement to have our future teachers instructed in such a point of view. It is incredible that Mr. Moninger himself should hold such a position. It would never stand the test of his educational experience. But, strangely enough, he lets no word escape him which would be inconsistent with such a point of view, the reference books he quotes are those that lean most to this side and some of his statements are far from the position of the progressive element of the brotherhood.

In the bibliography given at the end of the different chapters, we note there is scarcely a book that is not published by the Standard Publishing Company. This may account for the absence of certain great names in the bibliography. Mr. Moninger's employer would naturally blue pencil any suggestion that would sell books for the house at St. Louis, or the house at Chicago. Time after time the name of Ben Franklin appears. Ben Franklin probably disrupted more churches than any man who ever preached in our movement with his continual propaganda against organs and missionary societies. He was the life-long antagonist of Isaac Errett of sainted memory. Yet his works with their crass legalism are quoted at the end of a great many chapters. The only works of Isaac Errett that are quoted are his tracts, "Our Position" and "A True Basis of Christian Union." The books of Isaac Errett are unfortunately printed in St. Louis, which renders them impossible for the purpose. Among the books more modern is one by Ashley Johnson, "The Great Controversy" (most suggestive title), and "From Darkness to Light," a book containing the stories of men who left other religious bodies for various reasons and came into our own. Just how such a literature can be a propos to a discussion of the New Testament church is beyond us. Even in discussing Christian union, Mr. Moninger for some hidden reason fails to quote from the Declaration and Address or even mention it. That document is so liberal as to be heterodox! He quotes nothing from Alexander Campbell. He, too, was a dangerous liberal who was much too generous in his attitude to Christians of the various denominations. In the subject of Christian Union, the best book written in recent years is by Amos R. Wells, a Congregationalist, and is called "That They May All Be One." This book is not mentioned in the bibliography, however.

We have noted that Mr. Moninger shows a point of view in raising such inconsequential questions as the matter of the small "d" which he asserts should be used in writing "Disciples of Christ." In discussing the "divine" creed, Mr. Moninger says, no man rises higher than his creed. Fortunately that is not true. Had not men's hearts always been better than their heads, this old world would have been in a much sorrier plight. Throughout the book, we have Franklinisms too numerous to be mentioned in particular.

Mr. Moninger is so anxious to make his case at times that he will stretch a point in church history. He says the change of the form of baptism was made in the Roman Catholic church. As a matter of fact, pouring was allowed in exceptional cases soon after the life time of the apostles as is shown by the reference in "Teaching of the Apostles."

The Triangular Congress in Chicago this week is such an occasion as Disciples might long have prayed for. It will be an epoch-making event. We have heard of a number of men who are coming from great distances. Those who cannot attend will, we are assured, follow the progress of the sessions with prayer to God for his guidance in our effort to answer our Lord's great prayer.

Dr. Garrison's Disavowal.

Dr. Garrison, as we believed he would, disavows any part in or approval of the advertising circular of the Christian Evangelist which we criticised recently. We are gratified for the frank statement to this effect in last week's issue of his paper. The more important point of our criticism, however, seems not to have been made clear. We think it is important that it be made clear. The report has gone to the world that Professor Willett does not believe in the miraculous. One of our church newspapers is carrying on a persistent propaganda of this untruth making it the basis of a ruthless persecution of Dr. Willett and an occasion for embarrassing our missionary societies. This newspaper perversely refuses to listen to any statement of the facts but continues to accept headlines of the secular press as higher authority than Professor Willett's own statements. Now the point of our criticism of Dr. Garrison's editorial is that he has fallen unwittingly into the same class as the Christian Standard. We do not think he would give his approval to an advertising scheme to capitalize the popular misinformation and prejudice concerning Professor Willett into an asset for his publishing business and in our criticism we frankly stated so. But, relieving him personally of this charge, it remains true that his editorial referred to, yokes him with Russell Errett in the furtherance of an untruth that is working injury to a brother and jeopardizing the sacred interests of our brotherhood.

This untruth is that Professor Willett does not believe in the miraculous element of the gospel. Dr. Garrison says the Professor is out of harmony with "the great leaders of evangelical thought" in that "they believe in the miraculous element in the Bible including the Virgin birth of Christ, his unique Sonship, his sacrificial death and his resurrection from the dead." The bald point of our criticism was simply that this is not so. Professor Willett is in harmony with these "leaders" in his belief with them in these facts of the gospel. We heard him preach three weeks in an evangelistic meeting last spring in which forty people united with the church, mostly by confession. The constant theme of all his preaching was just this set of facts, "the unique sonship of Jesus, his sacrificial death, and his resurrection from the dead." Within a month in the Christian Century he has answered a direct question concerning his beliefs in the Virgin birth with the categorical reply, "Yes."

Professor Willett's theory of miracles may not agree with Dr. Garrison's or Dr. Moore's or Alexander Campbell's, or "the great leaders of evangelical thought" or even with his editorial colleague in the Christian Century, but what of that? Are we Disciples going to begin, at the end of our first century to make a certain philosophy of miracles a test of fellowship? If so, then let Dr. Garrison and Dr. Moore get together first of all!

We are good natured about all this, but we are intensely in earnest in our effort to quash the propaganda of detraction and disaffection which has too long been suffered by our goodnatured brotherhood. We may have to use blunt language to make ourselves clear but we are in a hurry to get the work done. We are restive under the necessity of engaging in such a discussion at the opening of the Centennial year. We want to give ourselves to weightier issues. We wish the Christian Century to become a factor in working out our glorious centennial aims. But we believe our brotherhood is more interested in justice than in the centennial, in truth than a triumph. in the unity of faith than a uniformity of creed.

The Christian Evangelist has, with a few exceptions only, a history of kindliness and justice. We are jealous for its reputation for fairness. We do not bring any accusation against its editor's intention. But we do say that unintentionally his article was misleading and unjust and we are confident that in the light of our statement of the facts he will do what lies in his power to make these facts known.

The Strength and Weakness of Christian Science

In the religious world, a phenomenon now attracting much attention is the growth of the movement called Christian Science. It seems difficult to get accurate statistics but it is clear that the movement now has thousands of adherents and in the leading cities there are magnificent edifices erected as monuments of the faith of this people. The clientele of the movement is gathered from the better grades of society, many intelligent professional people being included in its ranks.

What are the elements of power which have promoted the growth of Christian Science? It is useless to quote Barnum's suggestion. Christian Scientists may be humbugged in some regards but no movement can make such growth without elements of real power. It will be well if the older religious bodies will recognize this and learn the lesson that lies on the face of the Christian Science movement.

First of all, Christian Science arose as an answer to a great need in our city life. Christian Science is essentially a city movement. It is rarely found in any strength in rural districts. That is not simply due to the conservatism of the agricultural class but to the fact that they do not need Christian Science. Americans live faster than any other nation in the cities. We have become a nation of nerves. Our men are often irascible in their offices and our women hysterical in their homes. Chronic ailments are found on every hand. Worry and hustle have broken up the nervous equilibrium of the city population. These people can get no help from doctors for medicine will not take the place of a healthy mental regime. When people with nerves have suffered with their chronic complaints beyond endurance, when they have, like the woman in Jesus' day, suffered many things from many physicians and grown not better but rather worse, they try quack medicines, spiritualism or anything else that promises them relief. The first great element of strength of the Christian Science is the need that exists for just such a thing.

In the second place, Christian Science has grown because it has in many cases brought results. It is only blind prejudice to deny these results. It is true of course that the same results have for many centuries been achieved at Catholic shrines by faith in the bones of a saint. They have been achieved by a Dowie and by many an unworthy impostor who has still been able to instill in the one healed the essential mental attitude. Not only has Christian Science achieved many wonderful cures, especially in the field of nervous complaints, but it has also helped many a person to bear the burdens of life patiently. Some poor woman with a drunken husband endures his periodical disturbance of the domestic peace rather than violate the cult and either grow angry or come to hate. Triumphantly she keeps her mind from worry and her heart from resentment and hopes to triumph by sheer goodness. Christian Science is strong because it cures disease and helps people to bear the ills of life.

Again, Christian Science is strong because it has some modern theological ideas. Its repudiation of the devil as a co-partner of God in the ruling of this universe is quite in line with modern ideas. Its vague and impersonal picture of the deity quite comports with the point of view of a modern scientist, provided he believes in God. A most interesting line of parallels between Christian Science and the "new theology" could be established, though as we shall see, there are differences even more fundamental than the agreements.

Christian Science is strong because it has a compact and effective organization. Even the pope of Rome allows his priests to preach. He takes the risk of doctrinal divergence within certain limits. But in Christian Science there are no sermons. Only the writings of the founder are permitted. The lecturer is the the only free lance and even he must be an individual that has been brought up at the feet of the high priestess. The organization has many an interesting device to secure central and autocratic government which certainly makes for effectiveness in any group that will voluntarily surrender their liberties as Christian Scientists have done. This is why one man in a given city takes up his pen in defence of the movement and why the movement goes foward with such splendid esprit de corps.

Let us not think, however, that Christian Science is destined to become the national faith in America. First of all it will not because it is not missionary. It has developed a proselyting genius among people already Christian that is the marvel of the religious world, but it seldom wins people to itself that have not already received teaching and membership in orthodox churches. It has no missions among the heathen and no settlements in the slums. It can grow only as the vine wraps itself around the oak. When it undertakes the task of meeting infidelity, it is ineffective and useless.

It will never become the national religion because it lacks the essentially social point of view which the orthodox churches have all received in some measure. It does not feed the hungry save perhaps in its own membership. It has built no hospitals or other philanthropic institutions. The poor must needs pay a high price for a copyright book which contains the key to the scriptures. The total unconcern of the movement for the point of view of the sociologist will work its undoing in the end.

In this connection we must note the mercenary quality of Christian Science. A people who deny the material are very unwilling to accept mental checks. These must be written on paper and signed by responsible parties. The healers charge large sums for their labors. Mrs. Eddy has become through her religious cult one of the richest women in America living in a mansion with all the luxurious appointments of the best in the land. The business policy of the movement has cost it many friends.

It will never be the universal medical practice for it neglects some important facts of experience. Men have experienced healing through the practice of Christian Science. But they have also experienced healing through quinine, or through an amputation. The physician of the past has been unscientific when he repudiated the experience of healing that the Christian Scientist had. The doctor, however, still cures a larger percentage of cases than the healer. To deny the healing power of the physician is to repudiate a human experience covering centuries and reaching into all civilized countries. The true eclectic will use both mental and physical science to meet his need. Both Christian Science and the prejudiced physician are unscientific and both alike will fail to provide a program of health broad enough for the needs of the race.

Christian Science has many weaknesses on the religious side. Its view of the Bible is the allegorical view held by Swedenborg in modern times and by the more numerous allegorical interpreters in more ancient times. It naturally dreads the processes of historical criticism more than the orthodox churches do. When it comes to be seen that the Bible is not a divine puzzle book thrown down out of heaven to be interpreted in these latter days by Mrs. Eddy, but rather a literature of a people historically conditioned, Christian Science will end. The religious creed denies the human life of Jesus, it denies the fact of sin, regarding sin as a delusion the same as disease and it has many other impossible religious ideas. This crude religious program received by intelligent people is a rebuke to the orthodox. If our Sunday-schools had been more efficient as teaching agencies, these people who were trained in them would not hold such crude religious views.

Christian Science, however, is more a philosophy than a religion. Its denial of material reality is held by many adherents of oriental religions. It is an outgrown notion that once circulated in Europe a few hundred years ago. Such a philosophy is suicidal. To deny material reality is to impeach the testimony given by the senses. To do this is to make uncertain the very stuff which is the raw material of our thinking. If our experiences are unreal, our thinking is uncertain or false and even our faith in Christian Science becomes uncertain with all the rest.

What shall we do with Christian Science? Certainly not call it names. Our first task is to appreciate it. Then we must appropriate the true for all truth is ours. The Emanuel movement in Bos-

ton and the work of Bishop Fallows in Chicago are interesting experiments in this line. When we earn to do for our members all that Christian Science can do and in addition allow them the service of their family physician, we shall no longer lose valuable people who shall no longer perform social service. Instead of oriental imaginings they shall have the human and sympathetic point of view of Jesus who instead of denying sin and disease, fought and overcame it.

Growing Old Gracefully.

In every country it is the custom for young men to respect age and experience. Among the ancient Hebrews, a man was not to take part in any discussion until fitted by the experiences of a long life. It was a daring suggestion of Joel that the young men should see visions while the old men were dreaming dreams. In modern life we esteem every man for his service. If old men are valuable for sounsel, yet are young men fitted for war.

In our church are many old men who are fathers to the young preachers. The figure of Father Moore will be missed when the sad day comes when he is no longer seen in our convention lobbies. With fine tolerance he excuses the departures from tradition in young men. With fatherly feeling he gathers them around him for counsel. If his words do not always meet the approval of the young men, his good heart never fails to command friends. There are other great and good men who have walked with the fathers. They remain to this today to link up this present with its burning problems to the long ago. Most of them have grown old gracefully. As fruit mellows with the decline of the summer, as old wine is better and old violins sweeter, so these old men have grown in the Christian graces and leave a sweet perfume in the spiritual atmosphere wherever they go.

This being so we are rudely shocked when one of our old and revered leaders fails in his love for the younger man and displays the partisanship of a college freshman at a football game. Such a shock is that which comes in the demand of Professor Radford in the Christian Standard that some men shall be barred from the Centennial program because of alleged heresy. The Professor has taught young men these many years. He ought to know that this method would never stamp out heresy in a college, much less in a great church. Or does the Professor forget that dramatic day in his own youth when he first advocated evolution at a college commencement and the president must needs answer him, though he had to throw away a well-prepared speech on another subject to do so? Or does the Professor forget that his heresy was such a menace at one time that a conservative colleague was given him to save the faith in old Eureka? Will the Professor try to recall whether threats of excommunication ever daunted him in those heroic days of heresy?

Professor Radford has never attended a great university. The problems of our young men cannot be clarly known to him. A host of former students will believe that he has spoken with no clear vision of the issues. But they would rather he would not speak. They will not believe until the last extremity that old age has soured instead of sweetened their former teacher; but a few more bitter demands like this one and they must yield reluctantly.

It is a blessed art to grow old sweetly. Most of us will have to grow old sometime. May we all preserve a clear memory of the heresies and mistakes of youth that another generation be not unjustly judged.

The Elections.

The election of Mr. Taft to the Presidency brings to that office one of the best prepared men who ever entered it. For years Mr. Taft's experiences have been in the line of development for this high responsibility. His legal, judicial, diplomatic and secretarial positions have acquainted him with the many sides of public life and he enters the presidency as if to the manor born. His campaign was active but not spectacular or sensational. His utterances on the stump were singularly well balanced for the heat and strenuousness of the canvass. No doubt he will surround himself with wise and able counsellors. The temper and policy of the Roosevelt administration will be continued as well as it can be continued with Roosevelt left out. The business interests of the country will know what to count on and we may look for an immediate revival of business and probably, as is nearly always the case, an inflation of it. It is gratifying to know that the campaign has been carried on in a wholesome temper and that neither of the leading candidates has been besmirched with mud. The disclosures of Mr. Hearst and the participation of President Roosevelt afforded about the only excitement in the campaign. Nevertheless Mr. Bryan met with vast crowds wherever he spoke. Evidently the people respect him as an orator if they will not vote for him as president.

In Illinois the contest for the governorship was waged with more heat than that for the presidency. Mr. Stevenson's candidacy gathered to its support the large element of disaffected republicans. Ex-Governor Richard Yates in his campaign for the republican nomination had stirred up bad blood against Governor Deneen and the present governor's campaign was not able to effect a reconciliation. As a result Deneen ran far behind Taft and it looked for awhile as if he would be defeated. The down state vote, however, came to rescue him from the Chicago slump. This was a singular reversal of his first candidacy when he outran even Mr. Roosevelt in Illinois.

The election of John E. W. Wayman to the States' Attorneyship of Cook County came as a surprise to most people. At last reports his plurality is placed at 40,000 over Kern the Democratic candidate. The reform leaders of Chicago had taken a strong stand against Mr. Wayman on account of two facts, first, that his nomination was involved in fraud at the primaries and second that his campaign against Healy for the nomination was made on the Sunday closing issue with Wayman backed by the United Societies. Both Mr. Kern and Mr. Wayman were recommended by the United Societies for election. Many good men felt that the backing of a candidate by the liquor interests was a sufficient argument against good men's supporting him. Evidently not so many felt this way about it as was imagined. We still hope much from Mr. Wayman. He is a member of the Christian Church, though not in Chicago. He graduated from Bethany college. A brother, J. C. Wayman, is a member of the Memorial Church of Christ in Chicago. A man of such antecedents and connections can hardly put himself beyond the reach of influences for civic righteousness, no matter what his connection with the United Societies may happen to be.

A Big Event in India.

By George W. Brown.

Recently a step has been taken in mission work in India which friends of missions believe will be most far reaching in its effects, and may prove to be the most important move made in missions for many years. It is the reorganizing of historic Serampore College.

This institution was founded by that great pioneer of modern missions, William Carey, along with his associates, Marshman and Ward. Years before they had been compelled to leave Calcutta, but found an asylum in the nearby settlement of Serampore, at that time under the government of Denmark. A few years before his death Serampore College had been organized and its fundamental statutes drawn up, unless a charter granted by the king of Denmark. By the terms of this charter the institution was empowered to give such instruction as is usually given in colleges and universities in other parts of the world and to grant such degrees as are usually granted in Europe and America. A handsome building was erected, and work begun many years before Carey's death, but he never saw his plans fully realized. In fact, they never have been fully realized.

According to the charter, the control of the institution must rest in the hands of the Baptists. But the English Baptists are a broadminded folk, and want to share the benefits of their charter with all Christian India. They desire to have an institution to which every mission and denomination in India may send students who may prepare themselves for leadership. So last March a conference was held, partly in Calcutta and partly in Serampore, to discuss plans for the utilization of the college and its charter. In this conference all the Baptist bodies at work in India were represented, and so were the Disciples of Christ. In all nearly four days were consumed, and a plan was formed to make the school one fitted to meet the ends mentioned above.

It is hoped to equip the college with a suitable faculty and with ample apparatus and library, to put up a number of new buildings, and to form a large endowment. Should these plans be successful, there is no doubt but that independent Christianity in India will receive a great boom, and that the day will approach much more rapidly when the Indian church will be able to stand alone and to make progress from its own strength. A committee to raise the endowment has been appointed and is no doubt now at work in England, and will likely visit America as well.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett.

Dear Dr. Willett: Your querist, P. C. S., whose query you answer in a recent number of the Christian Century, would probably find what he requires in Kautzsch's new translation of the Old Testament. A translation of Kautzsch's Table appeared in the Biblical World some time during the summer of 1895, and was reprinted in the Expository Times for August, 1895. It is adequate and authoritative—or as nearly so as the scholarship of the day can make it.

E. M. T.

Professor Carl Clemen of the University of Bonn delivered an interesting lecture on "The Apocalypse" before the Outlook Club in this city last week. He pointed out the close relationship between the Book of Revelation and the other apocalyptic writings of Jewish and Jewish-Christian nature during the first pre-Christian and the first Christian centuries. He finds that John made use of earlier material which probably lay richly to hand in the profuse Jewish literature of this nature. He gave a careful analysis of the various symbols of the book and their close relation to the political events of the time. Most of these incidents to which reference is made are fairly well known to us. Those which are more obscure do not materially affect the interpretation of the book. Professor Clemen places the date of the apocalypse in the reign of Domitian, during the last decade of the first century.

Dear Brother Willett: In the Christian Century of October 10, page 10, in answer to R. M. H., do you mean to say that there is no convincing evidence of the virgin birth of Jesus? Then what becomes of the evidence as given in Luke 1:26-38? Is it reliable evidence or not? Because little is said of the virgin birth of Jesus and much concerning his resurrection, does this argue that one scripture may be accepted and the other rejected? I fear that your reply to the querist will encourage him to reject the story of the virgin birth of Jesus. Very sincerely,

Bonham, Texas. J. H. Rosecrans.

The fact of the virgin birth is not in dispute, either by R. M. H. or myself. The question is rather regarding its importance as an article of Christian faith. The following facts are evident: (1) The narratives of the birth of Jesus do not belong to the common body of gospel material, but are additions to it. Neither Mark nor John contain any record of the event. This does not prove that the records which supply it are unauthentic, but it does prove that a record of the life of Christ like Mark or John was deemed complete without it. (2) No other part of the New Testament mentions it. It was not a theme of apostolic preaching, so far as we know. It cannot therefore be ranked with the essential elements of the Christian faith. No man in the first generation of believers was asked to give expression to his faith in this fact. (3) In the nature of the case the theme did not lend itself to public testimony. So strange a statement would not only fail of credit with the outer world, but would by its very publicity give occasion to unbelieving and slanderous tongues to speak evil of the Savior and his followers. It was distinctly a truth for the inner circle, the family group of the faithful. As such it still has a value, rather than as an article of faith or a test of orthodoxy or as a theme for public debate.

At this moment there comes to my desk a letter from a consecrated Christian woman, widely known among the Disciples. She writes for personal council on this very point of the Virgin Birth. I venture to quote a part of her letter. She writes:

"I have so many women friends who come or write to me when they are halting in their ways. There are two or three now whom I know have passed through a strong prejudice against Christianity, into admiration for the life of Christ. But their stumbling-block is the birth. Do you think it would be doing harm if I dared suggest to these young friends of mine, who are students in the real sense, that they eliminate from their present study the divine birth, and study the Christ himself? Can I suggest to them that to find the Christ may be easily possible even though they fail to hold the belief in the miracle of the birth? After all it is the life of Christ we need. If I tell them that this other faith (in the miracle) will come later, I put emphasis on what is troubling them and there is danger that they may miss the greater blessing of faith in Christ. May I ask your help?"

This Christian woman has touched the crux of the whole question. Not all truths of the Bible are aids to faith. John distinctly declared that there were many other things not written in his book. Among them was the story of the Virgin Birth. But the things he had set down were intended as aids to faith in Christ. To some minds the Virgin Birth would have such value, to others, quite the contrary. We cannot doubt that this wise and sensitive teacher of youth has chosen the very best course. Teach the essentials of the life, character, message and program of Jesus. In due time all other valuable things will join themselves to this nucleus of faith. If the Virgin Birth finds a place among these added truths, well. If not, it may well wait, in such minds, the fuller vindication of the future.

SOME RECENT BOOKS

Today in Palestine, by H. W. Dunning, Ph. D.; New York, James Pott and Co., 1907, pp. 278, $2.00.

Dr. Dunning is the author of "Today on the Nile," which has come to be recognized as one of the best guide books to travel in Egypt. He is well equipped to tell the story of Egypt and Palestine in the most useful way for the benefit of those who are journeying through these lands. Dr. Dunning was formerly instructor in the Semitic languages in Yale University, but has, for a number of years, devoted himself to the work of conducting parties of travelers through the Orient. He is well informed upon all the details of history and of the life of the people in these regions. He speaks Arabic with sufficient ease to be independent of that type of information which comes from local sources and is deemed sufficient by many travelers through the East. The present volume is handsomely illustrated with a large number of photographic scenes from different sections of the Holy Land. It suggests the best method of seeing Palestine, beginning with Jerusalem, going southward to Hebron and then to Jericho and the Dead Sea, and afterwards northward by camp through interesting sections of Syria. The final chapter gives a resume of Palestinian history and furnishes some admirable suggestions to the traveler who is contemplating a trip to Palestine.

The Pilgrims, by Frederick A. Noble, Boston, the Pilgrim Press, 1907, pp. 465, $2.50 net.

Dr. Noble was for many years the pastor of Union Park Congregational Church in this city and still holds an emeritus relation with that church. He is the author of several books, but this is the most ambitious and satisfactory work he has written. In it he traces the story of the Pilgrims both on English and American soil and considers those elements which the Pilgrims added to the American character. When one takes an inventory of the factors which have made up the national life, he recognizes that perhaps the most controlling and formative of all of them has been that which issued from the Pilgrim Colony of New England. These men, who crossed the Atlantic in the Mayflower, were of the finest type of English yeomanry. They were young men, many of them graduates of Oxford and Cambridge, and all of them devoted to the ideals of protestantism for which they had already suffered in their home land. The story, in its general outlines, is very familiar, but its more detailed recital forms one of the most interesting chapters in the history of American religious life. Dr. Noble, both in training and temper, is admirably fitted to tell this story, and he has devoted a number of the leisure years of his residence in the East to the accomplishment of this task.

Turkey and the Turks, by W. S. Monroe, L. C. Page and Co. Boston, 1907, pp. 324, $2.00.

No government is attracting more attention just now than the tottering empire of Turkey, with its many but decreasing provinces, its miscellaneous population, its curious customs, and its one aggressive feature of Mohammedanism. Mr. Monroe has told the story of this curious people in a most readable and informing volume, which not only describes the land of the Ottoman Empire but gives some history of the rise of this remarkably complex government, of the manners and customs of the different groups of people who make up its races, of the court intrigues and embroglios which have made exciting the recent history of the land, and something of the prospects for the future, considering the rapid invasion of the empire by European ideas. The book is embellished with a large number of photographs of persons and places of interest.

Sunday-school Lesson.

Herbert L. Willett.

THE SHEPHERD.*

As we noticed in connection with the lesson for October 25, which was itself a psalm, these poems are found in that collection of the prayers and praises of Israel which goes by the title of the Book of Psalms. In some connections it is called the Psalms of David, and David's connection with many of the poems that make up the book is recognized in their titles. The psalms were not composed by any one person, although nearly one-half of those which have survived to us in that book are entitled Psalms of David in their superscriptions. This points clearly to the fact that David was believed to have been the composer of a number of these poems, and thus stood as the representative of this sort of composition, just as Moses' name is connected with the law, Solomon's with the writings of wisdom, and Isaiah's with prophecy.

The Book of Psalms.

The Book of Psalms is divided, in the revised version as in the original, into five books, perhaps under the influence of the "five books" of the law. Each of these books closes with a doxology which is not a part of the psalm, but is a separate statement giving the proper sentiments at the end of each of the collections. Many of the psalms have superscriptions, some of which tell the supposed author, some the circumstances under which the psalm was believed to have been composed, and others still the tune to which it was sung or the instruments upon which the accompaniment was played. These superscriptions are not a part of the original psalm but were added by Jewish editors at the time the book was compiled or later. In its present form it is probable that the psalms were gathered through many generations from all parts of the nation and all types of religious life, precisely as hymns are now composed by Christians of various points of view and circumstances. The reason why any particular psalm found its way into the collection was probably because it had become dear to the hearts of the people in their worship, precisely as hymns are chosen from earlier collections today.

The Great Hymn Book.

It is probable that the earliest formal collection of Psalms was made for use in the Second Temple, and, as David was known to have been a singer and minstrel and there were already extant many psalms and hymns which were attributed to him, the collection which grew from generation to generation, as new sections were added to it, gradually took his name and is known, both in the New Testament and by us, as the "Psalms of David." The Book of Psalms was used not only by the later generations of Old Testament worshipers in the public service, but also by the Jews of our Lord's day and by the early Christian church. It is perhaps the most conspicuous collection of hymns in the world. Many of its poems have been taken over almost without change into hymn books of the Christian Church, and even tunes have become familiar through their use with a certain Psalm, as the tune "Old Hundredth," which was composed for the 100th Psalm.

David and the Psalms.

The relation of David to the psalter is a question of considerable difficulty to the Bible student. Opinions differ all the way from the acceptance of the entire seventy-two psalms which bear his name, to a practical rejection of all connection between David and any of the psalms which we now possess. Yet it is not denied by any competent Bible scholars that David himself was a composer of songs of this character, the only question being whether those that we now have are any of them actually his work. A moderate and satisfactory view is that some of these psalms in our present collection are undoubtedly the work of this psalmist king, and one always likes to believe that among these Davidic hymns, the Twenty-third Psalm finds its place.

A Psalm of Experience.

At first thought, such compositions as the "Shepherd Psalm" would seem appropriate to those early days of David when he was a shepherd on the plains of Bethlehem, keeping the flock of his father, Jesse, on those very up-lands, where, in later years the shepherds watching their flocks by night heard the song of "Peace on Earth, Good Will to Men." But it is quite clear that the author of this psalm was one who had gone through long experiences and had undergone many sorrows. No light-hearted youth like the David of Bethlehem days could have composed these words. It is more likely, if it be a psalm of David's, that it belongs to the period of his enforced exile from Jerusalem at the time of Absalom's rebellion, and recalls something of the sadness of his heart, not unmixed with deep gratitude, that in all his troubles God had been his shepherd, leading him through devious ways, but still guiding him in love and sympathy. The table spread in the presence of his enemies may perhaps refer to the timely assistance brought him during his sore distress in the wilderness after his flight from Jerusalem. But it is more likely that the psalm is a record of the psalmist's trust in God in all the perilous and trying times of a long and eventful life.

Shepherd and Sheep.

It is not strangt that a psalm like this should have found its place in the heart of the universal church. It is not only true to the daily experience of shepherd and sheep in the East where the most intimate sympathy exists between the two, but also it admirably describes the union of heart between God and his children. In such a relationship there can be no permanent want. The pastures are abundant and fresh. The waters are not turbulent and terrifying but quiet and clear. Weariness is forgotten in the restoring and encouraging presence of the shepherd. The best paths are chosen, straight paths, as far as the rough country will permit, because the shepherd's name and honor are pledged to the most careful attention to his flocks.

The Shadowed Path.

Even when the path lies through deep valleys of gloom and terror where wild beasts may lurk on either side, there is no fear since the sheep trust their shepherd; and for the child of God there can be no danger even in death, for the Father is there guiding and protecting. In times of distress and opposition, sudden and unexpected relief is discovered and hunger is appeased by plentiful supplies in the very presence of foes. The festal oil is not forgotten and the cup of blessings is more than full. Who would not rejoice in such comforts as these? Who should not find satisfaction in the guidance and comforting presence of such a Shepherd-Father? In the fold of the shepherd the sheep may hope to dwell for many days. In the sanctuary of God the worshiper finds his true home and nope; and in the presenee of God in the Upper Fold, there are joys and compensations which await him forever.

Jesus the Good Shepherd.

The Twenty-third Psalm is beautifully appropriate to the life of the Orient. There, shepherd and sheep know each other with an intimacy which is impossible in the West. Jesus used this beautiful figure in describing his own relationship to the sheep, (John: 10), and of him, as of the Heavenly Father, the words of this psalm are appropriate. He is the Shepherd and Bishop of Souls.

Daily Readings.

Monday.—The Father God. Deut. 32:1-6.
Tuesday.—The Father's Goodness. Exodus 34: 1-10.
Wednesday.—The Father's Love. John 3: 11-21.
Thursday.—The Father's Gift. 1 John 5:1-12.
Friday.—The Father's Glory. Exodus 24:9-18.
Saturday.—The Father's Comforter. John 14: 16-26.
Sunday.—The Father's House. John 14: 1-14.

*International Sunday-school lesson for November 15, 1908: "The Lord our Shepherd," Psa. 23. Golden Text: "The Lord is my shepherd; I shall not want." Vs. 1. Memory verses, 1-6.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan.

LESSON 2. HISTORY OF RELIGIOUS EDUCATION.

I. DIVISIONS. In the Jewish-Christian line of descent education and religion have always been closely associated. The history of this connection is long and interesting and helps to a better understanding of its modern developments. For the sake of clearness we may divide it into four periods:

I. PRE-CHRISTIAN (Hebrew).

II. EARLY CHRISTIAN. (a) Apostolic; (b) Post-Apostolic.

III. MEDIAEVAL (Catholic).

IV. PROTESTANT (a) Before Sunday-school organization; (b) After Sunday-school organization.

II. RELIGIOUS EDUCATION AMONG THE HEBREWS. This extends from the beginnings of Hebrew history down to the present time. We are concerned with it, however, only up to the establishment of the first Christian churches. It has two divisions:

(1). BEFORE THE EXILE. From the beginning there was no distinction between religious and secular education. The lesson material was the law, written or unwritten, and the history of God's gracious dealings with His people. (Deut. 31:9-13; 4:9; Ex. 12:26, 27.) Parental instruction was the rule (Deut 4:9; 11:19, 20; 32:46), but private teachers seem to have been sometimes employed (2 Ki. 10:5.) Even "the little ones" were taught the law (Deut. 31: 9-13; Josh. 8:30-35.) The priests were occasionally engaged in teaching (Mi. 2:11). Under Jehosaphat and Josiah public instructors drawn from the priestly caste were sent on a tour of instruction through the country (2 Chron. 17:7-9; 2 Ki. 22 and 23 chaps.).

(2). AFTER THE EXILE. During the years of exile the Jews learned the value of education as a religious and national asset and acquired a greatly increased reverence for their sacred books, especially "the law." Soon after the return Ezra held a great educational convention in Jerusalem at which "the book of the law" was publicly read and translated from the original classical Hebrew into the Aramaic vernacular (Ez. 8:1-8). Thence sprang a new educational era among the Jews. The class of "scribes," or men learned in the law, arose and became a great power. The synagogue or meeting house was instituted in which regular instruction was given in the Hebrew language and in the law. Later under the influence of the Alexandrine schools provision was made for the instruction of the young. Latterly every synagogue had its attached school. A graded system was in use. Girls received private instruction. In the time of Christ there were four classes of schools: elementary, synagogue, the higher schools (as those of Hillel and Shamai) and the famous Sanedrin. (Lightfoot). Small parchment rolls were used by the children as text-books. The method was by question and answer.

III. EARLY CHRISTIAN. (1). APOSTOLIC. The first Christian churches following the example of the synagogue were teaching institutions. Jesus' last commission to his apostles was to teach (Matt. 28:30). The teaching function was accorded a high place in the church (1 Cor. 14:9; 1 Tim. 4:11; Heb. 5:12; Col. 1:28). The earliest preaching was chiefly teaching (Acts 5:42; Col 1:28; the sermons in the Acts). A special set of officers were called teachers (Rom. 12:7; Eph. 4:11; 1 Cor. 12:28). One of the qualifications of bishops or overseers was their "aptness to teach" (1 Tim. 3:2). False teaching was one of the grave dangers of the infant church (2 Pet. 2:1; Tit. 1:11). The instruction consisted of (a), oral instruction in the gospel facts and (b) the reading and Christian interpretation of the Old Testament (1 Cor. 11:23-25; 15:1-8; Acts 8:30-35; the epistles generally.)

(2). POST-APOSTOLIC. In this period appear the earliest religious schools as distinct from the regular church-meetings. They arose from the necessity of providing suitable religious instruction for those who wished to become members of the church. These persons were known as catechumens and the schools as catechetical schools. The course covered two or three years and was the regular preparation for adult baptism. Both adults and children were included, the former being the heathen converts who had no previous Christian training, the latter being the children of Christian parents baptized in infancy. One of the most famous of these schools was that of Alexandria, which for long exercised a powerful influence in the church. Another was at Antioch. These two schools in addition to the catechetical work, gave advanced instruction in the Christian religion. It was not uncommon also for strong churches to have attached schools, in which general religious instruction was given to the young. At least two councils of the church made the establishment of such schools compulsory on pastors and bishops.

LITERATURE: Haslett's "Pedagogical Bible Schools"; Bingham's "Origines Ecclesiasticae"; Candler's "The History of Sunday-schools"; the various Encyclopedias and church histories, especially Hastings' Bible Dictionary and Schaff Hertzog Encyclopedia of Religious Knowledge.

QUESTIONS: Into what periods may we divide the history of religious education? What are the two divisions of Hebrew education that concern us? What was the lesson material of the Jews? What educational movement took place under Jehosaphat and Josiah? What were the "schools of the prophets"? What part did Ezra play in the educational revival after the exile? What were synagogue schools? What were the four classes of schools in the time of Christ? What is the next period and how is it divided? How was the teaching function regarded in the Apostolic church? What was the nature of the earliest preaching? What important class of officers were recognized? What were the catechetical schools and how did they arise? Name two of these schools that were especially famous. What other religious schools also existed in this period?

THE PRAYER MEETING

By Silas Jones

Right Use of the Lord's Day. Topic, November 11. Rev. 1:10; Matt. 12:1-13.

The rest day has been the subject of legislation from a very early date. Many peoples have had laws respecting it. Rest was enjoined upon the Israelites on the seventh day for social, humane and religious reasons. The slave and the beast of burden shared in the benefits of the Sabbath. The Israelite was admonished to observe the Sabbath as a memorial of his days of servitude in Egypt and thus retain a vivid consciousness of racial solidarity and religious ideals. The sacred day was a reminder to the people that they had covenanted to serve a holy God.

"Mercy, Not Sacrifice."

The formalists of the New Testament times had forgotten the spirit of the Sabbath law. They thought of the statute first and of men afterwards. Jesus reversed this order. Laws and institutions are made for man, and when they are used to deprive man of his rights, it is time to ask whether there is not something wrong with the law or with the manner of its enforcement. Jesus quotes Hosea against his opponents. The prophet had to deal with men corrupt in life and unjust in their treatment of the poor, who nevertheless thought they could appease the wrath of God by presenting beasts at the altar. He denounced them as enemies of true religion and ridiculed their heathenish worship. The example of the prophet and the authority of Jesus warrant us in believing that unrighteous men who profess great reverence for the Lord's day are proper objects of ridicule. We are untrue to our Lord if we allow the sacred day to be abused by such men. They bring into disrepute the efforts of good men to secure for the day the recognition that it should have in a Christian nation. We are bound by every tie that unites us to our Lord to let the world see the difference between a formal and a genuine Christianity.

Men and Sheep.

"A nation that neglects the Sabbath soon sinks into barbarism or ruin. Civilized man cannot bear the pressure of seven days' work and worry in a week." Thus wrote Edmund Burke. And Dr. Chalmers said: "I never knew the man who worked seven days in the week without becoming soon a wreck in health or in fortune, or in both." From the Encyclopedia of Social Reform: "As a matter of fact, leaving out England and America, where there has been less need of legislation on the subject because of the prevalence of Sunday rest, the main efforts for legislation forbidding or limiting Sunday labor have come from working men themselves, through their trade-unions and the Socialist and Labor parties. In most countries they have done far more for it than the church. On the continent the prevalence of Sunday labor has been a subject of

general and bitter protest. Even in the United States of late years Sunday labor has in many ways much increased." The facts mentioned in this quotation suggest one use of the Lord's day. We can create sentiment in favor of legislation for the protection of those who will be driven to work seven days in the week if the state does not come to their aid. There is work that must be done on Sunday. But we have a right to ask whether it is men or sheep in the minds of those who demand seven days of labor every week from their employees. The deed of mercy must be allowed; we must fight the demand of greed.

A School Day.

We as citizens legislate for the protection of the weak in their right to a day of rest. As Christians we use the day for placing before the men the claims of Jesus Christ. A Sunday of idleness may be worse than a Sunday of toil. Accidents on Monday tell the story of Sunday carousals. Men are not free until they have the truth in their hearts. The large proportion of nominal disciples in the churches emphasizes the need of instruction for church members. Worship will be full of superstition if the worshippers are not taught the character of the God whom they seek to honor. The home and the Sunday-school have given to them in the Lord's day an opportunity for impressing upon the children the truth as it is in Christ. To avail themselves of this opportunity neither institution is required to repress the joyous feelings of child life. If the child is loved as Jesus loves him, what he learns about Jesus will add to his joy.

The Ministry of Life

By Rev. Parker Stockdale

(*Concluded from last week.*)

It hurt our feelings to cut Mr. Stockdale's address in two. Only the necessities of our space justified us. The address was prepared to be spoken and we would advise our readers to go back to last week's issue and "get a good start" rather than to attempt to "hitch on" when the speech is moving at such speed.—EDITORS.

Next: Jesus is the creative person. Christianity blossomed out of his heart, and all happy life has come from the grave of our risen Lord. The New Testament with its heroic personalities, its divine ideas and ideals, its power and regenerating influences, grew out of the mind and heart of Christ—the new humanity began in him. Christianity has its organizations but these are imperfect—Christianity has its person and he is dynamic and creative. There is a doctrine of the Christ and the Christ declared a doctrine, but after all the every-day Christian life grows out of a personal fellowship with the Son of God.

> But warm, sweet, tender even yet.
> A present help is He
> And faith has yet its Olivet
> And love its Galilee.

Jesus made everything center in himself. This was the original and distinctive significance of his ministry. With unprecedented audacity, masterful self-confidence, and supreme personal authority he announced himself to be the way, the truth and the life. With serene and quiet power he asked men to follow him, to love him, to suffer for him, to live and die for him. He gave not a philosophy of life, not a system of thought, not a set of rules for action, but without hesitation he offered himself as the sum and substance of all truth and goodness. He said: I if I be lifted up will draw all men unto myself. No man can come unto the Father but by me. It is eternal life to know God and Jesus Christ whom He hath sent. Whosoever believeth on me hath eternal life. I am the resurrection and the life, he that believeth on me shall never die. What a stupendous and unparalleled emphasis upon the personal element and claim.

Brethren, this personal note must be sounded again, for it is the key-note to which is set all the song of Christian joy and service. We must get back across the creeds and ecclesiasticisms of humanity and history—back to the presence of the Great Person. Then we shall see how the Christ living in us creates the Christian life and this life finds its ultimate and essential expression in service—a ministry of life where one gives not simply his money, his influence, his time, but himself in the complete consecration of all his personal powers.

Again: Our ministry in life to be Christian must be a social service. After coming to see the real doctrine of greatness through service, after discovering that the higher and larger life comes through the loss of the selfish and lower one, and coming to understand that this service and sacrifice must be personal and spontaneous, it is now necessary to see that the world must have a vital realization of this service in all the relations of life. Our ministry is not of the cathedral and monastery. It is true that often we must go to the mountain tops of transfiguration for vision and interpretation, but these altitude experiences must come to worthful work in the shadowed valleys where live the sick and sinful. Our service is in field and factory, marketplace and fireside. We are ceasing to make the traditional and superficial distinctions between the sacred and secular. All days are holy days, if we do some useful work. All places are holy places if men, women and little children receive there the benediction which comes through the living ministry of a loving Christian. The old sacerdotalisms, cold, hard, exclusive and aristocratic, formulating the false dualisms of holy church and sinful world, living Christ and written creed, reverent worship and slavish work, a visionary Christianity and a solid science, are passing with the growing vision of a practical every-day Christianity in all the walks and ways of men. The world is Christ's workshop, the commonest work is Christ's service, and science is one of the highways leading towards God's love and truth.

Jesus dignified all useful labor at the carpenter's bench. He glorified our common duties and taught us that the true ministry of life is doing gladly the work next at hand and heart.

> Joy is a duty—so with golden lore,
> The Hebrew rabbis taught in days of yore.
> And happy human hearts heard in their speech,
> Almost the highest wisdom man can reach.
>
> But one bright peak still rises far above,
> And there the Master stands whose name is Love;
> Saying to those whom heavy tasks employ,
> Life is divine when duty is a joy.

Jesus left the temple for the street. He went among the sad and poor, not as priest, not as friend. His only dignity was that born of a serene goodness, his only authority that created by the truth within his heart, and his boundless influence was produced alone by the ministry he wrought among all—the high, the low, the rich and the poor.

The tragedy of the modern church is its failure to minister to the everyday needs of the community in which it is located. Alas for the Christian community which has no ministry in a community which is not Christian. Today we hear much about the problems of our country, especially of the cities. The saloon, the slum, the ignorant emigrant, the labor troubles, the selfishness of the rich and the impotence of the uncultivated poor, challenge the redemptive forces of Christianity and demand the most heroic and gracious ministry since Jesus lived and loved.

> In the beauty of the lilies
> Christ was born across the sea,
> With a glory in his bosom
> That transfigures you and me.
> As he died to make men holy,
> Let us die to make men free.

E. L. Powell says that if today we go into actual life among busy and earnest people two things will be evident: "The demand on the part of the men of the marketplace is for a Christianity that is simple, direct, straightforward, positive and aggressive. Men do not care for the facts with which theology has to do. They do not care for the method of the manufacture of violins, they do care for the music. They do not care for technicalities; they do care for realities. I believe that, if the pulpits of today will bring to men the simple, unadorned Christianity of Christ, the men will hear it. They do not wish to be troubled and confused and vexed by metaphysical subtleties and vain speculations in connection with which there is neither information nor enrichment. Another thing will be discovered. The temper of masculine humanity in the marketplace is demanding that the gospel shall make demands on them that shall be worth while. I believe that one reason why men stay away from the churches today is because the pulpit is bringing a soft and effeminate message to them rather than the virile, heroic

message of the gospel. We invite them to a drawing room when they are waiting to hear the sound of a trumpet summoning them to the battlefield. We play for their amusement upon the flute when they are listening for the bugle. It has always been true in the history of the world that men will answer to the heroic. Jesus made that appeal. He did not say unto men, "Come and be entertained, come and let me play for you and sing for you, come and be charmed by the beautiful things I may say unto you." What was his message? If any man come after me, let him deny himself and take up his cross and follow me. A gas-lighted and flower-scented Christianity does not meet the requirements of masculine humanity, and the pulpit might as well understand now, if it desires to reach men, that it must once again lift up the cross and say unto men, "Here is your opportunity for heroic endeavor and self-sacrificing service in the interest of humanity."

Brethren, we must get the vision of Jesus. Our lives must minister to all. We must get away from all that represents a selfish, ecclesiastical aristocracy into the summer atmosphere of a warm-hearted brotherhood where grow and ripen all the harvest fruits of love.

> The parish priest of austerity
> Climbed up into a high church steeple
> To be nearer to God, so that he might hand
> His word down to the people.
>
> And in sermon script he daily wrote
> What he thought was sent from heaven,
> And dropped it down on the people's heads
> Two times one day in seven.
>
> In his age, God said, Come down and die,
> And he cried out from the steeple:
> "Where art thou Lord?" And the Lord replied:
> "Down here among my people."

Beloved, if we are to minister unto Christ we must forever visit the sick, go unto him who is in prison, feed the hungry, give drink to the thirsty and clothe the naked.

Tonight my message is especially directed to the young Christians of our churches. We call them members of the Christian Endeavor Society. Someone has said that human progress is neither rapid nor regular, potent nor permanent for good, when it does not in some way educate and elevate the youth of the race. The Christian Endeavor movement has educated multitudes of young Christians in the message and mission of Christianity. It has given them the true meaning of life, and taught them how to use it. Through its influence they have become disciples of Christ and servants of man. It has put to work in our churches and communities a thousand forces hitherto undeveloped and undirected in the lives of the young. It has kindled a thousand fires of enthusiasm and inspired many to live for Christ and humanity. It has been a mighty force for the promotion of Christian union. Is its work done? Has it fulfilled its mission? I answer that it has only commenced its working career if it holds within its deepest life the truths proclaimed here tonight. It must not crystalize into a serene self-satisfaction over past achievements. It must not cultivate a spirit of isolation from the church. It must forever remember that it is a movement within the church and for the development of all the powers in the service of Christ. While it must never cease to do the distinctive work which in the past has given to it influence and authority, the time has come as never before when Christian Endeavor must mean Christian service.

During recent times among the Disciples of Christ there has been witnessed an unprecedented enthusiasm in the teaching of God's word. We glory in this and rejoice in the multitude of trained teachers throughout our brotherhood. But I predict a pathetic reaction if we do not now take up the cry for training in the doing of God's work. Our truth must be transmuted into service and our churches must become centers of giving love. Our Christian Endeavor Societies must be trained in all the meanings of the Christian ministry.

The history of the world proves the validity of this law of service. And the history of the race is after all the biography of great souls, and the biography of great souls is the story of those immortals who invested their gifts for the good and growth of all. The fearless men who sailed uncharted seas, the intrepid men who turned virgin soil to sun and rain, the strong men who died for right on a thousand fields of glory, the statesmen who placed right above might and law above greed, the inventors who discovered and commanded the forces of the world, the philosophers who taught the love of truth, the poets who sang gladness into human hearts, the martyrs who in all times and climes toiled, suffered and endured—these are the great men who need no Hall of Fame to perpetuate their memories—they must live not alone in books and bronze and marble, for they live in the world they made better in the hearts they made holier. Leonidas protecting the western world with epic heroism, Socrates teaching a gracious morality in an age of superstition, Moses leading a people to freedom, Pericles consecrating a city to beauty and culture, Paul propounding at the cost of his life a doctrine high as heaven and pure as the dawn, Columbus giving in poverty the untold treasures of a continent, Dante becoming a voice for ten dark and silent centuries, Luther thundering protest against a worldly church, Edison wooing with wizard wisdom the secrets of the electric witch, O'Connell and Henry pleading with superhuman eloquence for the rights of man, the kingly Washington and the immaculate Maid of Orleans holding aloft unstained banners, Raphael glorifying humanity in the apotheosis of motherhood, Lincoln loving a nation into imperishable grandeur, Carey taking the gospel across the seas—these great souls, along with all the unnamed and unnumbered servants of God and man, unknown and unsung, teach us that we enter into greatness and glory when like Jesus the Christ of God and the Servant of all we go forth into the world not to be ministered unto but to minister and to give our life.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates.

TWO PRINCIPLES OF UNITY.

One of the simplest methods for securing unity in the church has been the method of exclusion. This principle is abundantly illustrated in the history of the church. The church learned it from the example of the Roman Emperors, who were passionately devoted to the unity and peace of the empire. When the Emperor Decius found that a great many of his subjects were not burning incense before the statues of the Emperor, according to the requirments of the Roman state religion, he issued a decree commanding all the people of the Empire to worship the Emperor on pain of death. There were many of his subjects called Christians who refused to obey, and were put to death. In this way he secured unity of faith and practice among his people.

When the Christians came to power in the Roman Empire it was their turn to enforce unity of faith and practice after the same process—the method of exclusion. It became the favorite method of the Roman Catholic Church. Excommunication from the fellowship and sacraments of the church was one of the mildest expressions of this principle; but when this did not secure unity, the dissenter or heretic was burned at the stake, or hung on the gallows. It was to secure unity and peace that Pope Innocent III undertook the crusade against the Albigenses in 1209, in which thousands of men, women and children were put to death, in the name of "the faith once for all delivered" to the popes. It was to secure faith and practice that Jerome of Prague, John Huss and Savanarola were put to death.

The plan was simple enough. These men were teaching things that were contrary to the doctrines taught by the church, and they were making converts among the people. It seemed to do no good to tell the people that the doctrines were new, were not held by the fathers, and were dangerous to the faith and practice of the church and the souls of men. The people still went to hear them preach. When the preachers were put in prison and forbidden to preach, they wrote books and the people read them. When their books were commanded to be burned the people hid them away and read them in secret. Heresy continued to spread in spite of all these measures. There was one thing else that could be done—these preachers could be put to death and forever stop their speaking and writing. That was the simplest and easiest method—a little severe, but justifiable, because it delivered the people from the soul-destroying heresies of the preachers. Then it was good for the preachers, for just before they were tied to the stake the priest absolved them from all sin, even the sin of their heresy, and secured them entrance into the heavenly world; whereas, if they had continued to live they

might have fallen into other sins and died without the absolution of the church. The end was made to justify the means. So salutary an end as the good of the soul and the purification of the church, justified even the shedding of blood.

Peace and Unity by Exclusion.

This same principle of securing unity still survives in the church. The isolation of the poisonous teaching, the exclusion of the dangerous teacher from contact with the people, the transfer of his membership from "our brotherhood" to some other denomination to which he really belongs," will solve the problem of peace and unity—so Lexington and Cincinnati think. If Prof. Willett will just get out of the brotherhood, and with him every one who believes as he does, that will leave in the brotherhood only those who believe as we do, and then we will have unity and peace—so says Lexington and Cincinnati. Just see how fine it will be for Willett, for he will have with him only those who think as he does. Then they will have peace. But suppose someone in the brotherhood controlled by Lexington and Cincinnati should happen to teach something contrary to Creed of Lexington—what would you do? We would just put him out and all who believed with him, so they could form a new denomination and have peace; then we would have peace and unity again in the ranks controlled by Cincinnati and Lexington. But suppose still another teacher should rise up teaching new ideas, what would you do? We would do the same thing as in former cases.

That would mean a new denomination every time there was difference of opinion according to the Lexington and Cincinnati plan. This plan, then, of keeping on the watch for heresy, and raising an alarm every time a man departs from "the faith once for all delivered" to Lexington, means division and new denominations. For what is the point gained in smelling out and chasing down heretics at so great a cost of time and labor and good feeling, if after the heretic has been caught and branded, he is let go again among the churches. No, that will not do. This heresy-hunting business calls for action on the part of the elders of churches, missionary secretaries and program committees. It is their business to keep track of the heretic pilloried by Lexington and Cincinnati and "let them alone" in the making of convention programs. If they forget it is not difficult to remind them; but if they still do not heed on second or third warning, the machinery of shut-out and boycott will be brought into play. What is the use of exposing a heretic, if the brotherhood forgets about it. The brotherhood must be inflamed to take sides for or against the heretic. That means discord and division; but it is justifiable because it brings unity of opinion to that part of the brotherhood controlled by Lexington and Cincinnati; and satisfaction to the leaders of the heresy-hunting expedition. The heretic hunter cannot be cheated of his prey—that would disappoint him and bring his business into disrepute.

The Irony of It.

What an irony it is that the Disciples should have given birth to a guild of heresy hunters who are able to thrive in their business and menace the peace of the brotherhood. Such a business belongs to the denominations that have a creed to defend, and ecclesiastical machinery to protect. But not to the Disciples—that people of freedom, with a simple confession of faith in Jesus as their creed, where widest difference of opinion is made consistent with loyalty to Jesus for the sake of an all-inclusive union of his followers. Strange indeed that a movement to bring to trial the belief of a man concerning the historicity of Old Testament events could take root among a people whose only test of fellowship is faith in Jesus as Lord and Redeemer. Some one must have misread the spirit and purpose of this movement to be able to raise the question of a man's loyalty to Jesus on the strength of his attitude toward an Old Testament event. That is mixing up essentials and non-essentials, faith and opinion, with a vengeance.

The Principle of Comprehension.

The business of the Disciples is the inclusion within one fellowship of all who belong to Christ. This is their peculiar and matchless contribution to the unity of Christendom, that all who are in fellowship with Christ, are entitled to fellowship with all Christ's people. This operated at once as a principle of inclusion and addition.

When the Disciples dared an answer to the question, "who are disciples of Christ," in terms of New Testament discipleship, they made an epoch in Christian history. Some one has said concerning the Disciples that their distinguishing contribution to the world is, "the simplicity of Christian discipleship." It was something new and startling when they first declared before the world that they proposed to make first century terms of Christian fellowship nineteenth century terms of fellowship. A new census of Christendom had to be taken and the number of the elect was instantly increased when the Campbells declared that those were disciples of Christ who professed "their faith in him and obedience to him in all things, according to his word."

By reducing the terms of discipleship they increased the number of disciples. Many who had been read out of Christian fellowship by the un-Christian tests of fellowship written into the creeds, were surprised to find that they were still disciples of Christ. They believed in Jesus, but they did not believe in predestination, election and the damnation of infants. They believed in the life of love and human service, but they did not believe in total depravity and human inability. They passed all the tests of discipleship applied in the New Testament, but they did not pass the tests applied in the creeds. They were once more included among those who were called Christians.

The sublime mission of the Disciples is one of inclusion and comprehension, not of exclusion. It is contrary to the very genius of their movement to study points of disagreement, to emphasize differences among brethren, and to trump up causes and occasions for reading men out of Christian fellowship. They sought a basis of union as broad as God's eternal purpose of redemption, which should give standing room within the church for every soul "called according to the purpose of his will." And that will is no narrow, exacting, theological hair-splitting will, which suspends a decree of exclusion from his fellowship at the end of a closely woven argument in support of his power to make the sun stand still, or to make an axe float on the water. His will is not that his children should believe in the marvelous tales of a book to please him, but that they should love one another. The denial of love in one's treatment of his brethren is a greater heresy in God's sight than the denial of any or of all miracles in both Old and New Testaments.

THE TRIANGULAR CONGRESS

November 10, 11 and 12

The following is the program of the twenty-sixth annual session of the Baptist Congress (Baptists, Disciples and Free Baptists) to be held in the Memorial Church, Chicago, Ill., November 10, 11 and 12, 1908. The sessions begin at 2:30 p. m., Tuesday. Rev. Dr. J. L. Jackson of Chicago is the president. President Harry Pratt Judson of the University of Chicago and Bishop Samuel Fallows will deliver addresses of welcome.

1. "Does the N. T. Contemplate the Church as an Institution?" Writers (Baptist), Prof. J. H. Logan, D. D., Hamilton, N. Y.; (Disciple), Rev. A. W. Fortune, Cincinnati, Ohio. Speakers (Baptist) Rev. W. B. Wallace, Cleveland, Ohio; (Free Baptist), Prof. Shirley J. Case, Ph. D., Chicago.

2. "What are the Legitimate Limits of Free Speech in a Republic?" Writers (Free Baptist), Hon. Wallace Heckman, Chicago, Ill.; (Baptist), Prof. James Q. Dealey, Ph. D., Providence, R. I. Speakers (Disciple), Rev. Bayard Craig, D. D., Denver, Colo.; (Baptist), Rev. C. D. Case, Ph. D., Buffalo.

3. The Doctrine of Atonement in Terms of Modern Thought." Writers (Disciple), Rev. B. A. Jenkins, LL. D., Kansas City, Mo.; (Baptist), Rev. Frederick Lent, Ph. D., New Haven, Conn. Speakers (Free Baptist), Prof. Leroy Waterman, Ph. D., Hillsdale, Mich. (Baptist), Prof. T. A. Hoben, Chicago, Ill.

4. "What Definite Steps should be Immediately Taken in the Organic Union of Baptists, Free Baptists and Disciples of Christ?" Three writers, each to have twenty minutes (Disciple,) Rev. I. J. Spencer, Lexington, Ky.; (Free Baptist), Rev. Carter E. Cate, D. D. Providence, R. I.; (Baptist), Rev. L. A. Crandall, D. D., Minneapolis Minn.

5. "Is Psycho-Therapeutics a Function of the Church?" Writer (Baptist), Rev. Robert MacDonald, D. D., Brooklyn, N. Y.; (Free Baptist), Rev. J. Stanley Durkee, Ph. D., Boston, Mass. Speaker (Disciple), Rev A. B. Philputt, Indianapolis, Ind.

6. "Christ's Prayer for Unity?" (Free Baptist), Rev. A. W. Jefferson, Portland, Me.; (Disciple), Rev. Vernon Stauffer, Angola Ind.; (Baptist), Rev. Henry M. Sanders, D. D., New York.

THE DAWN AT SHANTY BAY

By Robert E. Knowles, Author "St. Cuthberts" and "The Undertow"

CHAPTER III.

"'Twixt the Gloamin' an' the Mirk."

Surely there is never twilight in all the year like the twilight of Christmas Eve. How ominously it creeps upon the world, portent of the approaching dawn, herald of the throbbing day that is waiting at the door. But in what different fashions is it greeted by those to whom it brings its differing message! Childhood, rapture-bound, hails it as the hem of the garment in which the Mystic Messenger of the night, treasure-laden, shall creep to childhood's crib; wiser with the years, youth loves it still for the sweet delusion, exposed and thrilless now, that once interwove its spell with the very texture of the dusk; older still, the brooding parent heart greets it for enchanted childhood's sake, or checks the choking sob that rises with the memory of once eager hearts now forever still, the vision of once radiant faces now wrapped in the long slumber that no Christmas bells can rouse. And old age, the tumult nearly past, will hail the Christmas twilight with reverent peace, well pleased that the gloaming hastens to make straight the path for the Eternal Day whose sun shall no more go down.

The darkness was falling fast as Ronald Robertson made his way toward the country village that adjoined his farm, its scattered lights coming to the rescue one by one, twinkling bravely as they joined their forces against the encircling gloom. One solitary bell alone did the hamlet boast, ringing out lustily from the steeple of St. Paul's Episcopal, telling as best it could, single handed though it was, the golden tidings of the approaching morn.

But for half a lifetime Ronald had trained himself to hold this bell at bay, scorning its heterodox observance of times and seasons that Scripture did not teach; especially had he resented its pealing effort to hallow the twenty-fifth of December, which, as Ronald was swift to affirm, had no higher ordination than a mere man-made almanac could impart.

Nevertheless, the flavor of Christmas was about him, even though he knew it not. Unconsciously stirred, the spirit of reminiscence was upon him as he trudged through the listening snow. Of many things was he thinking; of his early life, when poverty, as well as principle, made Christmas a forbidden day; of Heaven's gracious gift when one of the sweetest of Canadian girls had become his wife; of succeeding years, each one adding to his treasure, till ample fortune had come his own; of Hugh, his only son, and all the Christmas pleasures that his mother, more indulgent, had supplied him; of later years, bringing with them Hugh's deviation from the path, and of all the blinding storm that had broken from that sullen cloud; of the loneliness that now reigned at home, his wife's yearning grief, his own stolid sorrow. He could not but think, too, of his Scotch forbears and the hitherto unstained name they bore; of their love for the ancient Church of Scotland and its severe and simple service; upon the changing times he reflected, and the flippant mummeries that the day age dignified by the name of Progress. His mind reverted to the talk he had had with Ephraim, and, in consequence, to the innovations that had grieved his Presbyterian spirit and driven him from the kirk his mother died in blessing. Thus mentally absorbed, Ronald did not notice the approach of a familiar figure till he was almost under the tower of St. Paul's. A cheery voice arrested him.

"Isn't that elegant, Ronald?"

"What's that?" cried Ronald, his face brightening as he saw the other's through the dusk. "What's that ye're sayin', Ephraim?"

"Isn't that slick?" Ephraim repeated, varying the adjective alone. "Isn't that elegant for Christmas music?" pointing upward to the church steeple as he spoke; "it makes a fellow think of the angelic choir," he concluded fervidly.

"I canna hear what ye're sayin'—yon ungodly bell's makin' sic a clatter; what's it bellerin' aboot? It's no' the Sabbath Day."

"The Episcopals are havin' church," roared Ephraim. "Mebbe they don't have it till the mornin'—this is a kind of a preliminary canter."

"Service for a Christmas mornin'!" said Ronald pityingly, his voice exalted high; "they'll be haein' the Pope to preach till them, nae doot—an' mebbe he'll hae a wee bit stockin' hangin' roon' his neck, an' a swamp-cedar ower his arm." This last was delivered with as much scorn as was consistent with the effort of shouting into Ephraim's ear.

"Come on a bit ahead; this would deefen a man," said his auditor, moving onward as he spoke. Ronald followed, and soon the two men were beyond the sound-belt.

"Where you bound for?" Ephraim asked.

"I'm gaein' to the doctor's; I want to hae a crack wi' him aboot the wife."

"How is she?" asked the other.

"Oh, she's no' sae bad—she's fine, but she has thae bits o' tired turns. I'm feart she's frettin' a deal.'

"What's she frettin' about, if it's a fair question?"

"Oh, I guess ye ken; there's but yin thing her and me has to fash oorsels aboot—I'm thinkin' ye ken what it is."

"The boy?" Ephraim ventured after a pause.

"Aye, it's the boy—the laddie, his mither ca's him."

"That's like a mother—a Scotch mother," remarked Ephraim. "And what do you call him yourself?"

Ronald waited a minute. "I ca' him—the yin that's awa," he said presently.

A considerable silence followed. Ephraim broke it abruptly.

"You're wrong, Ronnie," he began solemnly.

"Wrang," exclaimed the other. "What way am I wrang?"

"About Hugh. The lad made a mistake, I know—but you set up to be a Christian; an' you ought to forgive him and bring him back. It's breakin' his mother's heart; an' what's the use o' talkin' about God forgivin' folks, if you don't try your hand at the business yourself?"

"Aye, that's a' verra weel," interrupted Ronald. "But ye ken there's sic a thing as justice—th' Almichty Himsel' doesna forgive wi'oot certain conditions."

"Sure," replied the other. "I can't help admirin' the folks you class yourself with—but the Almighty always loves, I reckon. And if you loved Hugh, you'd forgive him too."

"What's that ye're sayin', Ephraim?" Ronald cried, sharpness in his tone. "Div ye mean I dinna love the—the—yin that's awa frae us? I doot ye've gone ower far wi' yir remarks," and Ephraim could not but notice the pain in his companion's voice. Drawing closer, he slipped his arm, not without an awkward kind of tenderness, over Ronald's shoulder.

"I know, Ronald—I know," he said. "Of course you love your son. An' I'm a peach, to be talkin' religion to anyone! But I know you love him—and why don't you bring him back?"

He felt the strong frame quiver as he waited for an answer. When it came, the words were quivering too.

"Aye, I love him—he's his mother's laddie, onyway; but there's sic a thing as justice—an' forbye," his eyes glowing through the dusk with a strong and wistful light, "forbye, we dinna ken where he bides. Here we are—this is the doctor's hoose," an he turned in quickly at the half-open gate.

But his errand was fruitless; the doctor was absent on a prolonged visit to the country.

"The lassie says he'll no' be back till late—I'll gang hame again," said Ronald, preparing to retrace his steps.

"Wait a minute," interjected Ephraim. "I've got a little business on hand myself; you just come along with me—mebbe I'll need you."

"Where micht ye be gaein'?"

"Well, I'll tell you," replied Ephraim. "I'm goin' to that singin'-woman, as you call her—to Mrs. Marlatt's, over there at that little house I told you about. I've got a little scheme on there—and I might want your help."

"The singin'-buddy!" cried Ronald in dismay. "I'll no gang there wi' ye—they tell me she's a Yankee, onyway."

"Well, suppose she is; they're mostly harmless. Anyhow, you've got to go," Ephraim retorted.

"I'll no gang—what has the likes o' me to dae wi' solo-singers?" Ronald responded.

"But I tell you you will—she's sick."

"She's what?"

"She's sick—I don't think she's long for here. An' her little girl's the sweetest thing in town; I told you that once afore," said Ephraim, steadily moving in the direction of the little house, Ronald following, protesting as he went.

"What kind o' a scheme, as ye ca' it, hae ye got on hand?"

"Oh, just a little celebration—innocent as milk," Ephraim exclaimed.

"Some o' thae Christmas flummeries?" inquired Ronald, suspiciously.

"Wait an' see for yourself—here's the house now," and Ephraim turned toward the door, his arm by this time interlocked with his friend's.

He knocked gently, and in a moment the door was opened by a child of somewhere about eight years of age. Beautiful to look upon she certainly was. The childish face, bright with the light of intelligence, was full of simple earnestness; large glowing eyes, eloquent of trustfulness and of hope as yet unbruised, bespoke the wistful longing of an eager soul that had still gazed with wondering sadness at life's encircling mystery. The white forehead stood out, broad and radiant, from the ringlet wealth of sunny hair; the cheeks, too white and pale, were yet redeemed to beauty by the bright glow, too bright by far, that burned amid the pallor; the gently curving lips, exquisitely formed, seemed to share the quest of the tender eyes, responsive to every inward emotion, the outer playground for the inner life of thought and impulse. The whole countenance, indeed,

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testified to the fact that her childhood-life had been touched with care, heavier far than is, happily enough, the familiar experience of such early years.

The child's eyes glistened as they fell on Ephraim Raynor. "Oh, come in," she said eagerly. "Come away in. Mother'll be so glad to see you—she isn't any better."

Ephraim presented his friend, whom the little girl greeted cordially, welcome for the other's sake. As they entered the humble house, Ronald looked warily about, his misgivings with regard to Yankees in general and church soloists in particular showing on his face. A solitary lamp cast its rather feeble light over what seemed the only apartment in the house while a bulky coal stove, generously ladened, dispensed its grateful cheer; at one corner of the room, a large calico curtain had been hung, the view behind completely hidden.

Then Ronald's eye fell upon an old-fashioned bed, evidently provided for an emergency, which had its place at the corner opposite. One had only to glance at the unhappy occupant of the homely couch, to discern the source of the child's rare spiritual beauty; for her features were fashioned in minute and faithful likeness to the wasted face upon the pillow.

CHAPTER IV.

The Pious Perjury.

Startled by what he saw, Ronald stopped, glancing backward toward the door that had just closed behind him. But his guide and counsellor and friend, remarking the hesitation, cut off all possible retreat.

"Mrs. Marlatt," he said, withdrawing his hand from the pallid palm upon the counterpane, "I've brought a friend to see you. This is Mr. Robertson, Ronald Robertson—you've heard me speak of him. Come on, Ronald."

Ronald, robed in confusion, bowed reverently from where he stood. With the mystic faculty that marks the noblest of his race, he could detect, even from afar, the muffled footfall of the King of Terrors. But the white hand was outstretched; and his step was almost noiseless as he moved forward to the bed, taking the proffered hand into his own; fevered hot it was, but something of delicate refinement and subtle winsomeness stole forth from it, thrilling the rough and furrowed palm that held it in a clasp more tender than it knew.

"I'm glad you've brought your friend," the woman said, glancing at Ephraim, and the voice was husky that spoke the words. "I saw him in the Presbyterian chapel," she added, smiling playfully toward her new acquaintance. Ronald recognized the reference in a moment, and the robe of his confusion clung tighter than before.

"I'm sorry ye're sae sick," he began hesitatingly. "An' I ken fine what ye're meanin' aboot the kirk—ye're referrin' till the way I walkit oot the door when ye sang yon hymn."

He paused, embarrassed. But the woman's smile was sweeter than before, and Ronald found himself wondering why he had been so hasty.

"I didn't blame you," she said very sweetly. "I knew what it was—it was when I bowed at the name of Jesus; you remember."

"Aye—aye, that was juist it," Ronald began, falteringly. "Aye, that was juist aboot it, madam. But I didna blame ye," he hastened on, repeating her own words; "I laid it till the minister an' the elders. They was brocht up better, ye ken," he concluded confidentially, dimly fearful that he was floundering sadly.

Strange are the features of merriment when upon the human face they mingle with the signature of death. But nothing less than merriment it was that broke from eye and lip as Ronald's auditor gazed into the strong set face of her visitor, and marked the stern intensity of his voice. Unfamiliar with his kind, the type was new and highly interesting.

"I sang it the way I used to in the church at home," she said at length. "It's a church hymn, I think."

"What church?" Ronald asked abruptly.

"Oh—the Church, I said; the Church of England, of course."

"Oh, aye," Ronald responded significantly. "I thocht mebbe ye was meanin' the Kirk o' Scotland—it's kind o' perplexin', ye ken," smiling amiably into the interested face before him. "What way micht ye come to ca' it the English kirk? Ephraim tells me ye're a Yankee—an' they maistly ca's it th' Episcopal," he ventured with an inquiring glance.

A note of subdued laughter came from the woman's lips. "I'm no Yankee; Mr. Raynor must be mistaken. I came here from the States, of course. But I'm an English woman—Mildred was born in Exeter," glancing as she spoke toward her child, now enthroned on Ephraim's knee, thrilling to some tale of wonder.

"Oh, aye—I ken," Ronald answered, considerable curiosity in his voice. "That'll be where ye was married, tae, will it no'?"

"Yes, I was married there," she said, her tone hushed and sad.

"That'll be where the little yin's faither died?" Ronald ventured, as considerately as he might.

It must be said, to justify what followed, that the light which flickered from the solitary lamp was subdued and dim—and the introduction of soul to soul is but seldom effected in the garish day. All of friendship's commerce is, after all, a kind of courtship, nobler by virtue of its freedom from all grosser tinge of passion. And all truest friendship ripens amid the twilight; it may have its beginning beneath the glowing sun of prosperity and happiness, but it is only the tender dark that can bring it to its sweet maturity. It is alone the sacred light which darkness, or semi-darkness, casts, that reveals to each other kindred hearts, closer drawn together in loyalty and love to await the dawn that never yet was born but from the womb of night.

Such tender shadows took this new-formed friendship of Ronald and this outgoing woman into their fruitful keeping. The dim flickering of the lamp was there, and there, too, were the invisible shadows of a deeper darkness, creeping ever closer, herding these two hearts together, nearer to the Central Light.

Besides, Mildred and Ephraim were far enough away, the fascination of the unreal upon them both, as the ingenious story-teller wove the wondrous web. Moreover, and to be remembered most of all in cases such as this, the confidence that flows from one soul to another is not a matter of time at all. Days and years it holds in worthy scorn; who has not known the luxury of finding a friend in an hour, unquestioning its heaven-source, as thirsty travelers question not the new-found spring, unmade of human hands, that leaps in crystal fullness at their feet?

Thus did it come about, amid the flickering shadows, that Mrs. Marlatt told to the silent listener beside her bed so much of the story of her life. Short and simple, and sad withal, were the annals of her past. Her girlhood life in England, her early marriage, the birth of her only child; the growing alienation of her husband, his lapse from sobriety and faithfulness, his final disappearance shortly after their arrival in America—these last were implied rather than expressly stated, the faltering voice telling sadly that his whereabouts were now unknown, the last vague tidings indicating that he had shipped as a common seaman on a vessel bound for Brazil.

"I wonder why I should have told you all this," she said, as she lay back half-exhausted on her pillow. "I have told it to few—almost to none; Mildred has no suspicion of it," she added in a lower tone; "she almost never asks about him—of course, she doesn't remember him except from hearing me speak about him."

"I thank ye for yir confidence," Ronald said simply. "Ye can trust me," and as the woman's eye looked through the semi-gloom into the strong set face above her, she knew what he said was true.

"I know I can," she said quickly. "Do you know, I always wanted to meet you since that day when you walked out of the church. When I learned what your reason was, I—I really respected you. I knew it was a principle with you—and yet I felt that you, as well as I, bowed to the Saviour's name."

Ronald's theological vigilance was wide awake again. "Aye, ma'am," he began, doubtful as to how he would conclude, "aye, ma'am, that's true, nae doot, in a certain sense—I bend the innard knee, ye ken."

But at this juncture, the mild debate was throttled in its birth by the advent of Ephraim's enraptured listener; she had slipped down from his arm, and now stood all aglow beside her mother's bed.

"Oh, mother," she began breathlessly, "Mr. Raynor heard the bells—he heard them twice," she exclaimed rapturously.

"What, darling?" the fond voice answered. "What bells did he hear?"

"Why, Santa Claus's bells, of course; the bells on his reindeers—he heard them twice. He's here—and Mr. Raynor's going out to tell him about me—you see I wasn't here last Christmas, and he's going to send him in. You are, aren't you, Mr. Raynor?" she urged, her curls gleaming in the feeble light as she turned her twinkling face up to Ephraim's.

"Yes, child," said Ephraim. "I sure heard the bells—an' I'm just going out now to send Santa Claus in. He's a jolly old fellow; so don't be afraid, honey—you must talk to him if you want to, and ask him anything you like. He loves little girls, you know."

Chill horror took possession of Ronald's soul, and his startled conscience loomed, as if enthroned, amid the storm upon his brow. He was thinking of Ephraim's soul; the outlook was dark, so far as he could see, and there swam before him a lurid picture of that lake of fire in which all liars have their well-earned part.

Ephraim saw his friend's disquietude; as he reached the door, he turned and cried, "Come on, Ronnie, come on with me."

The rigid Ronald started slowly after him; the child's voice broke in:

"Bring him back when you come, Mr. Raynor—I want him to see Santa Claus too."

"I'm afeard," began Ephraim, "I'm afeard he can't come back, honey; you see, he's got to—to—hold the reindeers while Santa Claus comes in."

"Oh, yes—oh, won't that be lovely? Here give them this," she cried gleefully, leaping to a little cupboard and springing back to Ronald in an instant, placing in his outraged hands as many lumps of sugar as her own could bear. "I'm sure reindeers just love sugar," she assured him.

Ronald walked toward the door like one in a dream, his hands outstretched despairingly with their perjured load. Ephraim's radiant face looked as if he had suddenly grown ten years younger; but Ronald groaned aloud, sore misgivings now arising in his heart lest the lake of fire might not be for Ephraim alone.

The two men turned the corner of the house before a word was spoken. Then Ronald turned savagely upon his friend.

"What's like the maitter wi' ye?" he de-

manded, still holding the glistening lumps in front of him. "What like daein's is this for twa Christian men—wi' yir sleigh-bells, an' yir Sandy Claws, an' yir buck-deer foolishness? Man, what the—the creation," he amended, "div ye mean?"

Ephraim listened undisturbed. "Don't get hot under the collar, Ronald," he said quietly. "An' don't keep pokin' that sugar at me like that—I don't want it; throw it away—there ain't no reindeers."

"Div ye think," Ronald fairly sputtered, "div ye think I didna ken yon aboot the reindeers was a lie? Ye needna be enlightenin' me. But I'm no gaein' to waste the sweeties, wi' hunnerds o' puir folk needin' bread," he avowed providently. "Yon was an awesome lie, aboot me standin' ootside, hangin' ontil yir reindeers by their bridles; I wouldna dae it—they'd paw a man's insides oot o' him in nae time. Forbye, there isn't yin to hang ontil—it was a fearsome lie. Man, Ephraim, div ye ever think o' yir latter end?"

By this time Ronald had extracted his red pocket-handkerchief, carefully wrapping within it the treasure that must not be wasted.

"There's a Christmas tree in there," Ephraim announced calmly, after the storm was somewhat spent. He pointed toward the little house.

"A what?" exclaimed Ronald. "In where?"

"In the house—behind that curtain you saw. There's a Christmas tree in there; I fixed it last night and put a lot of pretty things on it. An' the little one doesn't know—she promised her mother this morning not to look."

"It's sair foolishness for the heid o' a family to be mixin' wi'," commented Ronald sadly. "Ye'd be better readin' yir Bible, Ephraim, I'm thinkin'."

"It's too dark," Ephraim replied laconically. "Besides, I've got to get busy. Ronald, do you know what you've got to do?"

"Me!" said Ronald, "I'm no gaein' to dae onything—I'm gaein' hame."

"No, you're not, not by a long chalk—you've got to be the Santa Claus, Ronnie." And Ephraim's voice was low and sweet.

"Heigh!" Ronald almost shouted, doubtful of his own hearing, "what's that ye're sayin'? I've got to be what?"

"Santa Claus," returned Ephraim quietly. "That's what you've got to be, Ronald. I'd like to be it myself—but there's more or less talkin' that's got to be done, and the youngster knows my voice. I might disguise it a little—but this is far better; she hardly heard you speak."

"But ye dinna mean to say," Ronald interrupted, "as ye're tryin' to get an auld man like me to mak a fool o' himself like that?"

"You've got to do it, Ronnie. There's no one else, an' we can't disappoint the little one; what would the good Lord think of two grown-up men like us, breakin' faith with one poor little girl like that?"

"But div ye no ken it's actin' a part, Ephraim—man, ye're tryin' to get me to lend mysel' till a lie," remonstrated Ronald, struggling to lift the debate on to higher ground. "Ye canna understaun the way I feel aboot it; yin o' my grandfaithers—I had only twa—yin was a minister, an' the ither was an elder."

"Well, suppose they were; they'll never know—neither of them's around. Come on, let's try an' give the kid one happy night—she'll be wondering what's gone wrong;" and by dint of coaxing, pleading, cajoling, he at last bore Ronald on with him to the door of an adjoining shed. "Come on in here," he said.

"What for?" Ronald inquired cautiously.

"I hid a few duds here—you'll have to put them on."

"Duds!" cried Ronald in dismay. "Pit them on! Is it claes ye mean?"

"Ay, it's claes," retorted Ephraim, imitating the Doric. "It's claes! You'd make a nice Santa Claus without any fixtures, wouldn't you? Here, put this on first."

Ronald glowered about, submitting the darkened shed to a general scrutiny; then he focused his gaze upon the article Ephraim was proffering. His jaw fell in amazement.

"Pit it on! Pit the likes o' that on me!" perplexity and pathos mingling in his voice. "Wud ye listen till the fule?—man, div ye ken what ye're reachin' at me? It's a pillow—div ye hear me? I tell ye, it's a pillow, a sleepin' pillow for a bed!" he elaborated, the definition reeking with contempt.

"That's what it is," Ephraim acknowledged. "I got the loan of it from the tavern—put it on," he concluded quietly.

"Where'll I pit it on?" Ronald fairly roared, thinking thus to settle the matter. "On my little finger?" he inquired with withering scorn.

"No, on your stomach," Ephraim informed him soberly; "inside your vest—Santa Claus has a paunch on him like a rain barrel; he lives high, you see—fattens up in the winter."

Ronald gasped; but already the eager Ephraim was busy applying the pillow.

"My wes'-coat'll no button," Ronald murmured in a low, dramatic tone, as though the disappointment of his life had come.

"Don't matter," assured Ephraim. "I've got something that will—keep your hand on that;" and Ronald was left alone a minute, solemnly pressing the sudden enlargement to the neighborhood of his bosom, while Ephraim extracted an ample garment from a barrel in the corner. It was much the worse for wear.

"Here, this'll meet," he exclaimed cheerily as he wrapped a huge coonskin coat about the composite frame. Through the encircling collar he could see the look of gray despair on Ronald's face, and it pleased him well. Quickly he added an ancient cap, a pair of gauntlets and a flaming muffler that encircled the imperial waist, binding the frontal endowment to its place. The final touch came with the adjustment of a mask, rosy-cheeked and ample-bearded, from which Ronald's eyes looked out in helpless pleading.

"Tak it off," he groaned beseechingly, "it's an ungodly business ye're forcin' on me. If I was to get my call, I'd be a fine figure in Heeven, luikin' through this pasteboard thing, wi' its sheep's wool for the hair on a buddie's heid. Forbye, I'm smotherin'—what div ye want me to dae?" he inquired plaintively, already being gently led toward the door. The child's eager face could be seen at the window.

"Do!" answered Ephraim, "you don't have to do nuthin' only act Santa Claus. Take the little trinkets off the tree an' give them to the youngster—an ' make nice little speeches"—(Ronald moaned audibly)—"an' tell her anything she asks. You'll get your reward in Heaven," he concluded, struggling vainly to control his features as Ronald walked solemnly on, both hands tenderly holding the abdominal addition to its place.

(To be continued.)

Brevities and Oddities.

Medical Student: "What did you operate on that man for?" Eminent Surgeon: "Two hundred dollars." Medical Student: "I mean, what did he have?" Eminent Surgeon: "Two hundred dollars."

A passenger on a Missouri River steamer, the other day, speaking of the muddy appearance of the stream, said: "But this water makes the best drinking water in the world after it is once fertilized." (He meant filtered.)

Arthur: "They say, dear, that people who live together get to look alike." Kate: "Then you must consider my refusal as final."

DIAMOND POINTS.

From the Last Annual Report of the Foreign Society.

Financial.—The total amount given in all the fields for all purposes last year was $50,654, a gain of $6,654. The amount contributed for missions was $10,368.

Mission Property.—The value of all mission property, including colleges, hospitals, homes, lands, etc., is worth probably $500,000.

Receipts.—The total receipts during the past year amounted to $274,324, a loss of $31,210, which was chiefly in annuities.

Payments.—The payments reached the sum of $300,335, or $26,011 more than the receipts.

Churches.—The churches gave, as churches, $128,347, a gain of $4,878; and 3,457 contributed, a gain of 42. The average offering per church was $37.10. The number reaching their apportionment is 809. Remember this is the Centennial year! Centennial March offering of $150,000.

Sunday-schools.—The contributing Sunday-schools is 3,742, a loss of 43. They gave $75,180, a loss of $1,978. They averaged $20.09, and reached their apportionment. Now for a Centennial Children's Day. No less than $100,000.

Endeavor Societies.—The number giving 1,033, amount, $13,171; a gain in number of 36, in amount $382. Average gifts, $12.75. The societies are asked for $20,000 as a Centennial offering.

Individual Offerings. — Iindividual gifts number 1,666, a gain of 713. The total receipts, $18,803, a loss of $13,342. The average offering was $11,28. Let us have a great increase this Centennial year. Send your personal offering now.

Bequests.—Amount received from bequests, $6,811, a gain of $1,082. You ought to remember this cause in your last will and testament.

Annuities.—Annuity gifts amounted to $7.700, a loss of $28,550. If you are 50 years of age or older we hope you will give on this plan. Ask for full information.

Whole Amount.—The whole amount received since the organization of the Society in 1875 is $3,348,657, or an average of $101,474 for 33 years.

New Missionaries.—Twenty-three new missionaries were sent out, the largest number in the history of the Society.

The Force.—The whole missionary force now numbers 761, including 594 native helpers, a gain of 197, the largest gain in our history.

Medical.—The Society supports 17 medical missionaries, and 17 hospitals and dispensaries, and last year 127,882 patients were treated, a gain over the previous year of 28,795.

WITH THE WORKERS

The state Christian Endeavor convention in Oklahoma is to be held at Enid this week.

A. B. McCormick has held a two weeks' meeting in his own church at Lexington, O. There were forty-two added to the church.

The Central Christian Church of Uniontown, Pa., where J. Walter Carpenter ministers is having additions almost every Sunday, six coming on a recent Sunday.

The little church of nine members, organized at McBain, Michigan last summer by R. Bruce Brown, is now in a meeting. Five have been added by primary obedience.

A. R. Adams who is leaving Milestone, Sask is locating at Fremont, Michigan. T. W. Bellingham who has been ministering at Fremont goes to Benton Harbor.

The church at Benton Harbor, Michigan has improved its building at an expenditure of $400.

J. T. Alsup is closing his work at New Hampton, Mo., and is returning to Illinois. At the close of his pastorate the church is in a meeting with S. R. Reynolds and at last report over thirty had been added.

The church at Beaver Falls has dedicated a house costing $35,000. Geo. L. Snively assisted in the dedication. $6,300 was raised on dedication day. Much of the credit of the new building is due to the earnest efforts of the pastor, John Darby.

J. T. Adams has closed his meeting at Gutner, Neb., owing to the continued storms. Fifteen were added to the church and eleven hundred dollars raised to remodel the building.

A new church building have been dedicated at Swayzee, Indiana amid great rejoicing. L. L. Carpenter assisted in the dedication.

A. R. Adams has closed his work at Milestone, Sask. There were three confessions at the farewell service. His successor, Mr. Westiway, will be on the field very soon.

The church at Fort Collins, Colorado is preparing for a great meeting in November under the leadership of Allen Wilson. The ministry of the pastor, J. F. Findley, is being blessed, twenty-two having been added to the church in two Sundays recently.

C. L. Harbord has recently held a meeting at Williamstown, Mo., which resulted in eighteen additions to the church.

The church at Princeton, Illinois has had ten additions in two Sundays recently. Hopes of future success run high here.

R. H. Fife and son held a four weeks' meeting in Arcola, Illinois, which resulted in 106 being added to the church. It is said that exactly half of the number are men and boys. This feature is most encouraging.

W. M. Hoolett has held a meeting in his own church in Mount Auburn, Iowa, which resulted in thirteen additions in thirteen days.

The church at Duffield, Mo., has been having a harvest time recently. In a meeting with Mr. Kimball, twenty-one were added to the church. The ministry of the pastor, B. Matchett, had brought in seven additions just before the meeting began.

The official board of the church at Cedar Rapids, Iowa, to which G. B. Van Arsdall ministers, recently voted unanimously and heartily to make the contribution of that church toward founding the Wharton Memorial Home for the children of Missionaries, in three annual offerings. This church is alive to every good work.

J. H. Jones held a twelve days' meeting with the Antioch Church in Cedar county, Missouri, with nine additions. He is now in a meeting at Half Way, Polk county, Missouri, with good prospects of success.

C. O. McFarland and wife, evangelists, have closed a nineteen days' meeting at Alvin, Illinois, with forty additions. Most of these were adults. They are now in a meeting at Bellflower, Missouri, where they have had to go into a hall for room.

The church at Salina, Kansas, is to have a great tabernacle meeting with Wilhite and Gates leading the forces. The Christian Century will be distributed to help in the good work. We are promised reports from time to time as the meeting progresses.

Miss Zonetta Vance spoke at the El Paso, Texas church one Sunday following the national convention at New Orleans.

Walla Walla, Wash., began a meeting the first Sunday of November, with J. L. Brandt and Byron L. Burdett.

Melvin Menges will labor in Matanzas, Cuba, instead of Havana as heretofore. There has been one confession at each of the last three services. It is reported that the work in Havana will not be continued.

The church at Santa Barbara, California, surprised the pastor, Sumner T. Martin, with some substantial gifts recently. Several additions by letter have occurred recently. The church begins revival services November eighth. Prof. Stout will lead the music.

Geo. L. Brandt spent the last week of October at Drake University, where he delivered six lectures and preached two sermons to large and appreciative congregations.

The church at Diagonal, Iowa, dedicated a new church last Sunday. They were assisted by L. L. Carpenter.

The church at Maysville, Kentucky, has secured the services of Roger L. Clerk, of Savannah, Georgia, who will begin his service with them January first.

The church at Harrison, Ohio, has extended a unanimous call to M. G. Long to remain as their pastor a third year.

R. B. Doan, of Clinton, Iowa, has been called to the work at Streator, Illinois. He expects to begin the new task about the first of December.

The church at Hereford, Texas, has begun a new building to cost $18,000. They are working under the leadership of S. T. Shore.

The enrollment at Christian University, Missouri, is reported to be seventy-five per cent more than last year. The number of ministerial students is double that of last year. President Johann is naturally very much pleased over these achievements as are we all. These young men are needed even before they begin their training.

The church at Ann Arbor, Michigan, has secured O. E. Tomes, of the Englewood church, Indianapolis, as their pastor. There were seventy-five additions during his two years in Indianapolis.

Allen T. Shaw held a meeting in Armongton, Illinois recently which resulted in thirteen additions, twelve by primary obedience. The church has been greatly strengthened by its recent experience. John C. Lappin is the pastor.

N. M. Ragland and Charles E. McVay, singer, are in a meeting at Springfield, Missouri. Mr. McVay has some open dates after December first.

Granville Snell of Mound City, Mo., writes: "The pastor and church at Mound City, Missouri, will begin special services Sunday, November eighth. This is a good church. Amen to your editorial on 'Peace—But How.' I shall do what I can for the circulation of the Century. It has a message which the church needs. You have a right to your notions. You are my brethren as are all that love the Lord Jesus."

There were six additions at the Northside Christian Church in Kansas City, Missouri last Sunday.

The revival services conducted by the minister, I. H. Fuller and Charles E. McVay, singer, closed with eight accessions. The church was greatly strengthened spiritually by Brother Fuller's sermons. Fremont is a city of 12,000 and is an important field. Mr. McVay leaves here for Springfield, Mo.

November twenty-nine, will be a high day with the church at East Orange, N. J. Z. T. Sweeney will dedicate their new church on that date. It is a handsome building, seating 1,200 people. Miner Lee Bates will also be present on dedication day. A good reed organ has recently been donated to the equipment of the church.

H. O. Breeden and Mr. Saxton have just closed a most successful series of evangelistic services at Columbia, Missouri. The meetings lasted nineteen days and resulted in 120 additions to the church, fifty by confession of faith. The pastor of the church is Madison Ashby Hart. He writes a most appreciative word concerning the work of the evangelists. He believes the results of the meeting are permanent and that they will minister much in developing the future of the church.

The church at Liberty, Missouri will begin a meeting with home forces on Sunday, November 8. The pastor is R. G. Frank. The church is rallying to the support of its minister in this good enterprise.

The Duluth, Minn. Church has been without a pastor for the last three months but has been fortunate in securing B. V. Black of Mankato. The church is extending the new workers a warm welcome to their community and is planning more aggressive service in behalf of its religious program.

The Portland Avenue Church, in Minneapolis is in a most vigorous condition at the present time. Miss Patterson and Mr. Pauly have been engaged to sing during the year, being paid by the Round Table. Attendance in Sunday-school and Christian Endeavor is much increased. P. J. Rice is the pastor.

M. C. Hughes of Bicknell, Indiana, has been called to the pastorate of the First Christian Church of Jeffersonville, Indiana. Brother Hughes has been with the Bicknell Church for two years and a half. He has done a great work at Bicknell. He leaves the church in the most prosperous condition that it has ever been in, in its history. The Bicknell Church gives him up with great reluctance. Brother Hughes has been a good worker in the twelfth district work. He is the president of this district at the present time.

A. D. Harmon of the First Christian Church, St. Paul, Minn., recently entered upon his twelfth year as pastor of that church. During this time the church has steadily grown and at present occupies a commanding place among the Protestant churches of that thriving city. In recognition of his worth the church recently raised the pastor's salary from $1,800 to $2,400.

WITH THE WORKERS

The Lawranceville Church, at Lawranceville, Illinois, celebrated its Diamond Jubilee on October 24 and 25. The pastor, Harry C. Holmes and the Official Board of the church, had made great preparations for the occasion. Among those from a distance that made addresses were F. W. Burnham of Springfield, J. W. Kilborn of Mt. Carmel, and William Oeschger of Vincennes, Ind., and H. L. Stine of Tipton, Ind. The whole affair proved to be a most delightful affair, as well as a great uplift to the church. Brother Holmes is doing a great work with this church.

The secretary of the forthcoming joint congress of Baptists, Free Baptists and Disciples sends us this final word in regard to the sessions of the congress. The first session will be held Tuesday, 2:30 P. M., Nov. 10, in the Memorial Church of Christ, Oakwood Boulevard and Cottage Grove Avenue. Take the Cottage Grove Avenue car to Oakwood Boulevard and walk one block west to the church. There will be afternoon and evening sessions Tuesday and Wednesday and a morning and afternoon session Thursday with probably a social function Thursday evening. The secretary has received numerous letters regarding the congress and all are commendatory of the plans for the meeting and all express the conviction that such fraternal discussion of our common problems can not but produce closer relations of the three bodies.

The tabernacle meeting at Guthrie Oklahoma conducted by Jno. L. Brandt and Byron L. Burdett closed with 121 additions. It was unfortunate the meeting had to close in three weeks as the interest was then at the very highest and the attendance very large.

P. J. Rice, of Minneapolis, Minn., has been elected vice-president of the Federation Council of the city, which is the official totle of the city ministers union, having over one hundred members.

Rev. A. D. Harmon, of St. Paul, recently read a very thoughtful paper before the Ministers' Union of Minneapolis on the subject: "The Trend of Modern Religious Thought." It provoked a lively discussion but on the whole was cordially received, even its critics recognizing its strength. In it, the writer shows himself to be a thoroughly modern man, thoughtful, sane and balanced in his judgements.

F. W. Norton has been in Illinois for several weeks in the interest of the Wharton Memorial Home. He reports a fine missionary interest in that state and a generous response to his appeal. Read his statement in another column concerning this new work. Some one ought to put five or ten thousand dollars into this work. Many should send small gifts.

J. Fred Jones, the popular state secretary of the Illinois Christian Missionary Society, was in Eureka two days last week and delivered two addresses. Wednesday evening he presented the cause of Illinois Missions in the Christian to a large audience. Thursday afternoon he met the students of Eureka College and many friends in the college chapel and told the story of his recent trip to New Orleans. Brother Jones understands human nature pretty thoroughly and his character sketches were of a very high order. He is very popular with the students of the college, who enjoy his wit and believe thoroughly in his wisdom. Jones has been secretary in Illinois thirteen years and is at his best. The work is in fine shape.

The church at Lima, Kansas, has closed a series of evangelistic meetings which resulted favorably. There were forty-one additions and other blessings from the special services.

In our report of the Convention in New Orelans, we stated that the constitution adopted by the general board was passed to become effective one year hence.. This was a mistake. This action which was a continuation of the midnight session at the Athenaeum was reconsidered at the adjourned session of the Board on Monday morning at which time the constitution was passed to become effective immediately. The minutes of the secretary dated Monday, Oct. 19th, read as follows: "Motion prevailed to reconsider adoption of revised constitution. Motion to adopt constitution as revised for one year and that a Committee on Constitution prevailed."

The new building at East Orange, New Jersey, was ready for occupancy the last of October. The Sunday School there has made a steady gain the past six weeks that is phenomenal. The school has advanced from an attendance of 173 to an attendance of 257. This has been without any special effort. The pastor is L. N. D. Wells, who is doing some post graduate work in Columbia University.

Th church at Guthrie, Oklahoma, has had a most prosperous year. One hundred and five were added in the Brandt meeting recently, and a total of 160 have been added thus far during 1908. Dr. F. L. Boblitt is the successful pastor of this church. Oklahoma is new and has furnished the Disciples an admirable opportunity to do a constructive task at establishing the church in a new community.

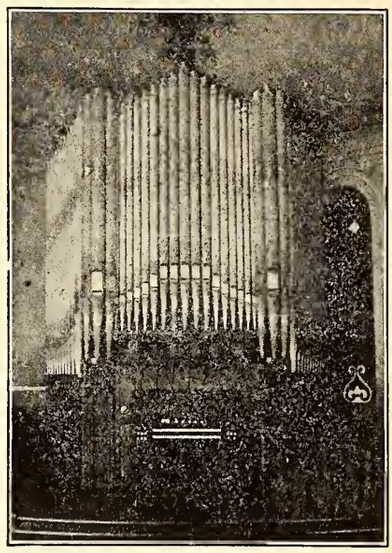
The First Christian Church of Ft. Collins, Colo., has had twenty-one additions the last two Sundays, of this number, sixteen were by Confession.

ANNUAL REPORT AT TAYLORVILLE, ILLINOIS.

My first year with the church at Taylorville, Ill., closed Sept. 1st, 1908. The following is a report of work done:

Sermons delivered, 81; Additions to membership, by baptism, 27, by letter and statement, 34, total 61; loss by letter, 11; by death, 5; total loss, 16; net gain, 45; special addresses delivered, 18; funerals, 13; weddings, 20.

We have a membership of 450; an efficient official board; a splendid Sunday-school led by Prof. H. L. Fowkes; a vigorous C. W. B. M., with Mrs. C. N. Meridith, president; a good Junior, Intermediate and Senior C. E. Harmony prevails in all departments of the church and the future is bright with promise. We have just placed a handsome pipe organ which with repairs cost us $2,600. This organ was built by the Hinners Organ Co. of Pekin, Illinois. We unhesitatingly recommend this company to any church. They are men of honor and integrity, competent and fair. We are perfectly satisfied with the organ. W. H. Book of Columbus, Indiana, will lead us in an evangelistic campaign beginning Nov. 9th. We expect a great meeting and are making extensive preparations. This is a great church which has not fully recognized its ability and influence. Taylorville has a population of 7,000 souls and we have in our church some of the best people of the city. There are about 5,000 people here who are not affiliated with any



church. We have selected as our motto during the Book Campaign, "FIVE HUNDRED FOR CHRIST."

M. L. Pontius, Minister.

"Dolan," said Mr. Rafferty, as he looked up at the city postoffice, "what does them letters 'MDCCCXCVII' mean?" "They mean eighteen hundred and ninety-seven." "Dolan," came the query, after a thoughtful pause, "don't yez think they're overdoing this spellin' reform a bit?"

Cardinal Wiseman was of rotund proportions; and he used to relate with great gusto that, when he was staying at Lord Clifford's house, one of the maid-servants, who had been told that his proper title was "Your Eminence," used to say, as she dropped her reverential courtesy, "Yes, your Immense!"

NICK-NAMED.

But Doesn't Object In the Least.

A young lady from Troy was nick-named "Grape-Nuts" but she has been so greatly benefited by this world-famed food that she did not object to the sobriquet given her by friends. She writes:—

"From over-work my health failed me last summer and I feared for the future. Nearly everyone I knew had something to recommend, and I tried them all without benefit.

"A cousin, however, was persistent in recommending Grape-Nuts, because of the really wonderful good the food had been to her. Finally she sent me a package and to please her I commenced to eat it.

"Almost from the very start my strength began to improve, and soon I began to gain in weight. After about five months cating Grape-Nuts for breakfast and supper daily, I became well again.

"My appearance improved so much my friends wondered and asked the reason. I told them it was Grape-Nuts and nothing else. I have talked so much about the benefits to be derived from this food that they have nick-named me "Grape-Nuts," but I don't object in the least. This food has certainly proved a great blessing to me." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CHICAGO

The church at Douglas Park where Harry F. Burns ministers, observed Rally day last Sunday. There were 120 in Sunday-school in the morning, which quite taxed the capacity of the little building. In the evening the church joined a union meeting in one of the churches to work for the election of Mr. Street as state's attorney. There were two accessions to the church by letter in the morning. The church is considering the advisability of entering into a building enterprise. The outlook is most auspicious.

The mission at Garfield Boulevard is taking on new life since the advent of Clarence Rainwater. The Ladies' Aid Society has been revived. There is now an enrollment of 66 in the Sunday-school which it is hoped will be much increased by a contest which is now on in the school.

There were five additions at the Hyde Park Church a week ago Sunday. The church has had its annual election which brings several new men on the board. These new men have some new ideas which will prove of value in the work.

Dr. Ames will produce an edition of the Messenger next month that will be new. The Messenger is a church paper with local editions for each church that circulates among our churches in Chicago. Dr. Ames proposes to print in the common pages of the next issue a complete directory of our members in Chicago. This will furnish the names and street address of every Disciple in Chicago. This enterprise is a most commendable one and will help us in many ways.

The Sunday-school at Evanston averaged 168 in attendance for October. There was an attendance of 163 last Sunday. This is a most marked gain. New chairs have been bought for a primary department that has from fifty to sixty every Sunday. The house was full at the evening service. The greatest harmony and enthusiasm prevails at this time in the work.

The Metropolitan Church had a conference with Charles Reign Scoville on Monday night of last week, the first since he ceased to be active pastor. A. T. Campbell is the associate pastor. A tidy sum of $3,500 was reported as an addition to the building fund. Mr. Scoville expressed his willingness to have the original plan of the church proceed. The church hopes to formulate a definite program at an early date.

Luke Stewart preached at Logan Square again last Sunday. He has been delegated by the board to investigate the social conditions of the neighborhood in order that the board may have definite data on which to formulate a program for the mission in the future.

The church at Oak Park reports one addition for last Sunday. The Sunday-school now has an orchestra to assist in the music. Victor F. Johnson has been in quarantine for two Sundays which has interfered with his service to some extent. His child has had the disease but is now better. The Maywood church is in a healthy, normal condition.

The church at Sheffield avenue delights to take missionary offerings. They had two last Sunday, one for state missions and the other for Ministerial Relief. There was one addition by letter.

Dr. Gates preached at Morocco, Indiana, again last Sunday. He is a kind of bishop to the weak churches around Chicago, going where churches are neglected and discouraged. His advice has put churches going again and located pastors.

The Chicago Christian Missionary Society has just finished the first year of the new scheme of organization. They have dispensed with the city evangelist and the oversight of the churches has been given to committees. The north group of churches and missions has been supervised by O. F. Jordan and Mr. Moore. The west group of churches has been supervised by Parker Stockdale and A. L. Roach. The south group of churches has been supervised by Dr. E. S. Ames and Mr. Bowman. These men have kept in the closest touch with the missions. Pastors have been located promptly. In some cases the whole board has visited a mission. This supervising service has all been donated. Last year the board paid two thousand dollars for this service. This year the money has all been put into the salaries of the pastors. The incidental expenses have been the same as last year, amounting to less than two hundred dollars, with the exception of the rally expense which is taken care of partly by the collections.

The neglected part of Chicago so far as the Disciples are concerned is the north side. We have ten churches on the south side, eight on the west side and four on the north side. There is no church between the Sheffield avenue church and Evanston, a stretch of eight or ten miles of solid residence territory. It is well known that taken as a whole the north side is the most desirable residence section of the city. It has the least percentage of foreign element. The new transportation lines have produced a great wave of building enterprise on this side. We need at least two churches between Sheffield avenue and Evanston. There is a line of little villages all the way to Waukegan as thick as beads on a string. In none of these do we have a church, though in every one of these suburbs we have people. These higher grade folk with their education and wealth should be the salt of society. Where the church does not influence them properly they become a very contagion of evil. This side of Chicago's missionary problem must be considered.

Guy Hoover reports a twenty-five dollar offering for city missions at West Pullman. The work there proceeds with its usual conservative and steady progress..

It is reported that C. G. Kindred is some better. He is at Union Hospital in Englewood where he is isolated from the world to get rest and be under the observation of the physicians who are in doubt whether to operate. Mr. Gentry preached at Englewood again last Sunday. The deepest concern is manifested everywhere about Mr. Kindred and everywhere in Chicago the warmest wishes for his early recovery are expressed. He is important not only to our own people but his co-operation in the common enterprises is constantly sought.

E. J. Arnot of the University of Chicago has been engaged to preach regularly at Batavia.

The Ministers' Association listened to the reading of a press report last Monday announcing that Mrs. Rothenberger of Cleveland had fallen from a bridge eighty feet below and was dead. Mrs. Rothenberger has been in very ill health for the past year. This seemed to furnish the only explanation. A resolution of sympathy was sent to Mr. Rothenberger. Mrs. Rothenberger leaves a bady a year old. She was the only daughter of Mr. Teachout, who is prominent in Cleveland.

Mr. Sarvis preached at Chicago Heights last Sunday. No regular source of supply has yet been arranged for this point, it is said.

W. S. Lockhart has resigned at Chicago Heights and is already out of the city. He goes to Fayetteville, Arkansas, where Mr. Ragland ministered so many years. Fayetteville is the location of the State University of Arkansas. Mr. Lockhart took a B. D. degree in the University of Chicago while here, and has made a fine record at Chicago Heights. Mrs. Lockhart also studied in the divinity school of the university and can put some preachers to rout in a theological bout. They will be much missed in the common life around Chicago. Our best wishes go with them.

The Ministers' Association of Chicago now meets in the English Room at the Grand Pacific hotel. This room is isolated from the noise of the street and furnishes ideal quarters. The meeting was held last Monday at two o'clock in the afternoon and this is to be the regular thing henceforth. Twenty preachers and one visitor were present this week. Guy Hoover read a most interesting and helpful paper on "Paul's Conception of Immortality." The paper was generously discussed from the usual points of view.

There will be a meeting of the general board of the Chicago Christian Missionary Society, in the pastor's study of the First M. E. Church, the corner of Washington and Clark streets on next Monday night. Each church not receiving support is entitled to three delegates, one of them being the pastor. Each mission church is entitled to two delegates, one the pastor. This general board meeting will elect the officers and board members for the coming year. Every church should have full representation.

The event of the coming week will be the Congress of Baptists and Disciples. Every Disciple in Chicago should be interested and we should furnish our full quota in the audiences. The program has been published elsewhere.

The Jackson Boulevard Church had a mass meeting in the interest of the candidacy of Mr. Street last week. The neighborhood churches were invited in. This enterprising church had a special wire in the church on Tuesday night to receive election reports and the ladies served supper in the church. The Sunday-school had an attendance on Sunday of 375 and in the evening of last Sunday the auditorium was filled.

G. A. Campbell will give a book review to the ministers next week, on Chesterton's "Orthodoxy." He was to have given it this week but was called out of town on business.

The Sunday-school at Harvey had an attendance of 125 last Sunday. W. D. Endres is getting organization into all departments of the work and the outlook is most favorable.

The Sabbath Association of Illinois will meet next Monday at the First M. E. Church. There will be sessions at 10:30 A. M., 2:00 P. M., and 8:00 P. M. Many of the Ministers Association of Chicago have given up their meetings to attend. One of our university trained preachers raised a question of the orthodoxy of the name of the association. He was surprised at the response to his facetious sally on the part of the watch-dog of our orthodoxy in Chicago, A. J. White. The association will doubtless create a healthy sentiment on the subject, though Disciples have contended from Alexander Campbell's day that the observance of the Lord's day will have to rest on other than a legalistic basis. It is significant that the labor unions are doing more to secure the observance of the Lord's day than are the churches.

The Chicago Ministers will always be glad to have visiting ministers attend their meetings which are held every Monday. What is needed for Chicago is a larger understanding of our problems. We have been exploited as monsters of treason, when the truth is that if God's martyrs are to be found in our movement, they have labored on the Chicago field. No man has ever stayed here a long term of years and gone away in good health. The terrible physical strain is too great. No man in our ministry has probably ever left Chicago as well off financially as he came. In trials and persecutions, in danger of the enemies without and subjected to the treachery of false brethren within, who would use our alleged faults to build up a newspaper circulation, we have done our work. God will be our Judge. But meanwhile we want the brethren to know us and when they come to Chicago they will be given every opportunity to find us out.

Rev. H. G. Connelly, who took his B. D. from Yale last spring, stopped over the night of the 28th of October with the Messrs. Arnots as he was on his way to Ardmore, Oklahoma, where he will work this coming year. Mr. Connelly is one of our promising young ministers. He reports that twenty-two disciples are studying at Yale this year.

CHURCH EXTENSION NOTES.

Statement of Receipts for October, 1908, Compared with October, 1907.

Churches.

For last year	$3,992.24
For this year	4,750.61
Gain	$ 758.37

Individuals.

For last year	$1,126.04
For this year	3,278.10
Gain	$2,152.06

Total gain.....$2,910.43.

Our comparative statement shows that we have made a gain of $758.37 from the churches and $2,152.06 from individuals during October as compared with the same time last year. The board is glad to record this gain, and it is grateful to the churches and individuals who have helped to make it. We have also gained 66 in the number of contributing churches. There are many churches that have not yet sent in their offerings, and it is hoped that they will be sent in during November. Remit to G. W. Muckley, corresponding secretary, 500 Water Works Bldg., Kansas City, Mo.

During the month of October the Church Extension Board received three annuity gifts. One to the amount of $500 from a brother in Michigan; one of $250 from a friend in Missouri, and another of $2,000 from a brother in Illinois. This last gift makes $4,000 that this brother has given to Church Extension, and his gift constitutes the 237th gift to Church Extension on the Annuity Plan. Concerning the Annuity Plan write G. W. Muckley, corresponding secretary, 500 Water Works Bldg., Kansas City, Mo.

It is very gratifying to the Church Extension Board that its receipts for October show a gain of $2,910.43, and that we have gained 66 contributing churches. Remember that this is the beginning of the Centennial Year, and we should be constantly receiving large Church Extension gifts. Remit to G. W. Muckley, corresponding secretary, 500 Water Works Bldg., Kansas City, Mo.

Canton, O., November 1, 1908.—Meeting is seven days old, sixty-seven added today, 125 to date. Benjamin L. Smith of Cleveland preached to over five hundred in an overflow meeting in basement. Auditorium tonight. Church proper packed and hundreds turned away.—Welshimer & Kendall.

FOREIGN MISSIONARY NOTES.

Hancock County, Indiana, has decided to become a Living-link in the Foreign Society. Greenfield is the county seat. B. F. Dailey and V. W. Blair of that city have helped to bring about this decision.

A good brother in Iowa has promised $1,000 towards the proposed Bible College at Vigan, Philippine Islands. This school for the training of native evangelists is to cost $25,000. It will be an industrial school and self-sustaining after erection.

E. R. Moon and wife of Oregon will soon sail for Bolengi, Africa. Mr. Moon is supported by the church at Covina, Calif., and Mrs. Moon by Brother Watters, of Pomona, Calif. These two strong young people volunteered during Dr. and Mrs. Dye's campaign on the Pacific Coast.

J. C. Archer and wife of Newton Falls, O., and Harry C. Archer of Hiram, will sail for India from New York on Nov. 21st. They go to Jubbulpore.

W. B. Alexander and wife of Toledo, O., sailed for India on Oct. 28th from New York.

The Foreign Society has sent out the largest number of new missionaries this year of any year in its history. The number is twenty-four.

Pres. A. McLean and Sec. Stephen J. Corey will begin a long campaign of Centennial Missionary Rallies on Nov. 14th. With the exception of the holidays they will be on the field in separate campaigns until March 6th. M. D. Adams, of India, Dr. Jas. Butchart, of China, Herman P. Williams and W. H. Hanna, of the Philippines and H. P. Shaw of China will assist them. They are to hold a night mass meeting in each place, showing moving pictures and stereopticon views from the mission fields of the world.

THE BIBLE STUDY (BLAKESLEE) LESSONS—NEW OFFICERS AND EDITORS.

The Bible Study Publishing Company of Boston have elected Mr. Franklin P. Shumway, President, filling the vacancy caused by the death of Rev. E. Blakeslee last July, and re-elected Mr. Robert E. Blakeslee, Treasurer and Managing Editor.

They have also secured Frank E. Sanders, D. D., formerly Secretary of the Congregational Sunday-school and Publishing Society, as Consulting Editor, and elected Philip A. Nordell, D. D., Office Editor. These gentlemen, in co-operation with several trained editorial assistants, will write and edit the Bible Study Union Lessons, prepared for the past seventeen years under the direction of Mr. Blakeslee.

The Company is also perfecting other plans for both the preparation and publication of these Lessons, which will ensure a continuance of the progressive policy that has distinguished them in the past, and they believe make them still more useful to schools who appreciate the many advantages of connected and graded Bible study.

Just For Fun.

The children were to have a fancy dress party. Little Annette was advised to appear as one of the seasons. She chose nutmeg.

He—"Won't you miss me when I'm far away?"

She—"No, I'll always think of you as very close."—Cornell Widow.

Summer Politics.—The Man (new arrival at summer hotel)—"I suppose there's no prohibition of kissing at this resort?"

Maid (demurely)—"No; merely local option."—Puck.

After reading Darwin's "Origin of Species" Prof. Henry Smith of Oxford, was moved to write this little prayer:

"O glorious Stream of Tendency!
We raise our souls to thee,
Who out of primal jelly-fish
Hast made such folk as we."

Embarrassing.—A colored woman of Alexandria, Va., was on trial before a magistrate of that town charged with inhuman treatment of her offspring. Evidence was clear that the woman had severely beaten the youngster, aged some nine years, who was in court to exhibit his battered condition. Before imposing sentence, his honor asked the woman whether she had anything to say. "Kin I ask yo' honah a question?" inquired the prisoner. The judge nodded affirmatively.

"Well, then, yo' honah, I'd like to ask yo' whether yo' was ever the parient of a puffectly wuthless cullud chile."—Lippincott's.

"What is the use of the vermiform appendix?" asked the teacher of the class in physiology. "The veriform appendix," promptly answered Tommy Tucker, "is useful to keep things out of and to get rid of."—Exchange.

The Washington Star repeats a story of old Hiram Doolittle. Hiram made his wife keep a cash account. Every week he would go over it, growling and grumbling like this: "Look here, Hannah, mustard plasters, fifty cents; three teeth extracted, two dollars! There's two dollars and a half in one week spent for your own private pleasure. Do you think I'm made of money?"

The suffix *ous* meaning *full of* was being discussed in the spelling class. Mountainous, full of mountains; dangerous, full of danger; porous, full of pores; courageous, full of courage; and joyous, full of joy, had been glibly recited. "Who is ready to give us another example?" asked the teacher in a confident tone. A sedate-looking boy on a back seat promptly responded, "Pious."—The Circle.

PUZZLE SOLVED.
Coffee at Bottom of Trouble.

It takes some people a long time to find out that coffee is hurting them.

But when once the fact is clear, most people try to keep away from the thing which is followed by ever increasing detriment to the heart, stomach and nerves.

"Until two years ago I was a heavy coffee drinker," writes an Ill. stockman, "and had been all my life. I am now 56 years old.

"About three years ago I began to have nervous spells and could not sleep nights, was bothered by indigestion, bloating, and gas on stomach affected my heart.

"I spent lots of money doctoring—one doctor told me I had chronic catarrh of the stomach; another that I had heart disease and was liable to die at any time. They all dieted me until I was nearly starved but I seemed to get worse instead of better.

"Having heard of the good Postum had done for nervous people, I discarded coffee altogether and began to use Postum regularly. I soon got better and now, after nearly two years, I can truthfully say I am sound and well.

"I sleep well at night, do not have the nervous spells and am not bothered with indigestion or palpitation. I weigh 32 pounds more than when I began Postum, and am better every way than I ever was while drinking coffee. I can't say too much in praise of Postum, as I am sure it saved my life." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

TENNESSEE STATE CONVENTION.

The State Convention of Tennessee was held in Chattanooga Oct. 26-29. In this same city the first convention was held nineteen years ago. There are reported 53,800 Disciples in the state but only about 10,000 can be said to be in sympathy with organized mission work. The report of the Corresponding Secretary, A. I. Myhr, gives the following: 17 workers have been in the field or assisted as ministers of churches, doing 149 months work last year; 48 meetings were held; 1462 additions to the churches; six new churches and seven Sunday-schools were organized.

The receipts for general fund will be about $7,500 and in addition $4,025 was secured for the permanent fund, which now amounts to about $32,000.

A promising feature of the work is the enlistment of business men, one session of the convention being given to their conference. It was presided over by J. O. Cheek of Nashville and addresses were made by B. J. Farrar, C. C. Taylor, Geo. W. Hardin, Dr. L. M. Scott, G. W. Mershon, Prof. J. E. Crouch, Dr. E. H. Jones, Dr. P. Y. Pendleton, E. S. Smith, R. E. Moss, Dr. Hugh McLellan, Richmond Key and A. I. Myhr.

Sermons were preached by J. J. Castlebury, R. Lin Cave and R. E. Moss.

W. H. Sheffer is president of the next convention.

The last afternoon and evening were devoted to the work of the Christian Woman's Board of Missions. Reports showed enlargement in all features. Addresses were made by Mrs. M. E. Harlan of Indianapolis and H. J. Derthick of Hazel Green, Ky.

THE NEW HOME FOR THE CHILDREN OF OUR MISSIONARIES.

It has always been the case that children of American parentage could not remain long in the heathen lands where missionaries labor. Climate, heathen conditions and lack of opportunity for education make it necessary to bring the children of missionaries back to America. A home must be provided for their care. Our religious neighbors have long since established such homes. We have reached that stage in missionary growth where the same provision must be made. Action taken at the national convention at San Francisco authorized the Foreign Society to establish such a home. Hiram, O., was selected as the location and it was made a memorial to the lamented G. L. Wharton, our first missionary to heathen lands.

This Home asks you to help it but once and that to build it and provide a small endowment. The missionaries will pay for the board and clothing of their children. Your contribution will go to a permanent work to do good through all the years to come. These are children of heroic parents who have sacrificed enough. We can and must relieve their heartache and anxiety for their children. Wm. Remfrey Hunt took his little girl to England and put her in an English home because our home was not ready when he and Mrs. Hunt returned to China. This ought not to be.

The Home can not be established without funds. Part of the $25,000.00 needed has been provided. The local committee having the work in charge must have the money or the assurance that it will be forthcoming within a year. The committee consists of well-known brethren, some of whom are among the largest donors to this work. They are Pres. Miner Lee Bates, Hiram, A. R. Teachout, Treasurer, O. C. M. S., Cleveland, S. H. Bartlett, former Secretary O. C. M. S., Painesville, John E. Pounds, Hiram and W. H. Cowdery, Cleveland. The Home will be owned and controlled by the Foreign Christian Missionary Society.

Will you not help this work? Send a contribution or the promise of one at once so that the committee may know what to count on. The contributions have ranged from $1,000.00 down to small sums. Every contribution helps. Send or promise what you can. Remember we ask aid but once from you. Send your offering or pledge to the Wharton Memorial Home, Hiram, O., or write to me if you wish to make inquiry.

F. W. Norton, General Representative,
Hiram, O.

ARE YOU IN ARREARS?

We need the money. We really must have all our subscription accounts cleared up immediately. While the old Christian Century was dying the accounts were not pushed with vigor. The new Christian Century will push its business vigorously. We have to do it. Uncle Sam insists that delinquent accounts be paid or we must stop your paper. We do not want to stop your paper. Nor do you want it stopped. It is just beginning to be interesting now. This Centennial year the Christian Century will be packed full of the best things. The past few weeks we have given only a taste of the good things yet to come. You cannot afford to owe us. We cannot afford to let you. Look at the label on your paper and figure how much you owe and send a remittance. Do it now.

HOUSEHOLD LUBRICANT

There's something or other, every day, in every home, that needs a drop of oil. It may be the sewing machine or just a door hinge, but whatever it is, there's *nothing* takes the squeak and the hard work out of it like Household Lubricant—

The Oil that makes things hum

Household Lubricant is a fine-bodied oil, very carefully compounded and put up in a tasty little oiler that fits a lady's hand perfectly.

It won't gum; it won't corrode; it won't get rancid. Costs only a trifle to begin with and wears a long time wherever you put it.

Ask your dealer, or write our nearest agency.

STANDARD OIL COMPANY
(Incorporated)

Charcoal Removes Stomach Poisons.

Pure Charcoal Will Absorb One Hundred Times Its Volume in Poisonous Gases.

Charcoal was made famous by the old monks of Spain, who cured all manner of stomach, liver, blood and bowel troubles by this simple remedy.

One little nervous Frenchman held forth its virtues before a famous convention of European physicians and surgeons. Secheyron was his name. He was odd, quaint and very determined. His brothers in medicine laughed at his claims. Thereupon he swallowed two grains of strychnine, enough to kill three men, and ate some charcoal. The doctors thought him mad, but he did not even have to go to bed. The charcoal killed the effects of the strychnine and Secheyron was famous. Ever since that day physicians have used it. Run impure water through charcoal and you have a pure, delicious drink.

Bad breath, gastritis, bowel gases, torpid liver, impure blood, etc., give way before the action of charcoal.

It is really a wonderful adjunct to nature and it is a most inexhaustible storehouse of health to the man or woman who suffers from gases or impurities of any kind.

Stuart's Charcoal Lozenges are made of pure willow charcoal, sweetened to a palatable state with honey.

Two or three of them cure an ordinary case of bad breath. They should be used after every meal, especially if one's breath is prone to be impure.

These little lozenges have nothing to do with medicine. They are just sweet, fresh willow, burned to a nicety for charcoal making and fragrant honey, the product of the bee. Thus every ingredient comes to man from the lap of nature.

The only secret lies in the Stuart process of compressing these simple substances into a hard tablet or lozenge, so that age, evaporation or decay may not assail their curative qualities.

You may take as many of them as you wish and the more you take the quicker will you remove the effects of bad breath and impurities arising from a decayed or decaying meal. They assist digestion, purify the blood and help the intestines and bowels throw off all waste matter.

Go to your druggist at once and buy a package of Stuart's Charcoal Lozenges, price 25 cents. You will soon be told by your friends that your breath is not so bad as it was. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

SACRED MUSIC IN OUR SUNDAY-SCHOOLS.

The question of sacred music is one which shows no common ground, one in which there is no general agreement as to what it is and what it should be. Particularly does this apply to the music of the Sunday-school. We print below some extracts from a discussion of the subject by Miss Jeannette Robinson Murphy, printed in The Examiner of San Francisco. Condemning many of the tunes used in the Sunday-school services, she says:

"They are ragtime, pure and simple, often copied from dance music.

"We should not be surprised that so many American children have lost their love for the Church of God, when they have no part in its services. They are not taught to memorize the grand old church hymns which have comforted the saints for ages.

"'They are told in many churches that they must not dance; yet with few exceptions every tune they sing in their Sunday-school is a mighty good 'two-step' or 'waltz.'

"Ask any child you know if it knows all the words of 'No, not one,' 'Nothing but the blood of Jesus,' 'Stepping in the light,' 'Sunshine in my soul today,' and it will answer proudly, 'Yes'; but ask it if it can say by heart any of the stanzas of 'Nearer, my God, to thee,' 'Rock of ages,' 'Lead, kindly light,' 'Jesus, lover of my soul,'—in fact any reverent, noble hymn, new or old, and it will probably answer, 'No, they are too old-fashioned.'

"It is noticeable, in contrast with the vapid songs above referred to, that the grand old hymns prefer to speak of God as the Father and as Jehovah, setting forth the majesty and fear of God. And when they do mention his earthly name, oh! how tenderly and sacredly the name of Jesus is handled! 'Jesus, lover of my soul,' 'The soul that on Jesus has leaned for repose,' 'My faith looks up to thee, thou Lamb of Calvary,'—all so different from ditties which seem to be ground out by wholesale, with the aid of a rhyming dictionary and set to jigs, with gay choruses which are apt to make the most straight-laced long to dance.

"There is a distinct difference between religious and secular music. The contrary is claimed by some people, but this will not be admitted by the great leaders like Horatio Parker, or Edward Stubbs, or any of the leading hymn and tune writers of England today.

"For those who honestly think that good music and good hymns are really dry, and not adapted to arouse the enthusiasm of our children, let me say that all children love Cobb's beautiful setting to 'Round the Lord in glory seated,' Jeffrey's tune to 'Ancient of days,' Smart's lovely music to 'The day is gently sinking to a close,' Horatio Parker's to 'In loud exalted strain,' Dykes's to 'Lead, kindly light,' Sullivan's and Haydn's music to 'Onward, Christian soldiers'; and so I could go on with the list of bright tunes which delight children.

"There are a few, and only a few, of the Gospel songs which are sweet and helpful, but even in the season of revival they should be selected very carefully. It is not being 'born again' to be swept away by the power, often purely hypnotic, of a dashing song like 'The crowning day is coming,' which everybody is singing at fever heat. Catchy music with accompanying undignified ditties never brought any soul lastingly to its God.

"No child brought up on these trashy things can have the same high regard for religion which characterized our ancestors. The Cavaliers and the Puritans were taught truly religious hymns, and these men and women stood for noble, high principles, stern sense of duty and honor, and surely the hymns they sang had much to do with molding their characters. Today our children are not learning much, either religiously or esthetically, from the hymns they sing."

ANNUAL REPORT FROM EL PASO, TEX.

The summary of the year's work just closed at El Paso, Texas, is as follows: 65 additions at regular services, seven by baptism, 20 by statement and 38 by letter; 19 letters granted and two deaths; 35 per cent. increase in the amount of missionary offerings. There were by the minister, H. B. Robison, 83 sermons, six addresses, 44 talks, 27 class lessons, 162 other meetings, 2,440 calls, 743 callers, 24 weddings, 15 funeral services and 30,400 words written for the local press.

Mrs. Robison has among other activities organized a young married people's class and led them in the study of the origin, contents and purpose of the books of the New Testament.

The decrease of work in a number of industries in the city has made this a hard year financially for many members of the church.

The New Mexico territorial convention will be entertained by this church next year.

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A NEW TRUMPET CALL FOR THE CONGO STEAMER.*

A. F. Hensey, Bolenge, Africa.

Mrs. Hensey and myself have just returned from a ten days' excursion up the Bosira River. Through the kindness of the Commissaire of this District, we went on the S. S. "Maringa," and returned on one of the steamers of the Trading Society known as the S. A. B., the Director very kindly allowing us the use of his own cabin. Much might be written of what we saw in all this journey, but I shall try to tell you only of the new work which we have opened up in the neighborhood of Bussira, the headquarters of the S. A. B. Dr. Widdowson and I made the first visit to this district in January, and in the towns of Besongo and Bonyeka we now have seven evangelists and 700 enrolled inquirers. Of these latter fully 100 seem intensely earnest.

The work at Bonyeka is beyond description. Our entrance was a triumphal march, and we were soon surrounded by hundreds of welcoming natives, the greater part of whom had never before seen a white woman. Some who came after we had gone into the house set apart for our use, fought for a peep into the doors and windows, and it seemed for a time that they would break down the flimsy walls.

Then they sounded the great wooden drum, and the people assembled to hear God's message. Picture if you will a great spreading-branched palaver tree, and you can see the auditorium Nature had provided for us. Within the ample shade of this African temple sat the chiefs and old men, each in his own chair of state, with a curious broad-bladed knife in his right hand; to their left sat the young warriors, uneasy with the spirit of those who are more used to the battle ground than the temple, and beyond them the boys, as fidgety as the boys of any land. To the right the women and girls were huddled in a shapeless mass, as full of giggles and gossip as—might be expected. The other side of the circle was made up of those who are more earnestly seeking for the Light. These sang with much zest if little tune. "There's not a friend like the lowly Jesus," and then came the Message.

In this concourse sat more than 800 people; it was the moment of a lifetime, and so knew our Bolenge boys. I wish that some who doubt the wisdom of missions could have seen one of these Iyokansombo, as I first saw him—the longest, lankest and awkwardest boy who ever struck a mission station—and then could have seen him as he stood at that supreme moment. As if conscious of the hour and the dignity of the Message, he seemed to stand a little straighter and taller, and as he "reasoned of righteousness, and self-control, and the judgment to come," and pressed home the claims of Jesus Christ as the Savior and King of men, the whispering and the fidgeting died away, and in tense eagerness they leaned forward to catch every word.

The service over, the elders remained. Then arose Lonjataka, the hereditary chief, who in his own town is as autocratic as the Czar, ponderous in the dignity befitting a man who has 210 wives, and 40 houses in which they live. Thus said he, "White man, the words of God which you have spoken to us feel very good in our stomachs. If our young people agree to them, it will be good for Bonyeka. At Bolenge there are other missionaries. Why don't you and Mamma stay here with us? We will build you a house, and you shall teach us of your new "Witch-Doctor," whom you call Jesus, and perhaps even we old men will agree to Him." We explained to them the present impossibility of a mission station there but they agreed to build at once a large house in which to worship God.

I do not think that I have ever stood in the presence of a great opportunity, so tinged with sadness. Here is this great population—twenty times as large as that of Bolenge; their hearts are open; neither the vices of civilization nor a sleeping-sickness have reached that far. If we could but strike while the iron is hot! But to secure a mission site there means a wait of probably two years, and Bonyeka is 250 miles from Bolenge, making frequent itineration impossible. Oh for a steamer, be it ever so small! You would not believe me if I should tell you the number of people that could be reached with the Gospel by means of a suitable steamer.

We are so few that the vastness of our field casts always a shadow over us—the darkness which comes over the heart as we see all these people without the changing power of the One who is the fairest among ten thousand. As you pray, will you remember to pray "for us also, that God may open unto us a door for the Word," that these two millions of people may be saved both for the life that now is, and for the life yet to be.

*Bonyeka is the proposed station for which our North California brethren have pledged $10,000. The Oregon churches are raising

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"Let me see, I've almost forgotten," the new western sojourner at Saymouth began reflectively, "what is the capital of New Hampshire." "Summer boarders," replied a knowing native.—Youth's Companion.

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VOL. XXV. NOVEMBER 14, 1908 NO. 46

THE CHRISTIAN CENTURY

Sharp C. N. May09

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Interesting News from the Field
A New Organization for Men
The Serials on Teacher Training and "The Dawn at Shanty Bay"

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Spouts at his weary flock inside,
The Gargoil, from his lofty seat,
Spouts at the people in the street,
And, like the parson, seems to say
To those beneath him, "Let us spray."
I like the Gargoil best; he plays
So cheerfully on rainy days,
While parsons (no one can deny)
Are awful dampers—when they're dry.

—Oliver Herford in The Century.

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The Christian Century

Vol. XXV. CHICAGO, ILL., NOVEMBER 14, 1908 No. 46

My Confession of Faith in the New Testament

It was one of the misfortunes of Christendom that the reformation controversies did much to develop and harden into fixed character two dogmas both of which are obnoxious to the spirit of the Bible and the church. The one is the Roman assumption of an infallible church, the other the post-reformation doctrine of an inerrant and verbally inspired Bible. Neither of these dogmas was held by the fathers of the church. The first was framed to give validity to the papal claims of authority, the second was constructed as a means of refuting these claims. The Catholic had made for himself a standard of appeal which he proclaimed as changeless and final—the Church. The Protestant looked about for some corresponding authority, fixed and absolute, to meet the pretense of Rome and decided that he could find it in the Bible. Both alike forsook the true fountain of life which is Christ alone, and hewed for themselves cisterns which would not hold water. In this respect the post-reformation divines were untrue to their great leaders, Luther, Melancthon, Zwingli, Erasmus and Calvin, who as little held the narrow view of the Bible as they admitted the claims of Rome. It was against this irreverent handling of the Word of God, this attempt to make it assume an infallibility which it nowhere claims, that Chillingworth wrote in "The Religion of Protestants," "Take away this presumptuous imposing of the senses of men on the word of God; of the special senses of men on the general words of God, and laying them on men's conscience together under the equal penalty of death and damnation. This deifying our own interpretations and tyrannous enforcing them upon others; this restraining of the word of God from that latitude and generality, and the understanding of men from that liberty wherein Christ and the apostles left them, is and hath been the fountain of all the schisms in the church and that which makes them immortal; the common incendiary of Christendom which tears in pieces not the coat, but the members of Christ. Take away this persecuting of men for not subscribing to the words of men as the words of God. Require of Christians only to believe in Christ and to call no man master but him only." In this sentiment he agrees with the great body of enlightened thought in the universal church from his day to our own, and his opinion finds echo in the words of the later Archbishop of Canterbury, who, in explaining and defending the modern view of the Old Testament says, "What can be a grosser superstition than the cry of literal inspiration? But because that has a regular footing it is to be treated as a good man's mistake, while the courage to speak the truth about the first chapter of Genesis is a wanton piece of wickedness" (Life of Archb-Tait. 1:292.)

The New Testament grew into its present form as a collection of writings from the hands of the apostles and their associates, and as thus possessed of a unique value as a source of knowledge regarding Jesus and the beginnings of Christianity. It is the product of the Spirit of God working freely in the first Christian community not to produce a literature, but to accomplish by all possible means, such as preaching, teaching, Christian living, the writing of letters, the writing and distribution of the gospel facts and appeals, and the wider ministries of evangelism, the spread of the program of Jesus in the world. There was no literary impulse in the earliest Christian group—Jesus had written nothing. He was a teacher, not a writer. He had not even commissioned the disciples to write. He apparently gave no directions as to the means by which a record of his sayings was to be preserved. He concerned himself with the greater task of getting himself understood by the men he chose to be his first interpreters to the world.

It was not until years after the close of his ministry that these men began to write as one of the methods of propagating the gospel message. The first writings were not even memoirs of Jesus, but rather letters, like those of Paul to the Thessalonians written to explain more fully certain of the apostle's teachings when he was with them, and to strengthen them in a time of persecution. Other epistles followed, till a considerable number, probably much in excess of our surviving collection, had become the prized possession of the churches. Meantime the story of Jesus' life, which was the main material of apostolic preaching, was constantly repeated, both in public preaching and in private instruction. It tended more or less to become a fixed oral narrative among a people with the dominant trait of verbal memory which has always characterized the oriental mind. But there were also fragments of written gospel, the transcript of personal remembrance or of the oral narrative. Such floating bits of biography or of "sayings of Jesus" must have been very common as time went on. Not all of such material has found incorporation in the New Testament, as recent discoveries have proved.

From these two sources, the oral narrative and the written documents, the writers of the gospels drew their data, with the addition of such personal elements as they chose to incorporate. By general acceptance, the gospel of Mark is believed to be the transcript of of the teachings of Peter concerning Jesus, made by John Mark of the Jerusalem Church. This is the testimony of Papias, and there is no sufficient reason to question it. The gospel of Matthew, which follows closely the plan and narrative of Mark, with frequent verbal likenesses which prove a close literary relationship, adds a large body of "teachings of Jesus," which is believed to be the special contribution of Matthew to this gospel, and to account for the name. It is Matthew's gospel then, not in the sense that in its present form he is its author, but that its distinctive feature the "words of Jesus" are believed to be from his hand. The gospel of Luke, the work of the only Gentile writer of the entire group, adds to the common material which it shares with Mark and Matthew, the unique section from Chapter 11 to chapter 18, usually called the "Perean Section," which contains some of the richest portions of the gospel record. The gospel of John, much later in its date, is of wholly different structure and spirit. Its general relation to the Apostle John is clear. It is still the task of criticism however to determine how far the work may be called the first-hand utterance of the Apostle of Love, and how far other hands, whose marks are so evident upon its pages, may have had to do with its shaping.

It is easy for one to whom the old dogma of verbal dictation has been an inheritance to ask, "could not the Holy Spirit inspire four different men to write independent records of the life of Christ, without any supposition of literary relationship one to another?" There can be no argument over such a question, any more than over the inquiry as to whether God could have made a flat world instead of a sphere, or a rainbow in which there should be eight colors instead of seven. The task of the biblical student is not to speculate regarding the kind of a Bible we ought to have had, but to attempt to discover the sort of book we actually possess. And as to its literary origin and history the New Testament leaves us in little doubt. Its human elements, which are very apparent, are the best proof of the Divine Spirit that breathes through it, the result of no mechanical inspiration of documents but of the presence of the Holy Spirit in the lives of the men whose words and deeds are here recorded, and most of all, the divine character of our Lord, of whose life and words we have here a trust-worthy account.

In company with the great body of Bible students of our day,

who have applied the historical and critical method to the literature of the New Testament, I believe that the Gospels, though anonymous in their form, came to us from the men whose names they bear, and that though they lay no claim to precision of statement in details and in a few instances present perplexing variations one from another, yet they are witnesses to the life of Jesus whose testimony is competent and convincing. I accept their statements regarding the birth, youth, ministry, miracles, teachings, character and purpose of Jesus. I believe the Book of Acts to be a reliable record of the origins of the Christian society, and especially as illuminated by the epistles of Paul, an authentic narrative of that apostle's ministry. I believe that the letters of the Apostle Paul such as those to Thessalonica, Galatia, Corinth, Rome, Philippi and Philemon are entirely authentic. Those to the Ephesians and Colossians I hold to be Pauline with the possibility of later work upon them. In the pastoral epistles there is evident a distinctly later point of view, but genuine Pauline writings are the basis. The epistle to the Hebrews I believe to be the work of a Jewish Christian but not of Paul. I should not attempt to identify the writer either with Apollos as did Luther, or with Barnabas as did Turtullian. The general epistles I have recently discussed separately in these columns in the Teacher Training course, and shall not take space to repeat what I have there said, further than to say that they are amply worthy of a place in the New Testament in spite of the opinions of certain church fathers in the early centuries which excluded one or more of them from the various "canons" that were then forming.

The Revelation is an apocalypse, closely related to the Jewish and Christian Apocalyptic literature of the period. Its author is a certain John, well-known to the Christians to whom he wrote. If the earlier, or Neronian date of the book be accepted, there is no sufficient reason why John the Apostle should not be regarded as the author. If the later or Domitian date be held, the difficulty of admitting the production of the Gospel and the wholly different apocalypse as from the same hand in the same period, is obvious. New Testament scholarship inclines to the second view. But the purpose of Revelation is quite clear. It was an urgent appeal to the church to maintain its faith and courage in a time of bitter persecution and testing in the first century. That it accomplished this end there is no doubt.

In setting down these beliefs of mine regarding the New Testament, I am no more than registering the common opinion among Bible students in this generation. Variations will be found at different points. By some my position would be held as too radical, by more as too conservative, but by most as moderate and constructive. The literature of the subject will abundantly verify this statement. But what I wish to affirm with emphasis is my belief that the New Testament, whatever its origin and literary history, is a collection of documents with a single message—Jesus is the Son of God, the word made flesh, the revelation of the Father's life, and thus our only sufficient interpreter of the nature and purpose of God. Jesus has made to the world a disclosure of the true life of a child of God and by his sacrificial life and death has shown how men may live in relations of sonship and happiness with God. The Gospel is the "good news" of this way of restoring men to filial estate, and the message of Christ, wherever proclaimed and tried has proved its divine nature and power. The New Testament did not create the church, but it is its most precious possession as the record of its beginnings and of the teachings of the Master which are the norm of Christian life.

The question with which I close is the one to which I have insisted that attention should be given throughout. It is not, do you agree with me in my views of New Testament books? Your opinion or mine may be wrong. But what I wish to have answered is this question, is one who holds the beliefs which I have registered here loyal to the Scriptures as they interpret themselves, and to the Christ of whom they speak? More than this, does he stand upon the platform which the fathers of this reformation declared to be sufficient for the union of the people of God?

HERBERT L. WILLETT.

Self-Sacrifice and Self-Appreciation

Maeterlinck has preserved to us the legend of the keeper of the light-house who gave to the poor in the cabins about him the oil of the mighty lanterns that served to illumine the sea. "In the soul that is noble," he says, "altruism must, without doubt, be always the center of gravity; but the weak soul is apt to lose itself in others whereas it is in others that the strong soul discovers itself. The immaterial force that shines in our heart must shine, first of all, for itself; for in this condition alone shall it shine for others as well. But see that you give not away the oil of your lamp, though your lamp be never so small; let your gift be the flame, its crown."

This problem of striking a balance between self-culture and self-sacrifice is, likely, the most essential problem of our moral lives. Sheer selfishness, we know, shrivels the soul and the soul's world. But there is also a kind of self-giving which exhausts the soul and wastes its powers. Often self-sacrifice is hardly more than the helpless raising of the withered arm of resignation. The effectiveness of self-giving depends on there being a self worth giving. Our spiritual teachers exhort us to give, to do, to spend, to deny ourselves, and fail to make it clear to us that we must acquire a being, that we must possess and keep an individuality whose value we can ourselves appreciate ere it can have value to others no matter how freely given. To overlook the development of this self, to fail to organize the means for its constant renewal, is as stupid as for the general to plan his campaign with the battle only in mind, forgetting that his soldiers are to be fed and the ordnance maintained.

In Jesus we have the supreme illustration of self-sacrifice. But in him also we have the supreme illustration of self-appreciation. That is an extraordinary insight that made St. John connect the Master's act of washing the disciples' feet with his consciousness of divine dignity. How he knew what Jesus was thinking about just at that moment we know not. But he begins the story of the feet-washing by laying bare the mind of the Master. "Jesus, knowing that the Father had put all things into his hand, that he was come from God, and went to God, riseth from supper . . . . and began to wash his disciples' feet."

The inspired artist draws two pictures for us to look upon at once: one of the upper room and the act of self-humiliation, the other of the soul of Jesus and his self-appreciation. In the act of serving his friends the Master was most conscious of himself. He knew himself to be no slave but the ruler of all. Though doing a slave's work he was no whit less a king. St. John clearly sees that for a slave to wash a guest's feet has no significance; but for a king—that is divine! It was the kingship of Jesus that gave importance to his act. A soul so rich, so calmly self-conscious, so careful ever to preserve its isolation despite its thousand distracting intimacies—when such a soul stoops in service it communicates blessings vast and priceless.

Christ's self-giving saves the world not because it is just "giving" but because it was "his self" that was given. If we study his portrait afresh we will discover that his self-reserve was quite as essential in his personality as his self-giving. He bound his disciples to him by what he did not tell them quite as much as by what he told them. They were his friends, to be sure. But they worshipped him. Not one of them felt that he had plumbed the Master's soul.

It will be well for us if in following Christ we learn from him to be as well as to do. The secret of all effective service is not just what is done but who does it. The being reflects itself in the doing. It is of first importance, therefore, for the soul, as for the financier, to guard its capital. The personality must be kept intact. That is what carries the business on. Self-investment is profitless unless the self have intrinsic value. The oil must be made to keep the lamp going—not distributed, through however amiable motives, to the poor. The best service we can render the weak is to be ourselves strong. The sick need our health and cheer more than medicine. The world is not so much in need of sympathy as of inspiration, the unconscious inspiration that our being noble and strong exercises upon others. There is danger of our very sympathy making distress and illness a sort of luxury. But our strength, our character, our standing erect and meeting our own problems with courage, rebukes every whining soul.

The pastor's best gift to his people is himself. Many pastors are like Martha, busy with too many things. They call and coax and plead and argue and sympathize. Their days are spent in small and cheap activities. They rob the mighty lantern of its flame by doling out the oil to the needy. But the needy need something other than these cheap doles. They need to see a man! They need to find in him a soul with depth enough to create in them a sense of mystery. "In the every day walk of life," says Ruskin, "the solitary thing we can ever distribute among those who walk by our side, be they joyful of sad, is the confidence, strength,

the freedom and peace, of our soul."

Here, too, is the mother's constant temptation—to serve her children in lesser deeds that rob her being of its most important property, to forget herself and waste her soul in the routine demands of her children. Let a mother know that the best way to serve her children is to keep alive in her breast the importance of her own personality. Let her know that the time will come when these little ones will need more than the services of her hands, more than the sacrifices of the nursery. Some day they will need her companionship. They will need her intelligence. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her. Happy is that mother who grows with her children! Happy she who keeps to herself in their childhood sacred hours for her own self-culture, renewing ever the oil in her lamp that to them her supreme gift may be a constant and increasing light!

It involves no stretch of our principle to give it application in the church as well as in the individual life. Our modern Christianity is emphasizing the active, pragmatic and institutional side of the Christian life. We stand in need today of such an emphasis as will enrich and ennoble the intrinsic character of the church. It is a serious question whether the church is adequately equipped to do the work our leaders exhort us to do. We are asked to do many things. Our churches are the scenes of much confusion. The bee-hive ideal possesses us. Our ministers have given up trying to teach us anything and have taken to exhorting us. Evangelism waxes more and more hypnotic and mechanical. A passion for numbers makes a real spiritual goal and a pedagogical method for the Sunday-school seem pale. Church work is largely cooking and serving and begging. Our congregational meetings are measured by the number who "take part" not by the thoughtfulness and helpfulness of their expressions.

Here is a question the modern church must face: are we backing our doing with our being? All this activity of self-sacrifice, is it matched by an adequate self-appreciation. Are our Christian men and women as strong, as well seasoned, as deep, as full of faith and reverence as our fathers and mothers. The ineffectiveness of much of our church life is common knowledge in the world about us. Yet we were never so busy. Certainly there was never more bustle and motion and organization than today. Never has there been such a passion for social service. The church is washing more feet than ever in history. Its back is bent for service. Why, then, are its services so often spurned? We yearn to bring people to Christ and literally beg for converts and recruits, yes, for mere auditors.

And we are treated as beggars!

Are we cheapening the church? Is our evangelism degrading the character of the church? Are our cheap music and our tinsel attractions and our hortatory preaching lowering the dignity of the church which Christ bought with his blood? Are our small services robbing the oil that keeps burning the mighty light that shines for all the world? Is the church conscious of its kingship when it takes the world's feet to wash them?

Perhaps the answer to our problem is to be found in the direction not of more "service" but of more quiet reverence and self-appreciation. Perhaps to self-denial we should add self-affirmation. The frenzied church needs the calmness of her Lord. Then her beggary will be changed to royalty and her apology to command.

Shall Professor Willett Resign?

So far as we have seen, the Christian Century is the only newspaper that has published the communication of W. R. Warren, of the Centennial Committee, reporting the defeat of a resolution demanding the resignation of Professor Willett from the Pittsburg program. The resolution was defeated by a vote of eight to three. The statement explains that the committee did not "consider itself an ecclesiastical court to pass upon Professor Willett's theological views."

The Christian Standard of Oct. 24, professes intense interest in getting a statement from the Centennial Committee on the Willett matter. "When their statement is ready we will get it in the Standard if we must stop the press and destroy the plates to do so." Since the statement has been issued and published in the Christian Century two issues of the Standard have been printed and no mention made of the action of the committee. Nor has it appeared in the columns of the Christian Evangelist, whose editor, the chairman of the Centennial Committee, certainly is informed of his committee's action.

We believe the brethren should know what has been done. Moreover we believe they should know what is now being attempted.

The contention has been shifted from the newspapers to private correspondence. The Standard is evidently tired of its fight. Its editor and his employer attempted by threatening the missionary societies to force the will of the brotherhood. In this they have manifestly failed. The protest of the brotherhood and the influential portion of the Standard's own constituency has been too emphatic and voluminous to be ignored. Consequently for two weeks their editorial pages have looked sickly and pale. An editorial on the "Annihilation of the Wicked" is about the livest article in these issues. It was probably chosen as the best substitute available for the series of lurid attacks on Willett and Rice and other brethren whom they wish to annihilate before the Centennial convention.

But the brethren should not infer that the end of the controversy has been reached. Influences are at work now to persuade Professor Willett to resign from the program. Representatives of the missionary societies are urging in a personal way what they rightly declined to demand in their official capacity as members of the Centennial Committee. The chairman of the Centennial Committee has joined with them in their appeal to Dr. Willett to shield the societies from the danger of an attack by the Standard for at least this year. The editor of the Standard, J. A. Lord, has signed an agreement to drop the fight on the missionary societies and the program, provided Willett resigns from the program. Dr. Willett in his desire for peace in the brotherhood has yielded so far to the persuasions of the missionary leaders as to accept the proposal of the Standard, asking only that the agreement be signed by the real dictator of the Standard's policies—the man who employs the editor.

The matter had gone thus far when it came to the Christian Century's ears. We are embarrassed and grieved. Embarrassed, because with Professor Willett's relation to this paper it is a delicate matter for us to make public a divergent judgment from his. Grieved, first, that Professor Willett's sensitiveness to his personal situation seems to have eclipsed for him the larger interests of our plea that are at stake in the battle raging around his head; and, secondly, that our missionary leaders would be willing to act as middlemen in bringing about so insincere and odious a bargain as the one proposed.

Have the Disciples of Christ come to this in their ninety-ninth year? Have we whose plea is liberty and union, whose history is one long, open discussion, whose passion is to know the truth and whose boast is the absence of any technical and artificial device of council or creed or bishop for fixing truth for us—have we come to a time when, for the sake of missionary collections, an odious contract to be "good," made and signed by a newspaper proprietor, can purchase the silence of our prophets?

God save us from this disgrace!

It were better far to have a creed than such a contract. Why should the brotherhood sell itself to Russell Errett for such a price? Who is he that he should be so feared? Discredited and routed by A. McLean, he was "good" until Herbert Moninger re-entrenched him behind the splendid breastworks of the Teacher Training idea. Thus fortified and re-enforced, he opened fire again, making a great noise with his "protest," until mutiny broke out in his own ranks. His attack on his brethren was met by his own readers and repulsed. Now he comes asking for a truce—until the convention is over, and what are the terms of the truce?

Unconditional surrender of the liberty of a representative committee to make a convention program without consulting the owner of the Christian Standard! "Let the man I object to get off the program and I will be 'good' at least for one year,"—this is the proposal.

Is it possible that our trusted missionary leaders wish an arrangement like this? Is it possible that Professor Willett has so far wearied of the attack made upon him that our sacred liberties are eclipsed by his own personal feelings? Is it possible that fifty thousand of us can go to Pittsburg gagged by the threats of a newspaper owner and shout for liberty in Christ? Is it possible that we can look the world in the face as we plead with the divided sects of Christendom to come into unity on the platform we have found?

These are grave and vital questions for us these days. It is, we frankly admit, a most delicate position in which Professor Willett is placed. To remain on the program lays him liable to the imputation of personal self-seeking at the expense of the brotherhood's peace. Yet no one who knows him could think for an instant that he would covet a place on the Centennial program for his personal honor. But whether he wills it or not the attack upon him has made his personality the center around which a battle rages—a battle not about him personally, but about the great, radical, basic principle of our plea, namely, that our unity, fellowship and coöperation are based not on agreement in any human speculation whatsoever but on simple faith in Jesus, the Son of God, the Lord and Master of our lives.

Shall Professor Willett resign and in resigning yield the battle to those who would fasten upon us a worse tyranny than that with which our fathers broke?

Israel's Doctrine of Immortality.

Londoners had the rare opportunity not long ago, says an English exchange, of hearing Dr. George Adam Smith at the Memorial Hall, where he delivered the Drew lecture on Immorality. He chose as his subject "Israel's Doctrine of the Individual and Immortality."

Dr. Smith spoke of the indifference of Old Testament writers to the future life of the individual, and proceeded to ask how we are to explain this attitude. Other branches of the great Semitic race, he said, share the same views. Arabia was the nursery, if not the cradle, of the Semites, and we have to consider the changeless nature of the Arabian nomad. He remembers his dead. He keeps a "year's mind" for his fathers and brethren. He visits their graves and calls them by name. He pours a little water on the sandy mound, and once a year he sacrifices sheep for the sake of the dead. Yet the Arabs never seem to have had any dogma of immortality. Wellhausen tells us that the few sparks of hope of immortality which we find in Arabian literature before Mahomet show traces of Jewish belief. After twelve centuries of Mahomet's teaching, the Arabs preserve a curious indifference on this subject. The dead have no permanent visible habitation. No doubt they are often present to the fearful imagination of the nomad. He thinks of them as a querulous, hungry troop. Dr. Smith told how his own Arab guide, when asked to get water at the close of the day, had raised an objection in the following words: "It is not the things I see that I am afraid of, but the things I won't see. They may hustle me into the water as I bend to draw!" The nomad's ghosts are a hungry, hustling crowd, who may hustle a lonely man into his grave.

The lecturer considers that the desert life endured for centuries had indisposed the nomads to believe in personal immortality. He further reminded us that the gods of these races were all tribal or national. It was this tribal existence which the Deity was in honor obliged to maintain. The leaves and branches might perish, if only the stock remained. Israel has no gospel for the future of the individual. The prophet does not bring even to Hezekiah the promise of anything except a respite from the doom which threatened him. The Psalmist says, "O spare me that I may recover brightness before I go hence and be no more." To the prophets there was no moral process, no chance to do God's will beyond the grave, no opportunity even for the best in that realm into which death was shepherding all the sons of men.

A most striking passage in the address was that in which Dr. Smith defined the attitude of Israel's prophets towards necromancy. They disapproved entirely of seeking for signs and tokens from the dead. A purer national religion, they believed, would set itself to the rigorous abolition of all these things. The prophets saw that pre-occupation with occult matters tended to take the mind away from the legitimate objects of belief. Dr. Smith added that the pursuit of such tokens is as vain today as ever it was. The so-called responses of the spirits are astonishingly meager, and are concerned with trifles, while the effects of such methods of inquiry on the intellectual and moral nature, even of the most intelligent inquirers, have been not a little harmful.

Dr. Forsyth presided at the meeting, and with him on the platform were Principal Garvie, Dr. Vaughan Pryce and Professor Bennett. Dr. Forsyth paid a tribute to the late Mr. Drew, who has passed away since Sir Oliver Lodge spoke last year in the same building.

The Fraternal Congress

The religious congress now in session in Chicago is proving to be a richly significant gathering. We had supposed the Congress involved a three cornered responsibility. Since attending its sessions we have discovered that it is the regular session of the Baptist Congress and that Disciples and Free Baptists are the guests of the Baptists. As guests, however, they are given every privilege of the floor and an equal place on the program with their hosts.

In this discovery we find added cause for gratification. The Congress is a symptom of the large heartedness of the Baptist brotherhood and a sign too of their earnest desire to effect as great a degree of union as is possible. President Harry Pratt Judson of the University of Chicago in presenting his address of welcome told the story of a woman bidding at an auction on a certain article. In a far section of the crowd some man was bidding for the same article. After they had run the price up from fifty cents to five dollars the woman stopped bidding and the auctioneer announced the article sold to Mr. Jonathan Jones. "Jonathan Jones," gasped the woman, "why he's my husband!"

The time has come, said Dr. Judson, for us Baptists and Disciples to cease bidding against each other and work in harmony. The address of Bishop Fallows of the Reformed Episcopal Church was equally felicitious and urgent. As we go to press we are able to report a fine attendance of Disciples in the congress. The paper by Rev. A. W. Fortune and the address by Dr. W. B. Craig have been heartily received. We will be happy to print our readers a report next week.

Ten builders rear an arch, each in turn lifting it higher; but it is the tenth man, who drops in the keystone, who hears the huzzas.

The Federation of Churches.

The great convention that was held three years ago in New York City, under the auspices of the Federation of churches in America, will be easily recalled. That Federation has not been idle in the meantime, but its work has been going steadily forward both in the East and West. The results of its efforts in New York City alone would make such a movement more than worth while.

In accordance with the plans of that Convention, to which additions have been made since that time in the progress of the work, each of the religious bodies represented there, or at least such of them as took approving action in reference to the Federation of Churches, has appointed certain delegates to meet in a Federal Council in Philadelphia December 2-8. Five hundred delegates are expected, representing thirty religious bodies and fifteen millions of church members. The day sessions are to be held in Witherspoon Hall and the evening sessions in the Academy of Music.

The following are the delegates representing the Disciples of Christ:

B. A. Abbott, Baltimore, Md.; Peter Ainslie, Baltimore, Md.; S. H. Bartlett, Painesville, O.; Pres. Miner Lee Bates, Hiram, O.; Levi G. Batman, Philadelphia, Pa.; Pres. H. M. Bell, DesMoines, Ia.; A. B. Chamberlain, Auburn, N. Y.; William Bayard Craig, Denver, Pres. T. E. Cramblet, Bethany W. Va.; J. H. Garrison, St. Louis, Mo.; J. H. Goldner, Cleveland, O.; Hon. W. H. Graham, Allegheny, Pa.; J. H. Hill, Cincinnati, O.; Walter S. Hoye, Beaver Creek, Md.; John T. T. Hundley, Norfolk, Pa.; Finis S. Idleman, Des Moines, Ia.; Prof. Chas. W. Kent, Charlottesville, Va.; J. P. Lichtenberger, New York, N. Y.; Geo. A. Miller, Washington, D. C.; Dr. E. E. Montgomery, Philadelphia, Pa.; W. T. Moore, Columbia, Mo.; Hon. Thos. W. Phillips, Newcastle, Pa.; A. B. Philputt, Indianapolis, Ind.; Frederick D. Power, Washington, D. C.; W. F. Richardson, Kansas City, Mo.; J. G. Slayter, Pittsburg, Pa.; C. J. Tannar, Detroit, Mich.; E. J. Teagarden, Danbury, Conn.; Prof. H. L. Willett, Chicago, Ill.; S. T. Willis, New York, N. Y.

Longing.

Of all the myriad moods of mind
That through the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful as Longing?
The thing we long for, that we are
For one transcendent moment,
Before the present, poor and bare,
Can make its sneering comment.

Still, through our paltry stir and strife,
Glows down the wished ideal,
And longing moulds in clay what life
Carves in the marble real;
To let the new life in, we know,
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal.

Longing is God's fresh heavenward will
With our poor earthward striving;
We quench it that we may be still
Content with merely living;
But, would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope
And realize our longing.

Ah! let us hope that to our praise
Good God not only reckons
The moments when we tread his ways,
But when the spirit beckons,—
That some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought,
Howe'er we fail in action.

—James Russell Lowell.

They forgot their own God. Man's heart must be occupied with something. There is an old adage that says, "If the bushel is not filled with wheat, the devil will fill it with chaff." But there is not room in the heart for two thrones. If Satan is enthroned there is no room for Christ. It is a solemn thing to think that Christ does not remain as an uninvited guest. He must be invited. He will stand at the door knocking, but will not force an entrance. And so when men began to worship heathen gods, they naturally forgot God.—D. L. Moody.

"The Chariots of Israel"

2 Kings 2:12, 13, 14: "My father, my father, the chariots of Israel and the horsemen thereof."

By Rev. Edgar De Witt Jones

A strange expression this! Is occurs twice in the Old Testament under peculiar circumstances. It first fell from Elisha's lips when Elijah was taken from him and carried up to heaven. Elisha had been serving Elijah for perhaps as many as eight years. The older man had been training the younger one for a prophetic career. Now the time had come for Elijah's departure. Both knew that hour was close at hand. Side by side they set out from Gilgal and went down to Jericho. I think it must have been a very solemn and yet a precious journey that, the last one they took together. I think Elisha must have felt a sense of utter weakness, just as all of us feel when some strong character is about to be taken from us. How often we have longed for the power to say to such, "you cannot leave us; you must not go!" But when God calls home a workman he alweys raises up some one to carry on the unfinished task. So Elijah and Elisha came to the Jordan and the grand old Tishbite wrapped his mantle into a long roll and smote the Jordan's waters and they were divided hither and thither, so that they two went over on dry land. And it came to pass when they were gone over that Elijah said unto Elisha, "Ask what I shall do for thee before I am taken from thee," and Elisha said, "I pray thee let a double portion of thy spirit be upon me." And Elijah said, "Thou hast asked a hard thing, nevertheless if thou see me when I am taken from thee, it shall be so unto thee."

They then continued their walk and as they went they talked. Suddenly there appeared a chariot of fire and horses of fire, and it parted them asunder and Elijah was caught up by a whirlwind. And Elisha saw it and cried, "My father, my father, the chariots of Israel and the horsemen thereof."

The second time this expression occurs in the Bible it fell from the lips of a king of Israel. After a long and conspicuous service Elisha was fallen sick of a fatal malady. Joash, king of Israel, heard of the prophet's sickness and went down to visit him. And when he saw Elisha was going to die the king wept over him and cried, "My father, my father, the chariots of Israel and the horsemen thereof!"

To understand these expressions we must consider the lives of these two prophets. In temperament and method they were strikingly dissimilar. Undoubtedly, Elijah is the most dramatic character of the Old Testament, not excepting Moses. Without an account of his birth or his training suddenly he flames out on the inspired page. He comes from the cave and the wilderness and the mountain. A great rugged, brawny, hairy man. Over his broad shoulders, his long, uncut locks fell. Tall, gaunt and swift of foot, and clad in sheepskin garments, he was not a man of soft words. He was not a diplomat, nor a wily politician. He spoke in tones of thunder. He rebuked sin in high places. He laid the axe at the root of the tree. Were Elijah preaching today he would make sinners tremble as did Felix before Paul. Such was Elijah, "grand, gloomy and peculiar," rugged as the hills he loved! Abrupt as forked lightning, terrible as an army with banners.

Elisha was radically different. He is introduced to us some years before he becomes a leader in Israel. He was in training for his life work seven or eight years before Elijah's mantle fell on him. Elisha was gracious, gentle and a diplomat. He was a lover of companionship and was not averse to the busy, bustling life of the cities. He loved, too, the camp fires of the armies and the military counsels; the noise and clamor of battle was music to his ears. These two men supplemented each other. Each found in the other what he lacked in himself. Moreover, it was necessary that after a man of the Elijah type had blazed the path a man like Elisha should lead the people through it. If Elijah reminds us of John the Baptist, Elisha's spirit is suggestive of Him who would not break the bruised reed or quench the smoking flax.

It is needful that we have diversity of gifts and temperaments. In the stormy times of the early sixties, we had at the helm of state the patient, kindly Lincoln, tender and gentle as a woman, yet with a diplomacy consummate and masterly in every detail. But there was also the fiery, impulsive, irrepressive Stanton, the Secretary of War. He contributed a part also to the demands of that crucial period.

In the great Protestant Reformation lofty spirits of very different and varied temperaments made mighty contributions. How fortunate that Luther should have had his Melanchthon, and John Knox his George Wishart.

Elijah's ministry was of the destructive sort, Elisha's constructive. But they had many things in common. They were both obedient servants of God. Both of them used the expression, "The God of Israel before whom I stand." That is, as the slave stands, in the presence of his master waiting his bidding so they stood before God. Both of these men were courageous! Bold! Daring! No secret discipleship for them. They were out-and-out servants of God. At Mount Horeb, Elijah was discouraged until assured by Jehovah that there were others who had not bowed the knee to Baal and that there was still a work for him to do. Then the drooping spirit of the old prophet was revived mightily. With new duties confronting him, he was up and about them with his old time fire.

What would have become of Israel if it had not been for such men as Elijah and Elisha? See how fruitful their lives were! How they counted for righteousness! Elisha, as Elijah was taken away, thought of all this. The chariots of fire and the horsemen no doubt suggested to him the figure he used. He thought what a defense the man had been to Israel, what a Savior, what a preserver. Yes, Elijah was better and greater and more potent than a standing army. So Elisha cried out, "My father, my father, you are the chariots and horsemen of Israel!" And when Joash leaned over the bed of Elisha the same thought came to him. How much that man had done for Israel. So brave! So true! And he too cried, "My father, my father, the chariots of Israel and the horsemen thereof."

Aye, a good man is a power, is a defense, is as a garrison to a people. I think it was such a man at his best that Shakespeare had in mind when he made Hamlet say, "What a piece of work is man. How noble in reason, how infinite in faculty, in form and moving how express and admirable, in action how like an angel, in appearance how like a god, the beauty of the world, the paragon of animals!"

The good men and women are the salt of the earth, the church and the state.

"What constitutes a state?
Not high raised battlements and labored mound,
Thick wall or moated gate,
Nor cities proud with spires and turrets crowned,
Not bays and broad armed ports,
Where laughing at the storms proud navies ride;
Nor starred and spangled courts
Where low-browed baseness wafts perfumes to pride.
No! Men, high-minded men—
Men who their duties know
But know their rights—and
Knowing dare maintain."

Do you wish to make your life a power for good? Then be good. Do you wish your church to be prosperous and far-reaching in its power? Then live Christlike lives. Make your influence felt for every good principle; make it count for things worth while, and your life will become wondrously blest and exceedingly fruitful.

Mark Twain was less truthful than funny when he said, "Be good and you will be lonesome."

Be good and you will be too busy to be lonesome and too happy to be neglected.

First Church, Bloomington, Ill.

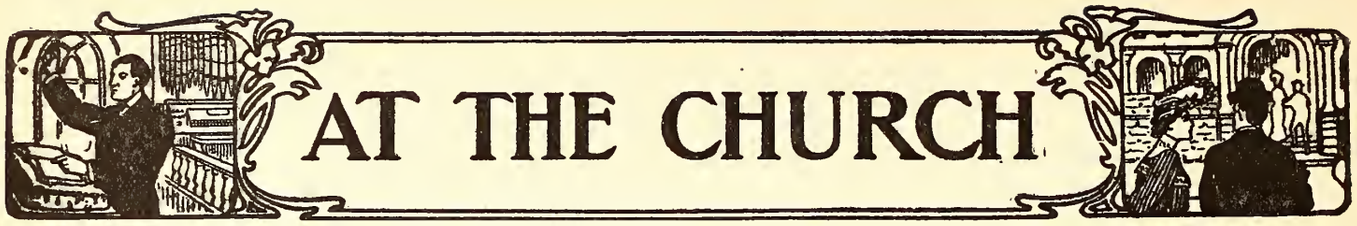
SOME RECENT BOOKS

Jesse ben David, a Shepherd of Bethlehem, James M. Ludlow; New York, Fleming H. Revell Company, 1907, pp. 132, $1.00.

Dr. Ludlow, the author of a number of interesting historical novels, including "The Captain of the Januisaries," "Deborah" etc., has presented here in story form the narrative of David, the shepherd boy and king. It is put into the setting of a Roman tale and embellished on the margins of the pages with drawings suitable to the theme. It is a very tasteful volume.

Stories of Jewish Home Life, by S. O. Rosenthal; Philadelphia, the Jewish Publication Society of America, 1907, pp. 381, $1.25.

Any one who knows what interesting material lies within the limits of the Ghetto may understand how stories, such as are here set forth to the number of some half dozen, may attain a lasting place in the minds of Jewish readers and have a value for those of other races as well. No people have preserved the religious atmosphere as have the people of Israel. These stories are named respectively: "Guttraud;" "Schlemihlehen;" "Rav's Mine;" "Jephtha's Daughter;" and "Raschelchen."



Sunday School Lesson

HERBERT L. WILLETT.

SOLOMON CROWNED.*

Solomon has the reputation, among the Jewish people, of being the greatest monarch in their history. This reputation probably rests upon a number of facts. He was the first to organize the resources of the nation in such a manner as to make his own position conspicuous and splendid. It might almost be said of him and Jerusalem as it was of Augustus and Rome—that he found the city built of brick and left it of marble. For though Solomon had not the resources which later fell to the hands of Herod the Great in beautifying his capitol, he was a lover of the outward show of things and made Jerusalem very wonderful to those who had known it in the simpler days of David. More than this, Solomon's wisdom, of which a subsequent lesson treats, was equally marvelous to the people of his age, both in his studies of nature and his practical knowledge of human motives. In short, he was such a figure as to inspire respect and awe, although not a man capable of winning the ardent love and passionate attachment which David inspired.

The Choice of a King.

It was natural that in a court like that of David, with several competing interests, there should be more than one aspirant to the kingship upon the approach of the king's death. Two of David's sons were already gone, Amnon murdered for his crime and Absalom slain in battle. Adonijah was probably the next in order of age and the natural claimant to the throne. But the process of choosing a king was not yet quite settled in Israel. Saul had understood that his son, Jonathan, would succeed him, and yet a man of a different family was placed upon the throne. There were few precedents to govern in the selection of a king. Was he to be secured by popular election, or by the right of the first-born son, or by the father's choice among his sons? Clearly David conceived that the last was at least a permissible method.

Adonijah's Plot.

Adonijah had taken pains to secure his own ascent to the throne by forestalling even the king's death with his own anointing. Securing the support of Joab, the master of the army, and of certain other followers, he withdrew from the city and at the sacred well below Jerusalem, proclaimed himself as king. The knowledge of these events quickly reached Nathan, the aged prophet, the counsellor of David and instructor of the young Solomon. He went to Bethsheba, the favorite wife of David and the mother of Solomon, and showed her how urgent was the necessity for instant action on her part. She lost no time in visiting David and sufficiently arousing him to a sense of the peril in which she and her son were placed by the action of Adonijah, contrary to the promise David had made her.

David's Commands.

It is at this moment that the lesson begins. David called the priest Zadok and the prophet Nathan and Benaiah, one of his trusted warriors, who later took the place Joab now filled. He ordered them to take Solomon, place him upon his own royal mule, the animal of state, and bring him down to the pool of Gihon, east of the city, where, at the flowing water, a sacred spot to all the people, they were to anoint him and proclaim him king with pealing of trumpets and acclamations.

Solomon Anointed.

These trusted servants of David did as they had been ordered, joyfully accepting the responsibility, for evidently Adonijah was not a favorite with them. They took the young prince and the body guard of Cretans and Philistines, or the "Cherathites and Pelathites," which are really the Hebrew forms of the same words, and went to the spot which David had indicated. Here they anointed Solomon with the holy oil out of the tabernacle where David had placed the ark. The sound of the shouting, the trumpets, and the popular acclaim both with voices and instruments of music, made a great commotion in the vicinity of Jerusalem. Adonijah and his friends further down the Kedron valley could not fail to hear the shouting. When they learned that it meant the anointing of Solomon at David's command, and that David's authority was still strong enough to carry to success such a plan, they hastened to undo as far as possible their rash act in attempting to thwart the will of the monarch.

Adonijah's Fear.

Adonijah sought sanctuary at the altar, grasping its corners and claiming its protection against the death he knew Solomon might decree against him. When the young king learned of the fact and of Adonijah's terror, he was not disposed to press his right to inflict punishment upon his less fortunate brother, but put him under pledge to keep the peace and work no conspiracy against himself. He was brought before Solomon and accepted his position of freedom with gratitude. We shall later see, however, that his restless and ambitious mind wrought at other projects which soon brought him to disaster.

The Second Psalm.

In this manner the will of David concerning Solomon was brought to successful execution. David's reign had resulted in a strong kingdom, amply respected by its neighbors, which was now bequeathed to the young and inexperienced monarch. It is not surprising that there should have been difficulty at the start of this new reign. Many dependent nations under the yoke of task—work and tribute, would naturally seek such a moment for release. If it may be supposed that the Second Psalm is the product of this period and perhaps of the mind of Nathan, we may find in it an admirable statement in reference to the attempts that were made by tributary powers to break away from the authority of the rightful king. They are the nations that rage and the people who imagine vain things. The king is undisturbed by their plans. God has set him upon the holy hill of Zion and promised him the nation for his inheritance. The prophet concludes the Psalm with words of admonition to these malcontents, and petitions them to submit to the authority of God's chosen king. Under such auspices and with such favorable omens Solomon began his reign.

*International Sunday-school lesson for November 22d, 1908: Solomon Anointed King; 1. Kings 1:32-40, 50-53. Golden Text: "Know thou the God of thy father and serve him with a perfect heart and with a willing mind, 1 Chronicles 28-29. Memory verses, 39-40.

The Prayer Meeting

Silas Jones.

Topic November 18: The Fatherhood of God in the Sermon on the Mount. Mt. 5:16, 45, 48; 6:1, 4, 6, 8, 9, 15, 18, 26, 32; 7:11, 21.

In the first recorded words of Jesus he speaks of God as Father. In teaching his disciples to pray, he bade them say, "Our Father." In Gethsemane, he prayed, "My Father, if this cup cannot pass away, except I drink it, thy will be done." On the cross he said, "Father, into thy hands I commend my spirit." God was to him a loving Father to whom he came with perfect confidence at all times. Men meet the requirements of Jesus in proportion as they learn to live as the children of God.

The Glory of the Father.

The name of God is glorified on earth when his children walk in the light and do the deeds of the light. A great man like Paul is able to open the eyes of many to the mercy of God in their lives. The world is always in need of men of might to lead the hosts of the Lord. But a leader is of small account when he has no one to lead. I suspect that the great need is a multitude of plain people who can be depended upon to do their whole duty. The nobodies who think they have no responsibility are the destroyers of churches and the defamers of God.

The Father's Beneficence.

The sunlight is enjoyed by the evil and the good, and the rain is sent upon the just and the unjust. God takes thought for the birds of the heaven. It has taken men a long time to make a beginning in goodness that is based on the beneficence of God. They held for ages that the bad man should receive evil and not good, and they put in the class of bad men all who did not live according to their notions. The beasts of the field had no rights except such as man was pleased to grant them for his own advantage. Today we have a dim consciousness that a man in the penitentiary has some rights and that we ought to be kind to him for his own sake. By and by we shall know enough to take the man who has by crime forfeited his right to freedom and put him where he will become a better man. In the past penal institutions have been devices of Satan for confirming criminals in their sin.

(Continued on page 9.)

TEACHER TRAINING COURSE

By H. D. C. Maclachlan.

LESSON III. HISTORY OF RELIGIOUS EDUCATION (Continued).

PART II. SUNDAY-SCHOOL PEDAGOGY.

III. MEDIAEVAL (CATHOLIC). The whole period between the fifth century and the Protestant Reformation shows a marked decline in the educational life of the church. This was due in part to the rapid growth of Christianity among the heathen peoples of Europe but chiefly to the lust for temporal power among the higher ecclesiastics. So long as the machinery of the church could be held together and strengthened, they cared little how ignorant of religious truths the masses of the people might remain; and this point of view was helped by the sacramental conception of religion, which made the rite or ceremony as such efficacious apart from any intelligent coöperation in it by the worshipper. During all of these centuries the church leaders were more concerned with fighting and political intrigue than with intellectual pursuits. What little education existed was among the clergy. A relic of these days is our English word "clerk," which is a shortening of "cleric," or member of the clergy.

(1.) REVIVALS. Sporadic attempts were made to stem the tide of ignorance. In the ninth century the Emperor Charlemagne attempted to establish a system of instruction both secular and religious, but it seems to have been rendered largely inoperative by the ignorance of the clergy themselves. In a few cases catechisms were prepared for the religious instruction of the young. Several of the Church Councils (Lambeth, Bezier and Tortosa) took the matter in hand and ordered religious instruction to be given children, but with little success. Much more was accomplished by the revivals of religion under St. Francis and St. Dominic, whose "preaching friars" went about the country teaching the common people by the wayside and on the street the first principles of the faith. Afterwards these movements were corrupted by prosperity, but for long they were a great educational force.

(2.) SCHOOLS. General education was an ideal undreamed of. There were three classes of schools, the Cathedral, Conventual and Trivial, but, with the exception of the latter, these were patronized chiefly by the children of the upper classes. The universities were under the control of the church and the subjects taught were of a theological nature. It was in these institutions that the famous "scholastic philosophy," if not born, at least took root and flourished, and gave that intellectual cast to Christian faith from which it is only now recovering. Renaissance, or the Revival of Learning, as it is called, marks the decline of the mediaevalism and the birth of the modern spirit. Thenceforth the church was no longer to hold the key of knowledge, but educaton was to be secularized and thus made more truly religious. Sunday-schools were to become possible.

IV. PROTESTANT. Among the adherents of the various reform movements in the church before the Reformation proper some attempts were made in the direction of religious education for the young; but they were insignificant compared with the awakening of the Protestant churches to their duty in this regard which, with so much else that was great and good, sprang from the towering personality of Luther.

(1.) BEFORE SUNDAY-SCHOOL ORGANIZATION. This was the period when theological controversy raged fiercest and no concerted action was possible among the churches even in such a vital matter as the education of the young. Faith being conceived as an intellectual thing, each church thought it to be its duty to formulate its own doctrine (with special emphasis on the points where it differed from others) and to feed the minds of the young with these dry bones of theological controversy. Education in the modern sense was unknown.

(a) CATECHISMS. Instruction was catechetical not only in form, but in spirit. The first Protestant catechism was written by Luther about 1529. His example was soon imitated by others. Within the next thirty-five years four other standard catechisms were issued, representing different sections of the Protestant movement. The catechism of the English Church appeared in 1604. The famous "Shorter Catechism" which is still used by most of the English speaking Presbyterian bodies, appeared in 1664 and the "Longer" in the following year.

(b) COUNTER REFORMATION. The answer of the Catholic Church to the Protestant secession was the "Counter-Reformation," which was initiated in the famous Council of Trent. Provision was then made for the systematic religious instruction of the young, and the Catechism of the Council of Trent was issued in 1566. In this educational revival the Jesuit Order took a leading part, which they still maintain. By reaching out after the children they gave the Reformation its severest check, and it is the importance given to the instruction of the young that is one of the strongest points in Catholicism today. The church has never forgotten the words of St. Xavier, "Give me the children until they are seven years old, and any one may take them afterwards."

(c) HOME TRAINING. With all its weaknesses the education of these centuries had one strong point, namely, the emphasis laid on family worship and the home instruction of the young. To a large extent the home was the first and best, and in many cases the only, school of religion. The result was that while the children of Godless or careless parents were neglected, there were many others who received from at home a vital comprehension of religious truth that is not surpassed in any modern Sunday-school, and it is a thousand pities that this old fashioned home instruction is falling into disuse. The Sunday-school was never meant to relieve parents of a single responsibility for the religious nurture of their children.

LITERATURE. Same as in preceding lesson. The statements in these two lessons are largely borrowed, though not without verification, from Haslett's Pedagogical Bible School.

QUESTIONS. 1. Give in your own words an account of the general condition of religious education in Europe from the fifth to the fifteenth centuries. 2. Give at least two reasons for this. 3. Name some of the efforts that were made to counteract this. 4. What effect had the revivals of Sts. Francis and Dominic on the state of education ? 5. Tell what you know about the schools of those days. 6. Into what two periods may the Protestant development be divided? 7. What was the outstanding characteristics of religious education in the period before Sunday-school organization? 8. Name some of the famous catechisms. 9. What was the "Counter-Reformation" and what part did it play in the religious education of the young? 10. What was one strong point in the religious education of this period? 11. What danger exists today?

PRAYER MEETING (Concluded from page 8).

The Standard of Perfection.

In asking men to be perfect as God is perfect, Jesus paid humanity the highest compliment it ever received. He laid upon men no impossible tasks. They can do what he commanded. Ie is hardly necessary to say that the man who publshes abroad that he has reached the perfection which is the standard of conduct in the kingdom is either deceiving himself or trying to deceive others. All the men of this kind that I have ever encountered were sadly lacking in morals or deficient in mental vigor. Such men are unimportant. The disturbing fact is that we are so ready to substitute for the high standard fixed by our Lord a standard that is much easier to reach, and to comfort ourselves with the thought that we are doing fairly well. We cannot afford to lower the standard by which we judge conduct.

The Searcher of Hearts.

The hypocrite doing his righteousness before men, sounding a trumpet before him in the synagogue, praying in the corners of the streets, disfiguring his face to be seen of men to fast, ostentatiously doing mighty works in the name of the Lord, has all his pains for nothing. The Father of all mercies is not deceived. This is plain enough. But it is human to go right on and try to deceive God. When we stop to think of it, we know that the mumbling of prayers and a feigned friendliness are an insult to God and man, yet some of us think these shams are worth while. Perhaps successful deception of earthly fathers accounts for many attempts to deceive God. To many the word father carries with the implication of willingness to look with indulgence on the sins of children. Unfortunately there are fathers on earth who give their children a poor idea of fatherhood. God our Father searches out the sin of the heart. He is intolerant of every sort of wickedness. He loves his children too well to allow them to be at ease in sin. He will not give us quietness until we are at one with him in the love of truth and goodness.

Owner of the coop—Who's in there?

Quick-witted Rastus (softly)—'Tain't nobody in heah, 'ceppin' us chickens.—*Life.*

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett.

What are some of the books that deal helpfully with the subject of evolution as the method of explaining nature?

There are many books that deal suggestively and helpfully with the subject. Among such I would name: The Ascent Through Christ, E. Griffith-Jones (Gorham); Through Science to Faith, Smyth (Scribner); The Ascent of Man, Henry Drummond (Macmillan); The Theology of an Evolutionist, Lyman Abbott (Houghton). There are many others, but these would at least open the way to a competent understanding of the matter.

Dear Brother Willett:

1. Do you believe that mankind were physically generated from monkeys or other beasts inferior to mankind?

2. If you do, then which of the reported revelations from God to mankind contained in the book of Genesis do you regard as the first of such authentic revelations? For example: do you believe that God foretold Noah that the flood would come and that he told him to make the ark to save his family? Some revelation, definite and authentic, had to be the first from God to mankind, if he ascended from monkey parentage. Will you tell us which you think was the very first of those reported in the book of Genesis?

Roodhouse, Ill. L. W. Spayd.

Many of us had the misfortune to be taught in early life that the principle of evolution is a dangerous one, excluding God from his universe, and making creation a mere process of law and mechanics. Even in some of our colleges no competent light is thrown upon the question by instructors in biblical literature and Christian doctrine, though in the scientific departments of the same institutions the principle of evolution is generally accepted as the only competent and satisfactory explanation of things. For this very reason, the fact that the relations of nature and the Bible are not frankly faced in the class-rooms where preachers are trained for their work, not a few of them find themselves in perplexity over the whole question when they meet it in the literature and thinking of their active ministry. But if they study the matter with the aids which are so abundant in our day, they are likely to discover that there is no place where one can find satisfaction of mind on the question of God's relation to the universe outside of the principle of evolution. This is the simplest explanation of the facts as they are presented in overwhelming array not only in all the text books of science, but in those that deal with history, social growth, and political institutions. No man goes through any competent institution of education in these days who does not find out that evolution is the only explanation that is offered for the facts of life as they are observed on every hand, and he soon perceives that evolution is simply God's way of working. One need not insist that it is the only way in which he could work. With that question we have nothing to do. It is enough to perceive that it is manifestly the way in which he did work in the preparation of the world for man and of man for his destiny. The human body itself manifests its relationship to the other forms of life below it. The child in the embryo state passes through the very same processes of growth which characterize at least four of the orders of life below man in the physical scale. The development of human life began at the very point where, in the growth of the animal organism, self-consciousness and conscience appeared. These new gifts, like all the rest of the growth, were divine bestowments, not in spasms of creative energy but by the regular and constant impartation of the divine life. Evolution is often defined as the development of an organism in accordance with the working of fixed laws and by the power of resident forces. These resident forces are not always in the organism, as the atheistic type of evolution tried to insist, but in the environment as well, and the environment is all nature and God.

The revelation of God to man began at the very first moment when human life, thus growing, was able to understand something of the divine nature and purpose. A child's first perception of its parent's character is not through the words he speaks but through the sense of his love and care. God has never left himself without witness among any people, but in one history, that of the Hebrews, there was a sensitiveness to these facts and a desire to proclaim them which no other people have every possessed. Out of that sensitiveness and desire came the Old Testament. God revealed himself not so much in spoken words as in human life, and the record of that revelation is seen in such narratives as the prophets wrote, because they had first experienced God in their own lives and had proclaimed him in their spoken words.

The narratives of the early chapters of Genesis are a part of this literature. They are incidental to the messages of the prophets regarding their own times and God's will for those times, but they are valuable as showing what use could be made of early world beliefs in turning them to account as makers of character.

A few hours spent with the writings of Conn, De Vries and Alfred Russell Wallace, as well as the multitude of scholars who have written more particularly on the religious significance of evolution, would remove much of the prejudice felt by those who fear that evolution is an attempt to get rid of divine power in the order of the universe and would reveal the secret of that effectiveness which lies in the preaching of an informed and reverent student of God's works as well as his Word.

SOME RECENT BOOKS

Lessons of Prosperity, by Reverend W. L. Watkinson. (New York, Fleming H. Revell Co., Pp. 179, 75 cents.)

Dr. Watkinson is one of the well known English preachers. This is a small collection of addresses of which the first gives title to the book. The themes relate to personal conduct and are such as, "Keeping Up Appearances," "Playing with Fire," "Modest Goodness," "The Grammar of Ornament," etc.

The Nearer and Farther East, by Samuel M. Zwamer and Arthur Judson Brown. (New York, Macmillan Co., 1908, Pp. 312, 75 cents.)

This volume presents outline studies of Moslem lands and of Siam, Burmah, and Korea. Dr. Zwamer is probably the greatest living authority on the life and missionary conditions of Mohammedan countries. And Dr. Brown is equally an authority on the regions of farther Asia. The volume is divided into brief chapters which are followed with questions and references to additional helpful literature. It will be found an admirable text book for the study of missions, and it constitutes the eighth volume issued by the Central Committee on the union study of missions.

Jerusalem, by George Adam Smith. 2 vols. with maps and illustrations. (New York, A. C. Armstrong & Son, 1908. Pp. 456 and 579. $7.50 net.)

No one who has the slightest acquaintance with the geographical literature of Palestine will doubt that George Adam Smith is the greatest living authority upon that theme. His former work, "The Historical Geography of the Holy Land," in spite of the fact that it is a massive volume, is one of the most commonly used hand-books in Syria. It is a common remark that travelers through the Holy Land need a Bible, Bardekar and a copy of the "Historical Geography," and the first and third of these volumes will be read with increasing satisfaction the further one travels in that wonderful land. Few biblical students have brought to the exposition of holy Scripture a combination of such thorough intellectual training, such mental sympathy with the theme and such felicity of expression as Dr. Smith. There are whole chapters in the "Historical Geography" that read like romances. Who that has sat at the top of Mount Ebal and read his chapter on the view from that point, or has ridden slowly across the plain of Esdraelon with the volume open at the chapter which describes that wonderful expanse, without entering with the author fully into the mystery and glory of its scenes.

The new work is a companion to the "Historical Geography," Its field is, of course, much narrower, but its treatment is correspondingly more ample and the amount of material is one-half more than in the former work. The treatment is two-fold. The first volume is devoted to the topography, geology, water supply, natural and artificial resources, commerce, revenues, government, and population of Jerusalem. The second is taken up with the review of Jerusalem's history, beginning with the testimony of the Tel el Amarna tablets and passing in review each of the different periods to the times of the New Testament. Many of these chapters, especially those of the second volume, have appeared in the Expositor, but they are amplified and made more effective in their present setting.

Of these two volumes it may be said, as of the former work and indeed of all that Dr. Smith has written, that it combines true historical and scientific insight with a profound sympathy with the theme, and no man is a competent interpreter either of the Bible or those lands in which the Bible was produced who has not these two qualities. Not every one will be able to own this massive and monumental work, but there are few ministers or Sunday-school teachers who might not secure its purchase by the public library of their city. In that way its value would be appreciated by a much wider circle of readers than those able to own it at first hand. One who comes to know George Adam Smith through any of his writings is likely to wish to go farther afield with him in such biblical studies as those of Isaiah and the Minor Prophets, or in his admirable life of Henry Drummond. It is a matter of interest that during the present year Dr. Smith is publishing a series of articles on Moab in the Expositor Magazine.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

The Correspondent:—"Why should one persist in staying on the Centennial program when he knows there are a large number of brethren opposed to such a course? I should think any man who knows any considerable number are opposed to his views would gracefully decline and retire."

We have come to such a time as this for a purpose. The lesson we should learn is that of toleration. Unless we learn it, if the logic of the correspondent is to be followed, we may come up to Pittsburg to a great silent gathering. It would be unique in the religious conventions of Christendom. The presiding officers would sit silent on the platform, the singers would be mute and all the hosts sitting in the audience would remain modestly silent. No speaker could be found who would agree to speak because his views would not suit all. Perhaps it would be the greatest convention ever held. There would be no ranting, no seeking for cheap effect. Instead of the usual strain there would be repose and quiet. No one would pass harsh criticisms on good brethren. No speaker would have a chance to draw grewsome pictures of God's world of today. No man would make an impression. It would be God's opportunity. It would be a time for reflection.

God's Chance to Speak.

At first there would be marks of restlessness and nervousness, on account of the unusual character of the assembly, but the revival spirit of mighty numbers would soon possess the minds and hearts of this great silent gathering. What a time for repentence and consecration it would be. All would know we had reached a crisis in our brotherhood. Such a crisis as would not allow a single speaker to utter a word because on some minor matters he was not in accord with all. And so our centennial convention would be one of terrible silence. But as the blind become more sensitive in their senses other than sight, so our great silent gathering, not allowed vocal utterance, would turn to keener introspection. There would be great resolves as we sat ourselves down in the great auditorium of Pittsburg. Let us suppose it actual. We knew our silence was the price of intolerance. We remembered the fiery flames that claimed the life of Servetus and we were not forgetful of the terrible inquisition. We had brought ourselves into line not with apostolic succession, but with that of fanatical persecution. We had stopped the voice of every strong man and independent soul among us.

But there is one who is never silent—God. To our great convention as it waited in silence He spoke. This was his message. "Let every man be silent till he can speak in the Spirit of My Son, Christ, the Spirit of love."

The great concourse of people now felt as though they had waited a hundred years for this message, and a new Pensecostal spirit seemed to sweep into the hearts of the waiting multitude. They now breathed with one accord. They repented as one man, and thus was born a common joy and hope.

Our editors had not been heard, no statistics had been presented by our missionary secretaries, none of our evangelists had been permitted to exhort us. The orators remained in the audience humble and quiet. The voices heard every year in the conventions were now still.

But God had spoken and all was well. We, in our clashings, had about forgotten to have Him on our programs. We waited expectant for a further message. It came to the great silent gathering, in words which let us never forget. "He who is not against me is for me. Do not be unbrotherly as to error, but be brotherly in proclaiming the truth." The Spirit had done His work. The great Disciple brotherhood pleading for unity had been united. The tongues of all were loosed and every voice and heart sang as it had never been sung before:

"All hail the power of Jesus' name
Let Angels prostrate fall
Bring forth the royal diadem
And crown Him Lord of all."

We went to our homes and churches and tasks a tolerant and Christian people. We ceased not to be militant; but we ceased to be accusatory.

The reign of the newspaper had passed, the reign of God had begun.

Not Fanciful.

This is purely fanciful says some one. Not so. God is not fanciful. He is a real, present God. He was concerned with Pentecost and is not less concerned with Pittsburg.

His presence is with Medbury as it was with Matthew; with Phillips as it was with Philip; with McLean as with Mark; and with Mrs. Harlan and Mrs. Atwater as with Mary and Martha.

Nor is the thought of a silent convention fanciful if the logic of the correspondent be followed.

Some are opposed to Bro. Willett's remaining on the program. Suppose he would get off. Then no one could be on; for there is not a man among us who would please all. Mr. Willett has made great sacrifices for the brotherhood of his birth and choice. He persevered to educate himself so that he might serve it well. This is a sacrifice too rarely counted. He founded a school for the Disciples so that he might serve the ministry of the Disciples efficiently.

Through criticism and misrepresentation he has kept to his purpose, for he has a purpose. Somewhere in secret whence prayers arise and tears flow, he formed this purpose of giving his life to his brethren's need. To his trysting places with God he does not admit many of us, but we are not left in doubt as to the whiteness of the heat of those moments, perhaps years, of resolve. No cyclone of calumny has turned him from his course. He has gone almost silently on; but at times sorrowfully. The suggestion that he is covertly but persistently seeking to betray the brotherhood is, to use the expression Maurice once used in answer to a newspaper slander of his day "a momentous lie." To make the charge is to fail utterly to understand human nature. Is sacrifice a test of loyalty? Dr. Willett is loyal. He has refused more flattering offers to leave our brotherhood than any other man ever connected therewith. From the largest colleges and the largest churches have come these offers. He has succeeded in uniting the two largest churches ever brought into union by the efforts of one of our ministers. And no one has pointed out that any principle for which we have stood has been surrendered. So if he cannot stay on the program, who can?

Radford and Willett.

I do not know who is on the program. Perhaps B. J. Radford is. His labor of love in the decades past merit him a place of honor. But suppose (of course they would not) Dr. Willett and others should object to his representing us. If the correspondent were right he would have to be silent. If objections were filed to Dr. Radford being on the program I would write columns to defend his right and honor. I would point out his long years of splendid service at Eureka. I would tell of his successful pastorates at Des Moines and Denver. I would quote his poetry of helpfulness. I would turn the files of our papers and republish some of his suggestive writings. I would do more, I would reveal the hearts of a multitude in whom he has an honored place. I would scorn the objection that he does not always see eye to eye with me. We love and obey a common Christ. That is enough.

In similar way I would defend D. R. Dungan, J. B. Briney, J. H. Painter and all other good brethren.

But if there are to be none on the program whose point of view as to all religious questions is satisfactory to all we must come up to a great silent convention. We can afford it if we will listen to the Lord of hosts and the God of battles. We can be still if He speaks.

Let our sentence for this week be from Belloc, "Do not, I beseech you, be troubled about the increase of forces already in dissolution. You have mistaken the hour of the night; it is already morning."

Austin Station, Chicago.

The President-Elect on Missions

BY REV. A. W. FORTUNE.

The past few days have been full of interest for the people of Cincinnati. They have been busy celebrating the election of one of their townsmen to the governorship of the state, and another to the presidency of the nation. But during all this excitement there has been in session in the Trinity M. E. Church, the annual meeting of one of the great missionary bodies of the world—The Woman's Foreign Missionary Society of the Methodist Episcopal Church. This society raised and expended last year about three quarters of a million dollars. This convention reached its culmination at 10 o'clock on Thursday, Nov. 5, when President-elect Wm. H. Taft delivered an address on foreign missions. It was my privilege to hear this address, and for the benefit of the readers of the Century, I want to pass on some of the good things he said. Everything helped to make this a great meeting. It was the second day after the election. The subject was foreign missions and the speaker was the man whom we had just selected to represent our country among the nations of the world.

President Taft said he was not able to speak of the work of the missionaries from a purely religious point of view, but he was able to speak of their work from the view-point of government and of the advancement of civilization. He said the spread of Christianity is absolutely necessary for the progress of the race. The Christian churches throughout the world are helping to establish those principles of government for which America stands. These principles of government seem to be inconsistent with every religion except Christianity. Mohammedanism and Buddhism naturally tend to des-

potism. But the responsibility of man to God, and of equality before God, which Christianity teaches, fits in with our form of government.

Mr. Taft said his experience in the Philippines made him vitally interested in the missionary work on those islands. He said the influence of the churches there means everything for the future of that people. Without the churches the government could scarcely get on. One of the indications of progress in the Philippines is the elevation of woman, and the estimation of woman is the standard of civilization.

Mr. Taft was very emphatic in his commendation of missionary work in China. He said the development of China is the greatest movement going on in the world today, and the outposts of civilization in China are the mission stations. The missionaries go further in China than anyone else, and they furnish an ideal civilization to those people among whom they go. He said there are many Americans in China who do not commend us, and ought not to any people. They are not there to help China but to work China for their own good. There are many merchants there, who are good men, but they are there to work trade in their own interest. The missionary represents a different ideal. He is there in the interest of the natives themselves. And it is this unselfish interest of the missionaries, said Mr. Taft, which gives American diplomats standing with the Chinese authorities. He said while he was in China, he attended the dedication of a Y. M. C. A. building, and representatives of all the Chinese officials of the place were present, and Chinese, who made no profession of Christianity, gave for the building because they recognized it as a good thing for their young men. He said the charge that the missionaries troubled the diplomats is untrue. And the Boxer uprising was not a revolt against the missionaries, but a revolt against foreign greed, and because the missionaries were closest at hand they received the first blow. He said the influence of mission work in China cannot be overstated. It effects all classes, even the leaders in education and statecraft. He said China is waking up, and it is important that she wake up under the best influences, hence the work of the missionaries in China is of supreme value at the present time.

Mr. Taft said we can not sit still here in this country and rid ourselves of our responsibility to other peoples. He said it is an argument of laziness, and of seeking to avoid responsibility, to say we have so much to do at home that we can not do anything abroad. He said he used to share this belief, but since he has traveled in the East and studied their problems, he has come to feel that the fact that we are a great, intelligent nation makes us debtors to these downtrodden peoples.

An address, like that made by our future president, means much for the cause of missions. In our discussion of missions, much stress has been placed upon the sentimental. We need the testimony of men who have studied the problem from the view point of world-civilization. This address will make friends for President Taft, but what is more important, it will make friends for the cause of foreign missions.

Cincinnati, Ohio.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates.

CHRIST'S TESTS OF FELLOWSHIP.

Jesus laid down just a few decisive tests of fellowship. They were conditions of discipleship.

SELF DENIAL.

Jesus Said: "If an man would come after me, let him deny himself, and take up his cross, and follow me."

"If any man cometh unto me and hateth not his own father, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

"Whosoever doth not bear his own cross, and come after me, cannot be my disciple."

HUMILITY.

Jesus said: ."Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven."

LOVE.

Jesus said:. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one to another."

John said: "If a man say I love God, and hateth his brother, he is a liar."

Jesus said: "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven."

SERVICE.

Jesus said: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in nowise lose his reward."

Herein is my Father glorified that ye beach much fruit; and so shall ye be my disciples."

Jesus said: "I am the good shepherd; the good shepherd layeth down his life for the sheep." He goeth before them, and the sheep follow him; for they know his voice."

"Greater love hath no man than this, that a man lay down his life for his friends."

"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Self denial, numility, love, and service—these are the infallible marks of true discipleship to Jesus, and they are Jesus' own tests of fellowship with himself, and with the company of the disciples, and the ultimate conditions of salvation. There are no indications in the teaching of Jesus that he contemplated any other tests as terms of fellowship among his people. Likeness to Christ in the spirit and principle of his life is union with him; and union with him entitles a person to union with all who are in him. Here is the ultimate basis of a reunited church; whoever requires *less*, lowers Christian fellowship below the character of Jesus Christ, misleads the world and creates a church destined to division and to be a reproach to Christ; whoever requires *more*, declares likeness t o Christ an insufficient basis of reunion, dishonors Christ, and creates a church destined to perpetual disunion.

Self denial, humility, love and service—these are legal tender throughout Christendom, the universe over, and they are the native currency of the kingdom of heaven. "To such belong the kingdom of heaven." They are Jesus' answer to the question: "What must I do to be saved?" "Against such there is no law." In the last Great Day when the King shall sit upon the throne of his glory and all the nations are brought b efore him, for the final separation, the one question that will be asked, will be: Have you loved and served my brethren; Have you given the cup of cold water in the name of a disciple; Have you visited the fatherless and widows in their affliction and kept yourself unspotted from the world. For the one who has done these things heaven's fellowship was prepared from the foundation of the world. To such belongs the kingdom. *By their fruits ye shall know them.*

If these are the tests of fellowship in heaven, why are they not sufficient tests of fellowship on earth? This is what the Disciples of Christ have always been saying—*Let us make conditions of salvation tests of fellowship.* Alexander Campbell said in 1810: "Standards (creeds as tests of fellowship) have been lifted up which narrowed the gates of Zion, so that only a few of a certain height and breadth could have admission, there were none of them but would reject those whom God has not rejected, and deny admission to those whom God had admitted. All are defective. The apostle Paul, the angel Gabriel in human form, could not be admitted(to fellowship) on the principles of these standards."

"We have decided, therefore, to lift it (the New Testament) up as a standard for the church, *to open the gates of admission into the church as wide as the gates of heaven." "That standard is the testimony of Jesus, which is the spirit of prophecy."*

Self denial, humility, love and service—there is nothing here about belief in Old Testament miracles, or the verbal inspiration of the scriptures, or the Virgin Birth, or any other doctrine as tests of fellowship among the disciples. Christ asked no man to believe in a doctrine of Revelation, or of Inspiration, or of Atonement, or of Retribution, as a condition of entering on discipleship with him. Jesus supreme interest was not in doctrine and books, historic events and marvelous tales, but in men's lives: *he came that they might have life, and have it abundantly.* His supreme task was not to save the Mosaic authorship of the Pentateuch, or the unity of the book of Isaiah, but to *seek and to save the lost.* Any cost was worth while if it was directed to the saving of lost men. Any one, even God, was justified in loving men. As Jesus' supreme interest was in men's lives, so he wants the supreme interest of his church to be in mens' lives. He made this human interest and service a test of loyalty to him.

THE TEST OF LOYALTY.

"If a man say I love God, and hateth his brother, he is a liar." It is possible for a man to say: I believe in the verbal inspiration of the scriptures, in the miracles of the Old Testament, and in the Virgin Birth, and still be a heretic, and to make himself a heretic in his attitude toward those who do not hold those doctrines. Not he that *believes* much but he that *loves* much, is most loyal to Christ. It has been the favorite method of Lexington and Cincinnati to point to the number of doctrines they believe as evidence of their superior loyalty to Christ and the church. That is not Christ's test of loyalty. Lexington and Cincinnati would do far better to take Christ's standard and

point to their love and service for humanity as tests of their orthodoxy.

"By their fruits ye shall know them." During the last ten or fifteen years, if there has been discord in the ranks of the Disciples, if there has been a "fight" or 'line up" at the conventions, if there has been suspicion and hatred among brethren, if the missionary societies have had their income and work imperiled, it has been due, in most instances, to the pretended zeal of Cincinnati and Lexington for orthodoxy. They have made the impression in some quarters, by reason of this, that they were "the true, the tried, and the faithful" among the Disciples, and the only ones who could be trusted with the interests of the Kingdom. They have not shrunk from producing division, to carry their zeal for orthodoxy to a successful issue. The ground on which they have justified their conduct has been their more loyal belief in certain doctrines, and *in no instance, their more royal service for humanity.*

"What doth Jehovah require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

THE DAWN AT SHANTY BAY

By Robert E. Knowles, Author "St. Cuthberts" and "The Undertow"

CHAPTER V.

How Ronnie Took the Hurdle.

A moment later they were both blinking before the flickering lamp and beaming stove that illumined the little room. Mildred, seized of that ecstatic terror that only children and Christmas know, flew to her mother's bedside at the first opening of the door.

"Don't be afraid; it's Santa Claus," the mother's voice whispered to the child. This was confirmed by Ephraim's stouter tone.

"Come on, little one; come an' shake hands with Santa. He loves little children."

Gently he beguiled the child into obedience, his efforts seconded by the mother's pleading; till at last, slowly and with sweet girlish shyness, Mildred stole toward the bulky figure, extending one tiny palm, the other still outstretched toward the bed she had left behind. Ronald drew closer to her; and as the wondering face, aglow with almost reverent eagerness, was turned upward to his own, the strong man's heart seemed suddenly to slip its leash. For the eternal childlike was in her face, holding in its hand the universal key. Ronald thought of Hugh, and of Hugh's golden childhood days—even of his own he thought, free though his had been from such frivolties as these. He thought of another—of Hugh's baby sister—who had gone from him when little more than big enough to turn upward the sweet lips that could lisp her father's name; and his heart outmelted toward the child before him. In a moment the trembling palm was in his own, his gauntlet cast upon the floor; and all the folly of his masquerade, all the sinfulness of the deception, all the historic perjury of these yuletide festivities he had been taught to despise as popish and depraved—these vanished from his mind, displaced by the elemental love that springs in every true man's heart when confronted with the truth and purity of childhood's face, and by the deeper passion of the heart that has known a father's pity or experienced a father's loss.

"Stand ye behind the sheet," he whispered to Ephraim when opportunity presented. "When I gie this wee bit stick the magic wave—I'll shake it like, ye ken—ye maun pu' the sheet to the yin side."

Ephraim understood exultantly, and took his place in readiness.

"Watch me, lassie," cried Ronald to the child. "Dinna tak yir eyes aff Sandy—I'll mak yon curtain staun' aside;" and so saying, he waved majestically, the curtain yielding with one ripping breath that spoke the pangs of dissolution. Ephraim was enfolded, prostrate, emerging later quite unnoticed.

Highly delighted with the success of his poetic fancy, Ronald gave himself up to the glory of the hour. One by one he plucked the treasures from the tree, handing them to the transported child, gallantly bowing as low as his too highly developed bosom would permit.

"Here's a bonnie horse an' wagon," he said, now in mid-career; "I made them wi' my ain hands, lassie."

"Oh, how lovely!" gasped the child. "Thank you so much, Santa."

"An' here's the bonniest wee hood—wi' a tawsel to hang doon yir back!"

"Oh, isn't it sweet—thank you so much, Santa! And who made it?" cried the eight-year-old, her eyes aglow.

"My—my—my grandmither made it," Ronold responded defiantly. "She's gey clever wi' the needle."

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"Ask him where his grandmother lives," whispered Ephraim. Mildred promptly echoed the question.

"She lives i' Greenland," Ronald cried heroically. "It's awfu' cauld i' Greenland," he added, trying to mop under the edges of the pasteboard mask. "Open the window a wee bit," he appealed to Ephraim in a whisper. "I dasn't," his friend replied; "the minister might be passin'."

The merry work went on; and soon Mildred and her mystic benefactor were almost on terms of intimacy.

"Please tell me where you live," the child ventured during a pause in the high proceedings.

"Juist over at the ——" he began unguardedly. "Over at the North Pole," he amended, his voice rising in satisfaction at the revised geography.

"And what do you do all summer?" she went on. "I've often wondered what Santa does all summer."

Ronald was by this time far from the moorings of his youth. "I sleep a' the simmer," he replied with shameful promptness. "Mebbe I fix up a bonnie toy or twa—but naethin' to speak o'."

"And do you really go over all the world on Christmas eve?" the child pursued, charmed with so rare an opportunity for information.

"Ay, I gang everywhere—'m gaein' till Africy when I'm through wi' here," said Ronald calmly.

"But they'll be asleep," interposed his questioner, wide-awake she.

"Mebbe sae—ay, they'll be asleep. But I gang doon the chimney, ye ken; it's no hard when ye're used till it. I must be gaein' noo—my reindeers is waitin' at the door."

The girl flew to the window at the word, her hands to her eyes.

"They're not there, Santa," she cried in disappointment, "I can't see them."

"Oh, ay—ay," Ronald said in some embarrassment. "Oh, I forgot, lassie. I left them i' the taivern sheds." The child's glistening eyes seemed to fire his own as they flashed their flame into his face.

"Ask him to dance," Ephraim whispered. Mildred cheerfully transmitted the request. Whereat Ronald was not one whit dismayed.

"Ay, I'll dance for ye," he responded gleefully; "a' the Sandy Claws's can shake a toe—I'll gie ye the Highland Fling," which he promptly proceeded to perform, the ensuing perspiration finding its destiny in his flowing beard. But suddenly calamity befell him; Ephraim's pillowy affixture, sharing the agitation of the moment, slowly sank beneath it, finally drooping at Ronald's feet upon the floor. The performer came to a sudden standstill, gazing at it in silent horror. But his self-control was great, returning in an instant.

"Tak this pillow to my sleigh," he ordered Ephraim, handing it calmly to his friend, sadly conscious though he was of how sorely he had fallen off. "Ye ken, lassie, I hae to snatch a wee bit sleep the best I can when I'm gangin' frae yin continent till anither; an' I carry it in there to—to keep me warm." he concluded triumphantly, stroking the bereaved locality with one hand and wiping the moisture from behind his ears with the other.

Even Ephraim gasped at this. "I'm afeard we'll have to let him go," he said smilingly to Mildred; "he seems tired—and his reindeers'll be gettin' cold."

The child assented regretfully. The now diminished Santa Claus bowed toward the smiling mother on the bed; rather precipitately did he bow, forgetful for the moment how reduced he was in flesh.

"Good-night, Santa Claus—good-bye," and as Mildred spoke she cuddled up to him in a sort of rapturous affection, holding up her hands. Ronald lifted the child in his arms and held her close for a moment, his whole being strangely thrilled by the warm and magnetic touch. Then he thrust his hands within the folds of the coon-skin coat, rummaging in an upper pocket; moving toward the now dismantled tree, he pretended to pluck something from the topmost bough.

"Here's a wee bit paper screed frae Sandy," he said gallantly. "Mebbe ye'll find his address on it."

Mildred examined it a moment in the light of the glowing stove and then rushed toward the bed.

"Oh, mother, look—look, mother; it's twenty—it's twenty dollars," she cried incredulously. The wasted hand received it and the wan face turned toward the dispenser. But a draught of chilly air greeted her as she turned, the door closing rapidly behind two outgoing figures, and she could just hear Ronald's voice from without.

"Merry Christmas to ye a'! Merry Christmas, an' God bless ye!"

The two cronies walked on beneath the glowing stars. Ephraim was the first to speak. "There must a' been a curious joy about dyin' on the cross," he said suddenly.

"Joy!" echoed Ronald, "what dae ye mean?"

"Oh, nothin'," responded the other. "Only it's so much fun to give something—an' that other was the high water mark."

Ronald made no reply, his mind earnestly engaged with another matter. And as they stood a moment at the corner that marked the parting of their ways, he looked Ephraim full in the face, and his words were very solemn.

"Ephraim, div ye think the Lord'll hae mercy on my soul?"

Ephraim pondered. "I would if I was Him," he said slowly at length; "besides, I shouldn't wonder if it was Him put you up to it," he added hopefully. "Yes, I think He'll forgive you—in a general way."

"Ye mean that ye're no sure aboot that

Greenland bit—an' aboot Africy?" Ronald conjectured eagerly, fearful himself that these exceptions were only just.

"Yes," Ephraim admitted slowly; "an' that was pretty handy about the sheds—the tavern sheds, you remember; yes," he continued thoughtfully, "them three bits was kind o'—they was uncommon original, Ronald," he hastened to conclude, well pleased with the charitable flavour of the adjective.

Ronald found his wife ready to retire as he entered. He had just completed an explanation of his absence, a very limited one, when she said:

"The minister was here tonight; and he wants you, even if you don't come to church, to be present at the communion next Sabbath. And I almost promised for you."

Ronald waited a minute before he spoke. "Na, na," he said finally, "I'll no gang till the Saicrament; I dinna believe in Saicraments at Christmas. An' I've been actin' scandalous, forbye. What's that ye're fixin', Mary?" he inquired abruptly, partly to change the subject, and partly because something on the bed attracted his attention.

The smile that stole over his wife's face was touched by tender sweetness. "I'll tell you, Ronnie," she began, her eyes suffused; "I was just making a new dress for wee Bessie's doll. If—if any thing should happen us, father—I want Hugh always to know he had a little sister; he was so small when she went away," and the mother picked up the fabric on which she had been working, laying it reverently aside.

Ronald's voice was a little husky. "Wha's stockin' is that—that yin hangin' on the bed?" he asked.

"Oh, I forgot," cried his wife as she hastily removed it; "you'll think me foolish,—but I was thinking—I was only thinking; and I hung it there, like—like when he was little."

But Ronald took the stocking from her hand. "It'll dae nae harm," he said gently; "we'll just let it bide—we'll let it bide till the mornin' comes," and his wife thought to herself that she had never seen his face so gentle nor heard his voice so tender. And she wondered, too, which morning Ronald meant—but she did not ask, except of God.

CHAPTER VI.

Ronnie's Contract.

Perhaps no one noticed it; but the incongruity was plain enough if one took the pains to look. For the walls of the bedroom were bedecked with many things which betrayed the boyish hands that alone could have hung them there. Colored plates there were, in high festival of pigment, and many a vivid picture wherewith the Boy's Own Paper had enriched its rejoicing patrons; the gory prowess of red Indians had an honored place, as had the daring of a few intrepid hunters, and the chivalry of soldiers clad in glorious vermillion. A pair of boxing gloves, fallen upon evil days of peace, lay ignobly on the mantel; a sword, choicest of boyish treasures, hung suspended from its hook. Two mammoth nests, vocal of silence now, clove to the topmost turrets of the old-fashioned bureau, string of divers-colored eggs, dear-won, beneath them—and buckled round the base of one slender pillar was a silver-mounted collar, the lone surviving relic of the lamented canine whose well-loved name it bore.

But all this was unnoticed now; for whose eyes will rest on other things when mortals watch for death? Wherefore, when Ronald Robertson had told his wife how quick the end was hastening, and had, further, expressed his purpose to bring Mrs. Marlatt to his own home, no thought of unseemliness made him hesitate over the choice of an apartment for the dying.

"I dinna like the spare room," he said; "it's lonely—we'll tak her to the yin above the parlor," and his wife was well content, for it had long been a sacred chamber to her lonely heart.

And now, the old clock in the hall just striking midnight, every eye seemed oblivious to all but the central figure that lay in Hugh's long empty bed, waiting for the opening of the gate up to which she had pressed her way through weariness and pain. It seemed a fitting season for the release of a weary spirit, for the weeks, flying fast had borne the sufferer from the snows of Christmas Eve to the balmy breath of spring, even now waiting at the door.

"She wants you—she's motionin' you to come." Ephraim's voice was an awesome whisper as he touched Ronald on the shoulder.

Ronald lifted his face from his hands, turned his strong earnest eyes a moment toward the bed, then rose and went slowly to the woman's side.

The child's face was close beside her mother's on the pillow, and, as Ronald stooped over her, she lifted her eyes piteously to his.

"Oh, Mr. Robertson, don't let my mother go away—she's going. I know she's going—and I don't know where; only I can't go, I can't go; and she's all I have," the golden curls flung in disheveled sorrow about her face as the almost motherless made her plaint.

"Don't, darling, don't," the dying lips answered faintly, "I'm going to the Saviour that I've told you about so much—and I'll be near you, darling, I'll be as near as ever I can—and you'll come too, and we'll never part again."

The child's lips quivered, then grew still, as her big eyes filled with wonder, almost with trust, her mind struggling with the wondrous tidings.

"But who'll bring me?" she cried bitterly in a moment; "I don't know the way," the blue eyes overflowing again.

"The Saviour'll bring you," her mother said, fastening her eyes upon her daughter's face.

"Will you tell Him to—will you tell Him how little I am, and I don't know the way, and He mustn't forget?" the girl pleaded eagerly, her lips close to the brooding face beside her.

Young though she was, she could read love's oath in her mother's eyes; and she was content. Very quietly she allowed herself to be drawn away; it was evident her mother wished a word with the man beside the bed.

Ronald bended low, and none but himself could hear what the woman said. But they could hardly fail to observe that, even while she spoke, her eyes, burning with love and glowing with compassion, were fixed upon her daughter's face. Then they heard Ronald say chokingly:

"Aye, ma'am, I'll tak her for my ain—I'll tak her as if th' Almichty Himsel' put her i' my hands. An' I'll no gie her up till I gie her up to God," he ended solemnly, unconsciously raising his right hand as he made the vow.

The mother's face shone with peace. She beckoned to Mildred, who came quickly to her side, and her mother, lifting the tiny palm in her own wasted hand, laid it in Ronald's tightening grasp, smiling in love and trust upon them both.

Ronald stooped down and took the little thing up into his arms, holding her tight against his breast, throbbing and heaving with its deep emotion. His wife, her eyes so misty that she could scarcely see, moved noiselessly across the room and put her arm about her husband's neck, her lips moving dumbly among the golden locks.

The woman slept, but only a few minutes had elapsed when she awoke. A moment or so she gazed, as if startled, about the room. Then she began:

"I'm going—and I go believing. I believe in you," her eyes fixed on Ronald, "and I believe in you because I believe in God," that great truth dimly filtering through her mind.

The association of words seemed to prompt what followed. "I believe in God," she began gropingly; in a moment her mind glided along the well-worn path, and she essayed again the Apostle's Creed, that mighty confession she had made her own long before she knew its wondrous import. "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord." As the holy title broke from the dying lips, she bowed her head upon the pillow; her eyes were closed, but there was at least one royal heart among the breathless worshippers that did homage to the royal heart outgoing—and Ronald bowed his head in reverence and love before the Blessed Name.

Soon she opened her eyes again, roving an instant among the three who kept the sacred vigil. Bu they settled themselves on Ronald, now standing at the foot of the bed, the child's tired head resting on his shoulder. He could see the filmy insignia of death already sealing the eyes that still poured out their message of love and confidence; and he smiled back his promise to keep the trust.

He felt that he should speak some word—he had never stood beside a deathbed with such a word unspoken. Hesitatingly he began:

"Yea, though I walk through death's dark vale
Yet will I fear none ill,—"

He recited to its close the great ritual wherewith the ministers of his Kirk were ever wont to uplift the parting soul. The dying eyes brightened at the noble words, probably never heard before; a moment later the vital spark was speeding.

Ronald stood at the foot of the bed, his tall form straightened now, his eyes aglow with faith, his whole demeanor that of a priest of God. Shading his eyes with his right hand a moment, he suddenly lifted it high, pointing upward as he cried aloud:

"Safe hame, my friend! Safe hame!" but the last words were choked in tears. Yet she heard them as she glided round the distant Cape of Death—and He heard who guides the unreturning feet.

Ronald gazed a moment upon the ancient mystery, the calm face already taking on the majesty of the Eternal Silence. Then he turned to look upon the motherless. What is childhood's swift escape from grief but rest in God? For Mildred was in the shadowland of sleep, her head pillowed on Ronald's shoulder, while her mother sped upon her new and radiant way; and who dare deny that the lesser journey of the child were as perilous as the other's, without the self-same Guide?

Ronald's lips touched the unconscious head. "She's sleepin'," he said, moving toward his wife.

"Which one do you mean, Ronald?" his wife whispered gently.

"I mean them baith," Ronald answered reverently; "only the nicht's no past for the bairn yet."

Then he carried her into the adjoining room and laid her on their own bed.

"Ye maun sleep wi' her the nicht, Mary," he said, his voice very low; "I canna dae what I promised, wi'oot yir help. We'll baith keep her till we gie her up to God. An' yir—yir arms hae been empty lang," with which he turned and went swiftly from the room.

His wife groped her way to a clothes-chest in the corner. It was dark—but in a moment she brought forth a tiny nightgown, anointed with the tears that fell hot and fast; then

she sank beside the bed and renewed the age-old vows that are so precious to the mothers' God.

CHAPTER VII.

The Surgery of the Soul.

"Yes, Ronald, your crops never looked better, as you say; it seems hard lines for a man with your wealth to be so poor," and there was a curious light in Ephraim's gray eyes as he looked out on the fields of living green about his neighbor's home. For another season was already demanding its accustomed place.

"I dinna understand ye—ye dinna ken what ye're talkin' aboot. Div ye mean I'm no weel-to-dae?" returned Ronald, no little mortification in his voice. "I'm no a Rothschild—but I'm no a pauper, mind ye."

Ephraim's eyes rested thoughtfully on his friend. "You've got all kinds of money—all kinds of it, I know; but I wouldn't call you rich—I wouldn't even call you well-off. Not by no means! You see, Ronnie, it's like this—I don't call a feller rich that's got lots o' money. Lots of men of means is mighty mean men—you're not, Ronnie, not an inch of you," he hastened to explain; "but there's several kinds of riches—a man's rich if he's got a good upper story," tapping his brow in illustration; "an' he's richer if he's got good friends; an' he's richer still if he's got them round him as loves him—children mostly, I reckon. An' then, unless the preachers is all fools, he's richest of all if he's got—if he's got that, you know. I'm not quite a millionaire in that line myself," and Ephraim smiled at the open-mouthed listener as he concluded his estimate.

"Ye're a lad, Ephraim," was Ronald's not very enlightening response. "What class wud ye pit the likes o' me in?"

Ephraim grinned significantly. "You're powerful poor, Ronnie—you're mighty nigh a bankrupt. Was you at the Sacrament yesterday, Ronnie? I heard you was."

Ronald, wide-eyed, had to close his mouth before he could begin his answer.

"Aye," he replied, staring at his questioner. "I went wi' the wife—she was frettin'. What has the Saicrament to dae wi' riches?"

"Just this much. I never went to a Sacrament; but if I did, an' if I didn't get grace enough to forgive one poor lad that happened to make a break, and afterwards got mad and called me a liar, I'd think I was cheated out o' my boots. I'd feel like I was Rothschild—to take the man you mentioned—bein' turned into a pauper. I'm goin' to tell you something, Ronnie—d'ye want to heart it?"

"Aye, I dinna mind." Ronald was just a little pale; he looked as if he could have denied himself the information cheerfully enough.

"Well then, I will. D'ye know, sometimes I think I might go to the Sacrament, if I ever felt good enough—an' if you'd forgive Hugh. But it don't seem to be fixin' you up, goods. This goin' there an' gettin' forgiven yourself all the time, just as if God had nuthin' else to do, just as if that was His trade—an' then not tryin' even to be a 'prentice at the business yourself—it don't seem catchin' enough to suit me. The Almighty must get tired settin' the copy-book for you, Ronnie," and Ephraim looked the least bit like a prophet as his eyes searched the grave face before him.

Ronald's voice was shrill in its agitation. "But there's mair i' the Bible forbye forgiveness," he began vehemently; "was it no' th' Almichty wha made the great White Throne, an'——"

"Yes, but He didn't make it for you," Ephraim interrupted quietly. "Hello! here's the kid—we'll have to cut out theology, I reckon. What's that you've got, honey?"

White and fragile, and panting rather pitifully in her haste, Mildred walked straight to Ronald's chair.

"Oh, daddy!" Ronald glowed at the music of the new-learned word. "Oh daddy, look what I found—I got them in Nanna's drawer upstairs." This was her name for her foster-mother. "It bounces nearly to the ceiling," wherewith she flung the ball upon the floor, catching it as it descended; "and I wish you'd tie up the handle on this whip—it's ravelled; and just listen," putting the whistle to her lips and blowing till the room rang with the sound. "Whose are they, daddy? were they yours?"

Ronald's lips were firm; but his eyes turned traitors, dim and dewey as they were. He did not look at Ephraim.

"I'll fix the whup—gie't me."

"But whose are they, daddy?"

A pause intervened. "Thae was—thae was my son's," he said, almost unheard.

"Your son! What's his name?"

"His name was Hugh, lassie," Ronald said slowly.

"What's his name now?" the child asked instantly.

"It's—it's still Hugh. Thae toys was his."

"Whose are they now, daddy?"

"They're—they're his, lassie."

"Where is he, daddy?" the eager face upturned.

"He's—he's awa'."

"Was Nanna his mother?"

"Aye; aye, lassie."

"Then she's his mother yet?" the serious face aglow with interest.

Ronald's voice shook in spite of all his efforts. "Aye, Mildred, aye, she's his mither yet."

"Then why doesn't he come home?" she asked in a perplexed tone.

Ronald cast about sorely in his mind, gazing down the while upon the beautiful inquisitor, all unconscious as she was of the fresh-bleeding wound.

"Ye—ye wudna unnerstand," he evaded.

"Do you understand, daddy?"

"Aye," he answered sadly, "naebody unnerstands only me."

"Doesn't Nanna understand?"

Ronald hesitated. "I dinna think, sae."

"Doesn't God understand, daddy?"

Ronald gazed in startled silence; but Ephraim volunteered the answer for which the child was waiting.

"No, honey, He don't—there isn't nobody finds it as hard to understand as Him. Come on out into the yard," he suddenly digressed; "I want to see the bees," and, lifting the child to his shoulder, he strode out into the sunlight, Ronald musing still within the shadow.

The remainder of the afternoon Ronald spent among the glistening fields, whitening to the harvest; he had much to think upon. And his troubled mind was still thus employed as he sat amid the gloaming, when his wife slipped into the room and took her place beside him.

"Ronald," she began, "something very beautiful occurred to-night. "Oh! she's the sweetest child!" a wealth of devotion in the words. "Father," she went on, the tone touched with anxious care, "why don't you take Mildred to the specialist in the city? Don't you think she's growing weaker, father? She tires so easily—and she's coughing more. If I could only know it isn't serious! But I often think—what do you think, father?" she concluded eagerly.

Ronald's eyes were troubled. "I canna deny the lassie's no what she micht be. I dinna like thae red spots on the bonnie cheeks. But the simmer'll dae her guid, I'm hopin'," he added, summoning a cheerful note. "But what's this the wee girlie's been daein' the day?—ye said it was something beautifu'," he quoted, glad to abandon the darker topic.

His wife moved closer. "It was lovely, Ronald. I noticed how quiet and thoughtful she had been all evening; but tonight, when she said her little prayer to me, after she was all through, she turned her face up to mine: 'I want to pray about Hugh,' she said; 'I want God to bring him home to you and daddy. I'm sure He doesn't want Hugh to stay away any more—and I'm sure He doesn't like daddy to be so lonely.' And," the now broken voice went on, "she prayed the sweetest little prayer. Oh, father," taking his face in both her hands, the glistening eyes appealing to him through the dusk, "don't you mind how our Hugh used to kneel just like that?—you used to steal upstairs to watch him, father! It seems so long ago—and it was so sweet, father; take me, Ronald," and the quivering form stole into his arms.

Ronald fought his fight in silence. "Ye canna think I dinna mind," he said at length, huskily. "I mind ilka hair o' his heid. But there's mair, tae, as I canna forget till my deein' day. Ye dinna unnerstand the Scottish natur', Mary—we're taught, frae we was bairns, to gie up chick an' child afore we coontenance a sin; the prodigals maun aye repent an' turn," he concluded, the ancestral spirit of his race ringing in his voice.

His wife rested silent in his arms a minute. "Do you ever pray for him too, dear?" she asked in a gentle voice.

"Aye, lass; oh, aye, I pray he'll be forgiven o' his sin—isna that Mildred callin'? I'll gang till her mysel'," with which, clearing a very troublesome throat as he went, Ronald made a dignified escape. But his wife did not abate the siege; her lips still moved in pleading, but now their plaint was turned toward the all-pitying Heart.

(To be continued.)

The Afternoon Tea.

Betty McGee to an afternoon tea
Invited my dolly, my kitty, and me.
"An afternoon tea in the morning at nine,
And please to be prompt in the rain or the shine.
The tea will be cocoa, of course you must know,"
Said Betty to me; and I promised to go.

An afternoon tea is the stylishest thing!
I put on my prettiest necklace and ring,
And Mother's long skirt, with a bonnet of red,
And did up my hair on the top of my head.
I made Dolly sweet in a new kimona,
And dressed Kitty up in her very best bow.
Then I took Sister's card-case, with card for us three,
I know what to do at an afternoon tea.

But what do you think? When the morning had come,
And we asked if Miss Betty McGee was at home,
They giggled and said she "had gone out to play;
She must have forgotten that this was her day."
Forgotten her guests, though the clock pointed nine,
And we were all ready for rain or shine!
Forgotten the cocoa, forgotten it all,
While she was unstylishly playing at ball;
"Please tell her," said I, in my haughtiest way,
"It was very bad form!" Then we bade them good-day.
And that was the end of the afternoon tea
For poor little Dolly and Kitty and me.

Consul General Miller of Yokohama reports that forty-nine Japanese banks with a capital of $38,000,000 suspended last year.

WITH THE WORKERS

C. E. French has begun work in his new field at Tallula, Illinois.

F. M. Rains will dedicate a new church at Robinson, Illinois, November 29.

There were two additions at the Northside Christian church in Kansas City last Sunday.

J. W. Williams has resigned as pastor of the Christian church at Chambersburg, Illinois.

The church at Winimac, Indiana, loses its pastor, I. G. Shaw. He goes to Middlesborough, Kentucky.

The church at Jackson Center, Ohio, dedicated a new building Nov. 8. L. L. Carpenter the veteran dedicator assisted them.

Evangelist Allen T. Shaw of Pontiac held a meeting at Armington where John C. Lappin ministers, which brought thirteen into the church.

The church at Lomax, Illinois, is doing the commendable service of educating a young man for the ministry. He is now in Eureka college.

Edward Chitter is now holding a meeting at Chency, Kansas. At the end of the first six days, 31 were added. Mr. Chitter is open for dates after January 1.

Thomas H. Papplewell, of Arkansas City, Kansas, reports a day of unusual blessing in their work recently. There were fourteen additions to the church in one Sunday.

The church at Fairbury, Illinois, has made a satisfactory growth the past year. Thirty have been added to the membership of the church, twenty by confession of faith. Ellis Gish is the pastor.

S. M. Perkins, the pastor of the Davenport, Iowa church began a meeting in his church on Nov. 8. He will use the stereopticon and some other modern devices in emphasizing Christian truth.

The church worshipping at Rowland street, Syracuse, New York, began a meeting Nov. 8 with home forces. C. R. Stauffer is the pastor. The church contemplates erecting a new building on Geddes street.

The church at San Jose, California, is in the process of erecting a new church building which they hope to have completed at the end of the year. The cost will be about $35,000. M. W. Harkins is the minister.

On Nov. 8 the corner stone of the colored Christian church building in Kansas city was laid. This is the largest colored congregation in our brotherhood. The building will be the finest one erected for the use of the colored people. Dr. Combs and Dr. Jenkins spoke at the corner stone exercises.

T. Alfred Fleming pastor of the Miles Avenue Christian church of Cleveland, Ohio, has been secured to assist in a meeting at Colfax, Illinois. The meeting will begin Nov. 15. Norman H. Robertson has been pastor of this wide-awake church for the past three years and every department is in a healthy condition. Brothers Fleming and Robertson will be a strong combination for gospel work and a large ingathering is expected.

The church at Goodland, Kansas is enjoying prosperity these days. The Kendalls have just held a meeting in the church which resulted in 45 additions to the local church as well as additions to some of the other churches of the city. The meeting was shortened by the death of Mr. Kendall's brother. There have been 100 additions in the year just closing. J. M. Lowe is the pastor.

The church at Port Arthur. Canada, is hoping to build a new house of worship the coming year.

J. H. Hill held a meeting at Hartselle, Alabama, recently that resulted in twenty-two additions.

Dan Trundle held an eight day meeting at Rialto, Col., which resulted in ten additions in spite of discouraging weather.

The church at Toulon, Illinois, is having a steady growth in its regular services. Seventeen have been added lately in this way.

H. A. Davis has just closed a meeting at Liberty, Illinois, which resulted in thirty additions, most of them by confession of faith.

J. C. McCartney has accepted a call to Fullerton, California, and began there Oct. 25. He has been located at Grand Junction, Col.

Evangelist F. A. Sword held a meeting recently at Shaws Point which brought thirty-six into the church membership. He has recently moved his family from Polo, Illinois, to Lanark.

C. H. Shipplett held a meeting with his own church at Fandon, Illinois, recently which resulted in twenty-eight additions to the church. Mr. Shipplett preaches for the church half time.

H. B. Robison has closed his first year at El Paso, Texas. There have been sixty-five additions to the church and a loss of twenty-one. Missionary offerings have increased thirty-five per cent.

Evangelist Fannon held a meeting at Fouts church near Centralia, Illinois, recently, which brought a great uplift to the church. People drove in for miles and the additions finally numbered thirty-six.

W. D. Terrell, who is pastor of the church at Loogootee, Indiana, preached a week in a schoolhouse recently. There were nine additions to the church through this effort. W. F. Shearer will hold a meeting in Loogootee in January.

Most fratifying word comes from Hiram college announcing that the student body will be 25% greater this year. This fine old college where Pres. Garfield once presided has a great place in the hearts of the brotherhood.

The state convention of Florida is being held this week. The various societies have proper representation and at the close is an interesting institution called "Sermon Day." This ought to be introduced into some of our northern conventions to relieve the theological ache that sometimes gets into our preachers.

Pastor Sniff of the church at Paris, Illinois, held a meeting for a country church near by called Bell Ridge, recently. There were 101 additions in the meeting and the present membership of this church is now 350. It is one of the strongest country churches in our brotherhood. Albyn Esson, who studies at Butler college preaches for them.

The Aetna Street church in Cleveland, Ohio, is having a series of special services that are unique and must be of great service. The series is called "Neighborhood Problems discussed by the Neighbors." The lay members of the community accept special topics and speak on them. The different topics to be discussed are as follows: The Church and the Neighborhood, Shop Morals and the Neighborhood, The Man and the Neighborhood, The Saloon and the Neighborhood, The Home and the Neighborhood.

The church at Ponca City, Oklahoma, has called G. B. Kellum of Dexter, Mo., as their pastor.

Evangelist J. E. Moyer recently held a meeting at Maud, Illinois. There were eighteen additions to the church.

C. L. McKim is evangelizing in Iowa these days. His meeting at Garwin resulted in twenty-three additions and the meeting at Troy Mills in twelve additions.

The church at Carlock, Illinois, is growing in membership. Six were added on a recent Sunday. They came as a result of a meeting held at the Bethel church.

Evangelist L. Harbord held a meeting at Williamstown, Mo., recently with eighteen additions. He is now in a meeting at Harristown, Illinois, where J. H. Briston ministers.

W. H. Harding of Maroa has just closed a meeting at Maroa, Illinois, which brought great blessing to the church there. Twenty-one were added among whom were five heads of families.

A. R. Spicer who ministers to the church at Dixon, Illinois, recently held a meeting at Pine Creek, a country church near there. This meeting resulted in seventeen additions to the Pine Creek church.

The church at Grayville, Illinois, has just had an epoch-making evangelistic enterprise in their community. Evangelist C. M. Smithson has been preaching there and twenty-eight have been added to the church.

C. W. Cauble, who is pastor of the Sixth church in Indianapolis, has held a meeting in his own church recently with the assisting of Singing Evangelist E. C. Mannan. In a three weeks' effort, forty-seven were added to the church.

John D. Zimmerman has closed his work at Horton, Kansas. During his three years there, there were 131 additions and many other encouraging indications of the efficiency of the church. He will minister in the future at Winchester, Kansas.

The First church at Springfield, Illinois, where F. W. Burnham ministers, has been receiving a great uplift recently from the presence of some of the returned missionaries. Among those who have spoken at this church since the New Orleans convention are H. P. Shaw, Rose T. Armbruster and Dr. Wakefield.

A. A. Doak, Colfax, Washington, at the invitation of the Y. M. C. A. secretary, was the principal speaker in a prohibition rally Oct. 23, in the State College at Pullman, and enjoyed addressing 400 of the students. The previous night his Colfax people had made a reception for 22 new members, the occasion of including himself and Mrs. Doak in the reception, and expressing appreciation by presenting each a $10.00 gold piece. The next Lord's Day saw the church happy in its largest yet Bible-school, 111; large audiences both morning and evening, and the day crowned by two additions by enrollment and a man from the pastor's Bible-class confessing Christ.

WITH THE WORKERS

SOME AUTUMN LEAVES IN KENTUCKY.

W. J. Cocke was at Trenton, Todd county, and Pembroke, Christian county, for meetings. These churches paid for their work and made offering for State Missions. Then were eighteen additions. Dr. Ferguson was ordained as preacher of the Pembroke church and one of the elders. Six other good men were set apart as officers of the church. The Secretary was with them on this occasion and helped in the matter.

W. J. Hudspeth did some fine work, adding twenty-six at two points—Falls of Rough and Pleasant Hill. He is in great demand for meetings and has his dates for a long time ahead. All that region recognize his value in evangelistic work.

The month was a great one for D. G. Combs. He is in the evangelistic field entirely now. 108 added and much other good accomplished. He is enjoying greatly his opportunity to be in the evangelistic field all the time.

J. W. Masters was in the field half time—added five and is now engaged in a meeting in Southeastern Kentucky.

G. H. Thomas, who was selected as District Evangelist in Lee and Owsley counties baptized thirty-three and added four otherwise. He is commended as a worthy and efficient man for that field.

Nine added by H. L. Morgan in Clay and Laurel counties.

Three added by labors of J. P. Bicknell in Wolfe and adjoining counties.

Fourteen added in Pike county as reported by H. H. Thompson and much other good accomplished.

The work at Jackson moves on about as usual. Some repairs being made on the house of worship. C. M. Summers has been absent part of the month.

Jellico had one addition and R. G. Sherrer reports the work as doing very well.

Six added in Breathitt county by J. B. Flinchum.

Three added by Robert Kirby in Cumberland county.

Work moves on about as usual at Bromley as reported by L. A. Kohler.

Latonia work is progressing well as indicated by H. C. Runyon.

Lebanon is almost making a new house in the remodeling of the old one. W. P. Welden is doing a fine work there. W. J. Cocke will dedicate the house November 22nd, and follow with a meeting.

J. B. Lockhart, Clarence, Mo., has received and accepted a call to the South Louisville church, and began work there november 8th. He is highly commended and a good work is hoped for.

H. W. Elliott was at New Orleans during the convention; but aside from the time spent there he has been in the work all the time. He attended two of the South Kentucky District Conventions and received a most cordial welcome. The collections since the Hopkinsville Convention amount to $861.01—an amount unprecedented in the records on file. Some of this was money that did not reach us before the convention; but for the most collections made on the new year's work. We hope that this good beginning is a good omen for the new year's work. The November offering has only fairly begun. Let us make it the greatest in our history. Do not allow anything to interfere with attention to this matter now. This is the best time to attend to it. 500 churches in line for November offering would be a great victory. Remit promptly. At the earliest possible moment let us hear from your effort.

H. W. Elliott, *Secretary.*

Sulphur, Ky., Nov. 7, 1908.

FIRE AT THE SOUTHERN CHRISTIAN INSTITUTE.

A great calamity has come to our Training School for negroes at Edwards, Miss.

Monday evening, October 26th, Allison Hall was burned. This hall contained girls' dormitory, dining room, kitchen and store rooms.

The fire was probably caused by lamp explosion and was discovered while they were at supper. It spread so rapidly that nothing in the upper story of the building could be saved; furniture, bedding, clothing, of girls and teachers was a total loss. All the stores in the cellar, including canned fruit, the work of a summer, were burned.

Everything there is chaotic. They are moving the printing press out of the shop to make a dining room, and are at work building a temporary kitchen. J. B. Lehman writes: "We must forage for our meals and the boys are at work roasting potatoes in the fires of our misfortune."

The hall was insured for enough to purchase material to erect a more permanent building, but temporary buildings must be erected, cooking range, baker, clothing, bedding, furniture must be replaced at once to prevent suffering. The loss (outside of the insurance) will be not less than $2,000. I want to ask churches and individuals—friends of this work to come to its aid in this time of calamity. Will not ministers read this letter to their congregations, and will not all come to the aid of this work in this hour of need, by making a *money offering.*

Every room in Allison Hall was full. It will take hard, brave work to hold the school together. We must come to their aid at once. All hearts will go out in sympathy to Brother and Sister Lehman and also to the teachers who must control these people under such conditions.

I believe that the churches, the brethren, will want a part in this, and that they will respond promptly and liberally, to help make good this loss at the Southern Christian Institute.

Send offerings to C. C. Smith, 1365 Burdette avenue, Cincinnati, Ohio.

IN THE SPIRIT OF CHRISTIAN UNION.

In the city of Chillicothe, on the 17th, 18th and 19th inst., there will be held the Missouri Sunday School Convention, or as we commonly say, the Union State Sunday School Convention. This will be a notable gathering. Among the distinguished persons who will take part on the program, will be Mr. McElfresh, the recently appointed International Teacher-Training Superintendent. I hereby urge the ministers, superintendents, teachers and other workers of the Bible Schools of the Christian churches of Missouri, to attend this convention in large numbers. In such bodies as this we have the opportunity of manifesting the spirit of Christian Union, and thus help on toward the accomplishment of Christian Union, itself. I have often felt humiliated to see so few of our people in attendance at the sessions of these Union Conventions. Some things may be said and done which we cannot all approve, but this is liable to be true in the gatherings of our own people; but for the most part, nothing will be found calling for objection. Let all who can possibly do so, attend this convention, get the good which it offers, and help on with its good purposes.

J. H. Hardin.

311 Century Bldg., Kansas City, Mo.

THE CHURCH IN COLUMBIA, MO.

I have just spent nineteen days in this beautiful little city, justly famed as the Athens of Missouri. I have had exceptional opportunities of studying the conditions of our cause in this Mecca of the faith. I know of no city of similar size in the Brotherhood where such a splendid combination of factors and forces and conditions are at work for the achievement of great ends. The great State University with its two thousand students enrolls this year more than four hundred disciples of Christ. Christian College for young women—one of the greatest, if not the greatest woman's college in the west—brings annually a large constituency to the church from the best and most cultured homes of the Middle West. Here too the Missouri Bible College with strong, scholarly students like Lhamon and Sharpe, is equipping young men for the highest ministry of the Word. And these pour the tides of their life into the church. The church itself with a glorious history and the heritage of some of the noblest minds and hearts of the Reformation, is the dominant and commanding force of the city. The church still holds and cherishes some of the rarest and choicest spirits of the Brotherhood in Mrs. Pearre, founder of the Christian Woman's Board of Missions, Dr. W. T. Moore, the sage and the cosmopolite, and F. W. Allen and a score of others scarcely less famed.

But the pre-eminent force in the Columbia Church today is Madison A. Hart, the gifted, cultured, consecrated, minister. He is young, vigorous, virile, vital. He is aware of the spirit of the age and is interpreting to it the glorious gospel of the Son of God. He is far from being a moss back and he lacks much of being a destructive radical. He is loyal to the Lord Jesus—absolutely loyal in message and method and ministry. And he enjoys the confidence and the affection of everybody in Columbia, both in and out of the Church. Unless every indication goes awry he is entering upon a career of unparaleled success with all the conditions of triumph at hand—the field, the force and the consecrated passion for Jesus and for souls.

H. O. Breeden.

John T. Brown, Minister of the Johnson City Church, has been delivering a series of lectures before the students of Milligan College for some weeks past. The subjects included in the course have been, among others, "Education in Heathen Lands," "Japan," "China," "India," "Palestine," and "Australia." The lectures contained an extraordinary amount of valuable information, such as one does not usually find in a platform lecture. Brother Brown's style is easy but forcible. It has been the writer's pleasure to hear some of the best known lecturers in America upon similar topics, but he does not recall any superior to Brother Brown in this field. For College or Y. M. C. A. purposes his lectures approach the ideal. It would prove an inspiration to college students everywhere if they had the privilege of listening to them. For one thing, it would seem impossible for any intelligent person, after hearing Brother Brown's statement of conditions in foreign lands, to be any other than a hearty and earnest advocate of Foreign Missions.

F. D. Kershner.

Milligan, Tenn., November 2, 1908.

WITH THE WORKERS

SPRINGFIELD ILLINOIS.

A. B. Moore, of St. Louis, preached at the West Side Christian Church, Springfield, Illinois on Sunday, Nov. 8, and C. A. Gray, of Eureka College, spoke Nov. 1. The church is pastorless since F. M. Rogers' removal to California, but is actively engaged in securing the right man to take up the work.

The revival meetings at the Stuart Street Christian church began Sunday, November 8 and will continue for two weeks. The preaching will be done by the pastor and Rev. F. W. Burnham, minister of the First Christian church. Miss Della F. Cheney of Hoopeston, Ill., one of the leading singing evangelists among the Disciples, will have charge of the music during this series of meetings. Topic of the morning sermon, "Christ at the Door." In the evening, the third in a series of song sermons will be given. Topic, "Jesus, Lover of My Soul." Miss Owens and Miss Cheney will sing this song to several different melodies. Service every night during the coming week at 7:30 o'clock, Springfield, Ill.

A. P. Cobb, of Decatur, Illinois, is preaching Sundays for the Illiopolis church, and in addition to this conducting evangelistic services in Central Illinois.

The Protestant churches of Springfield, Ill., are making ready for an evangelistic campaign under the leadership of "Billy" Sunday, to be held in February.

C. C. Buckner, second son of G. W. Buckner to enter the ministry, has accepted the work at Aurora, Ill.

A. P. Cobb, Decatur, Ill., recently conducted a meeting at Timewell, Ill., which resulted in eleven additions, two confessions, four by letter and reclamation, and five from other religious bodies.

D. Dunkleberger, Canton, Mo., has taken the church at Ripley, Ill.

Edgar S. Potter, one of the elders of the Quincy, Ill., church, is a business man, who does things for the cause. He is planning already to make the Foreign Rally there next January, a bi-state affair, with delegations from churches within forty miles in all directions.

The Christian University banquet at New Orleans was pronounced one of the best. Dr. Clinton Lockhart, a former president acted as toastmaster, and rousing speeches were made by A. I. Myhr, G. L. Bush, A. L. Cole, and others.

J. E. Teaney, the converted saloonkeeper of Litchfield, Ill., now at Canton, Mo., added ninety-six to the church during the first year of his ministry, which began only six months after his conversion.

SOME ENCOURAGING WORDS FROM KENTUCKY.

The Kentucky Bible Schools are planning for a great observance of Children's Day for Home Missions, November 22. 179 schools have already signified their intention of observing the day, and every mail brings new assurances. Last year 174 schools contributed $2,124.32. This year the offerings will unquestionably go beyond $3,000. Kentucky is determined to keep the National Banner. The following are a few of the many encouraging reports we are receiving from over the state:

TELEGRAMS.

Canton, Ohio, Nov. 9th. 1908.—34 added today 200 in 13 days, 1604 in bible school. Preaching audiences packed the house, president Bates of Hiram spoke to the overflow to-night. WELSHIMER & KENDALL.

Pomona, Calif., Nov. 8th, 1908.—Big tent overflowed. Crowded nightly, 127 in two weeks. Unusual revival outbreak for this hitherto impregnable town. Comparatively no preparations as my coming here accidental. Without singer or personal workers. Bro. Clubb and Church working nobly. Start Logansport, Indiana, next Sunday.
HERBERT YEUELL.

"We are preparing to have Children's Day for Home Missions for the first time. I feel like our school is on a high road to success." Mackville.

"I would like to see Paris take the State Banner." W. O. Hinton.

"We are planning for a big Rally Day." Morgan.

"We will begin preparation for the day at once." Rich.

"Please order fifty boxes and programs for November 22." Forest Grove (Clark.)

"A committee was appointed to prepare the exercises and we will observe the day." Morganfield.

"Our school will observe Children's Day for Home Missions." Middletown.

SOUTHERN CALIFORNIA.

The ministers meeting of Southern California is unique. It is held in the First church, Los Angeles, the first Monday in each month.

The railroad fare is pro-rated. Thus it costs the preachers who come two or three hundred miles, no more than it costs the pastors in the city. This makes a larger attendance possible. Usually one hundred persons or over, both men and women, are present.

The fellowship is of the best. The excellent dinners provided by the ladies of the First Church do the rest.

W. G. Conley, pastor of the Cavina church is Chairman this year.

Herbert Genell, who is in a fine meeting at Pamona, with M. D. Clubb, was present at the November meeting. He conducted a round table on "Methods in Evangelism," "The secret of a successful meeting is atmosphere," says Rev. Genell. He elaborated. He meant a psychologic, philosophic, apostolic atmosphere. Evidently he succeeds in creating it for brethren are drawn fifty miles to the meeting and there were over seventy additions the first week. How the old story told in love with earnestness always makes an "atmosphere!"

A. C. Smither, F. M. Dowling and Grant K. Lewis, have returned from the New Orleans convention.

H. W. Rogers, of Springfield, Ill., is established as pastor of the Long Beach church, succeeding E. W. Thornton.

Jesse M. Hunter, of Eugene, Washington, takes the work at Hollywood.

J. H. McCartney becomes pastor at Fullerton.

F. W. Emerson, of Freeport, Ill., the well known temperance orator, has accepted a call to the Redlands church.

Dan Trundle of Rialto has been in a fine meeting with Prof. B. P. Stout as singing evangelist. There were fifteen additions and the church greatly strengthened. Prof. Stout will assist Sumner T. Martin the Santa Barbara pastor, in a meeting during November.

O. P. Spiegel is supplying the pulpit of the Broadway church, Los Angeles, since J. W. Utter began his work with the new church at Glendale. He will hold a meeting for the Broadway church in January. We suspect that the lure of the California "atmosphere" will keep him away from Alabama permanently.

E. E. Lowe, of San Bernardino, reports a Sunday-school revival and frequent additions to the church.

The Oceanside church expects to dedicate its new building December 6th. Grant K. Lewis of Los Angeles will assist the pastor in a meeting following dedication services.
OSCAR SWEENEY.

PHARMACIST

Tells Facts About Caffeine in Coffee.

"About twelve years ago I stopped coffee," writes a Colo. man, "and began Postum. As a result, instead of being a confirmed dyspeptic as I was for many years, I enjoy good health and fine digestion.

"I formerly weighed 115 lbs., now 140. My waist measure was 29, now 36 inches. Not only this, but I enjoy Postum and my meals, while for years eating was an annoyance and often a torture.

"Like an old whisky toper I always thought I had to have my coffee and then always felt its ill effects in my stomach and on my nerves.

"Now I have so completely lost my taste for coffee, that recently, when a cup was given me by mistake and I tasted it, I found it nauseated me. On the other hand I not only like the healthful effect of Postum, but the taste is peculiarly agreeable to me.

"I have tried other cereal drinks but always come back to Postum. Realizing as I do, the evil effects from the poisonous alkaloid in coffee, and being a Postum Pioneer, I am a very successful missionary.

"One man, a school superintendent, from my recommendation, has had quite as happy an experience with Postum as I have had. My wife has also found great benefit from Postum, as coffee was the only thing which disagreed with her stomach at table.

"Being a graduate in pharmacy I know the alkaloid—caffeine—in coffee is a poisonous drug. As there is no drug in Postum I naturally drink it and recommend it to others." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true and full of human interest.

Pimples on the Face

Those annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier,

Glenn's Sulphur Soap

Sold by all druggists.

Hill's Hair and Whisker Dye Black or Brown, 50c.

CHICAGO

The annual meeting of the Chicago Christian Missionary Society was held at the First M. E. church Monday evening last. This meeting is arranged on the delegate plan and almost every one of our churches and missions were represented.

The various reports were read by Leon L. Loehr, President of the society, Parker Stockdale, Secretary, and A. L. Roach, Treasurer. These reports all spoke in the most optimistic vein of the success of the past year. The Treasurer's report showed that Chicago churches gave $1,300 for Chicago missions last year. The largest amount was the Englewood contribution, of $500. Nearly $3,000 was contributed by the American Christian Missionary Society and $2,000 by the Christian Woman's Board of Missions. Pastors have received part of their support for work done at Chicago Heights, Elgin, West End, Garfield Boulevard, Armour avenue, Harvey, Maywood, Logan Square, Humboldt Park, Sheffield avenue, South Chicago, West Pullman, Ashland avenue, Elizabeth street, and Douglas Park. Some of these points will be self-supporting this coming year.

W. J. Wright, of the American Christian Missionary Society, was present at the meeting and spoke briefly on the work of the past year. He congratulated the board on its efficient administration and recommended larger undertakings in the future promising his cooperation for a larger work in Chicago. He called attention to the fact that there were more people within ten miles of the place where the meeting was held than in almost any one of the southern states. He said a population so vast demanded money and men just the same as we were accustomed to think it did in other parts of the country. His remarks were received most enthusiastically.

The new board members elected for the ensuing year are as follows: President, Leon L. Loehr; Vice, W. G. Morse; Treasurer, A. L. Roach; Board members for two years, Parker Stockdale, E. S. Ames and O. F. Jordan. For one year, L. Roy Moore and W. E. Palmer. The Trustees for the coming year are E. M. Bowman, W. R. Caddis and W. P. Keeler.

The spriit of the meeting could not have been better. There was perfect fellowship and a determination to pull together for a better Chicago. The persons who in days gone by have had meteoric careers as heresy hunters have failed as soul-savers and have gone their way. The heart-burnings that their ill-advised strife occasioned is a thing of the past. Our Chicago preachers are all true to the plea. They have all the various brands of theology. But whatever theology they hold, they never forget to be human and fraternal. The future of our work in this city is most auspicious indeed.

As we go to press, word comes that C. G. Kindred has been operated on in an Englewood hospital. Our prayers and best wishes go out to him in the time of his need.

Mrs. Willett returned home from the hospital Monday, improved in health.

The church at West Pullman had one confession last Sunday.

The Oak Park ladies raised a hundred and twenty-five dollars at a rummage sale last week. The West End leads them in the Sunday-school contest.

An effort is being made to revive the old Central Church, which has been defunct since last spring. A group of 36 former members met in a hall last Sunday at 3120 Forest avenue. Prof. Irish preached to them.

The services at Jackson boulevard were well attended Sunday. There were six additions.

Mr. Sarvis of the University of Chicago preached at Chicago Heights last Sunday. The sudden departure of W. S. Lockhart has been discouraging but they are getting ready to call another preacher soon.

The church at Douglas Park is ambitiously planning for the day when it shall have a new building.

An epidemic of disease, chiefly typhoid, prevails at Maywood. There is also diphtheria and scarlet fever. This is a great hindrance to the church there.

West Pullman is getting ready for coöperation in the Chapman meetings next spring. The churches meet in union meeting every Thursday night for a gospel song service. Mr. Chapman will hold a meeting for all Chicago next spring under the leadership of the Laymen's Evangelistic Council.

Voliva, the man who dethroned Elijah III, held a meeting at Orchestra Hall last Sunday afternoon. He had about 1,500 people wait through a three hour service. He has the same stock in trade as Dowie, a denunciation of everything and everybody. He is not devoid of oratorical ability, though lacking in the magnetic personality of Dowie. It may be of interest to note that Voliva was educated in Hiram College. Zion City now has its lace industry in the hands of Marshall Field & Company. Many of the devotees who lost all are moving away to make a living.

W. D. Endres preached a sermon to children last Sunday. He proposes doing this every two months. One addition there last Sunday.

Dr. Ames preached last Sunday on "Criticising the Past." An unusually large audience was present.

Dr. Ames is now engaged in writing a book in the general field of the Psychology of Religion, which may come from the press next spring. It is awaited with interest by his many friends.

The Ministers' Association of Chicago meets every Monday at the Grand Pacific Hotel in the English Room. All out of town visitors are cordially welcomed to these meetings. Among the visitors this week were Sec. W. J. Wright of Cincinnati, and Rev. Claire L. Waite of Milwaukee.

As we go to press the men are gathering for the Congress of Baptists and Disciples. We promise a full account for next week of this meeting, maybe epoch-making with both bodies.

O. F. Jordan of Evanston delivers his lecture on "Chicago on Boulevard and in Slum" at his former parish at Rockford, Illinois, Nov. 17. He has carried his camera about Chicago and secured nearly two hundred pictures of things significant. These have been made into lantern slides. He has pictures of all our churches and mission halls in the city. He has pictures of such social waifs as the girl coal-pickers, the newsboys and the beggars. In the list of pictures are the things that make Chicago proud.

G. A. Campbell delivered his review of Chesterton's "Orthodoxy" at the ministers' meeting this week. Chesterton has been described as a man who defends orthodoxy in an unorthodox manner. He is one of the most brilliant writers in England. His paraphrase "If thy head offend thee, cut it off, etc." aroused the mirthfulness of our group.

The choir of the Monroe Street Church sang West's "Faith and Praise" on last Sunday evening. The house was well filled and the Cantata was thought by many to be the best production given by them for some time.

What has become of our Chicago Disciples Social Union? We must not allow that happy organization to lapse for want of care. Isn't Parker Stockdale the president? Oh, we see, he has been sick since the summer and has had no chance to call his committee together. But he will no doubt do it soon and arrange a banquet.

OBITUARY.

The report of Mrs. W. F. Rothenberger's death in Cleveland has been received with a shock by her friends in Chicago and especially in the Irving Park Church. The following letter has come to us from Rev. F. D. Butchart of Cleveland:

A deep sadness has come to Rev. W. F. Rothenberger, pastor of Franklin Circle church, in the death of his wife, Mrs. Catherine Teachout Rothenberger, and to her father and mother, Mr. and Mrs. A. R. Teachout, and family. A host of friends have stood near to offer all the comfort that Christian fellowship can bring.

Mrs. Rothenberger's health has been seriously impaired for some months, but most painstaking treatment here in the Palmer Sanitarium and an extended summer trip to the Muskoka Lake regions, gave promise of restoration. Recently her health broke again, complications developed and in spite of all that indulgent love and care could bestow she passed from this life Sunday eve., November 1st.

Mrs. Rothenberger was one of the best known and highly esteemed of the young people of Cleveland and especially in the circle of our own brotherhood. She has been a consistent member and most earnest worker in the Franklin Circle church since the age of nine years. In Christian service her life was distinguished by these three that abide, Faith, Hope and Love. Few lives are as thoroughly consecrated to the life and program of the Master as was hers. A teacher in an eastern school of music, on coming into touch with her life of great unselfishness said of her, that she had found a new type of womanhood. Her democratic kindness and sympathy were the delight of all who knew her. She has made for herself thus a host of friends in this and other places.

Added to the sympathy of these friends, a real comfort comes to the sorrowing ones in the consciousness of her deep Christian character, for the truest comfort lies in life itself, the life eternal.

Funeral services were held at the home, 4515 Franklin avenue, Wednesday, November 4th, conducted by Lloyd Darsie of Hiram. Memorial services were held at the Franklin Circle church Sunday November 8th, conducted by John E. Pounds and H. R. Cooley.

THE NEW ORGANIZATION FOR MEN.

R. A. Long Elected President.—Prize Offered for a Name.

One of the most important things done at the New Orleans Convention was the definite decision to enter vigorously upon the work of organizing the men of our brotherhood for definite Christian service in an endeavor to realize effectively the aims of the association authorized at the Detroit Convention, and to go beyond those aims by as much as our present vision goes beyond that of a few years ago.

A committee was appointed at New Orleans with power to act, being constituted as follows: R. A. Long, Burris A. Jenkins, Fletcher Cowherd, J. W. Chilton, W. Davis Pittman, J. H. Allen, and one other, whose name has escaped memory at the moment of writing.

The committee met at 2:30 p. m. on Monday, Nov. 2nd, in Kansas City, with the following present: Fletcher Cowherd (in the chair), J. W. Chilton, B. A. Jenkins, R. A. Long, Dr. Geo. H. Combs, W. F. Richardson and Brother Ridges, all of Kansas City, joining in the conference.

R. A. Long of Kansas City was elected president. Mr. Long was reluctant to add to his already heavy administrative burdens by assuming the direction of a new work of such a vast importance, but the earnest expresion of every one present and his own sympathetic appreciation of the necessities of such an organization combined in leading him to undertake the responsibility. The significance of this to our whole brotherhood is at once apparent. It means that we are to have at the head of the new movement one of the great captains of industry whose name is everywhere in the business world synonymous with success.

Brother Long accepts the work with expressions of genuine humility and his usual spirit of high consecration; and under his leadership we may confidently seek and expect the richest blessing of the Father upon the enterprise.

The headquarters of the new organization were fixed at Kansas City, and P. C. Macfarlane of Alameda, Cal., was invited to become secretary. Mr. Macfarlane was present and, after full conference, agreed to accept the work as soon as he could be relieved from his charge at Alameda without jeopardizing the local interests. The committee instructed the secretary to enter into communication by correspondence and otherwise with the leading men in our brotherhood and with the leaders in men's work of other denomination communions, and form a plan of definite organization to be presented for discussion and adoption at the next meeting.

It was further decided to offer a prize of $25.00 for the best name for the national organization, the name to consist of from two to four words, either alliterating or combining euphoniously, and to be suggestive, if possible, of the scope, spirit and aim of the work, as, for example, "Christian Endeavor" is. Send names proposed to the secretary at 876 Laurel St., Alameda, Cal.

The aim is not a male Christian Endeavor Society, nor a masculine C. W. B. M., but an organization of men by men for Christ and for the Church, which will come to have just as settled a place in the work of every church and pastor as has the Christian Endeavor Society or C. W. B. M. auxiliary.

A study will be made of all existing organizations in the church, including men's clubs of various kinds, men's bible classes, and laymen's missionary movements, with a view to discovering the golden thread of unity that runs through all, and incorporating this in the national organization as the norm of the local fellowship, and allowing the widest latitude for adaptation to peculiar needs and conditions of particular fields.

Correspondence or suggestion with plans of organization and history of success and failures already made in local fields, is earnestly solicited by the secretary, whose address is given above.

"ON THE FIRST DAY OF THE WEEK."

As in the breaking of bread, so in the laying by in store, this means every First Day. Slowly but surely the churches are restoring to their practice this item also of approved Apostolic precedent. The restoration is slow, not only because of the tenacity of custom, but also because of the power of gold and the near-incurability of haphazardness. Most churches now have weekly offerings for current expenses, though few have yet trained even a majority of their members to use the system.

Every argument that can be made for this applies with equal force to a like weekly offering for Missions and Benevolences. But additional special reasons exist for this. It enables the minister to preach giving as Christ and the Apostles did, without seeming to beg for his own salary. It proves another reason for coming to church or sending the offering. "A two-fold cord is not quickly broken." It keeps the Christian's horizon as wide as the world and reminds him every week of the noble company in whose fellowship he is working.

It works well. Of course no system will work itself. No sort of envelopes, single or double, printed or plain, numbered or lettered, can take the place of sound instruction or overcome invincible selfishness or incurable indifference. But this easily doubles and quadruples offerings without fret or strain. It enabled a Baptist Church in Boston under A. J. Gordon's ministry to give $20,000 per year for missions—but Gordon and grace were there also.

This is merely a hint to ministers, elders and deacons, with the suggestion that, at once, before ordering next year's supply of collection envelopes, you look into some continuous system. Be as wise as the street railways that distribute their appeals to every passenger and every ride!

W. R. Warren, Centennial Sec'y.

EAGER TO WORK

Health Regained By Right Food.

The average healthy man or woman is usually eager to be busy at some useful task or employment.

But let dyspepsia or indigestion get hold of one, and all endeavor becomes a burden.

"A year ago, after recovering from an operation," writes a Mich. lady, "my stomach and nerves began to give me much trouble.

"At times my appetite was voracious, but when indulged, indigestion followed. Other times I had no appetite whatever. The food I took did not nourish me and I grew weaker than ever.

"I lost interest in everything and wanted to be alone. I had always had good nerves, but now the merest trifle would upset me and bring on a violent headache. Walking across the room was an effort and prescribed exercise was out of the question.

"I had seen Grape-Nuts advertised, but did not believe what I read, at the time. At last when it seemed as if I were literally starving, I began to eat Grape-Nuts.

"I had not been able to work for a year, but now after two months on Grape-Nuts I am eager to be at work again. My stomach gives me no trouble now, my nerves are steady as ever, and interest in life and ambition have come back with the return to health."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

HOW A WOMAN MADE MONEY.

A woman writing to the Globe from Mexico, says: "While I am way down in Mexico I do not want my friends who read the Globe to think I am out of the world, for I am making more money now than I ever did in my life. Four years ago I took up a fruit claim. They give you the land if you will pay for setting out five acres of tropical fruit trees within five years. The Department of Improvement set out my banana trees, 1000 on five acres, and attended to them for two years, or until the first crop was ready to gather, and it cost me only $6.20. The Department of Improvement will care for your trees and gather and market your fruit continuously for one third of the crop, so I just let them attend to my orchard. In 1907 the Department paid me for my share $1,281.30 in gold. For the first six months of 1908 I had received $708.76 in gold, and expect the second half of the year will bring me a little more. You get your money every three months, as bananas are picked and marketed every day of the year. You do not have to come to Mexico to take up land. You can pay for planting the trees in installments of $5 a month if you wish, and need never go to Mexico yourself." Write to the Jantha Plantation Co., Block 69, Pittsburg, Pa., for Fruit Claim Blanks, as literature printed in English, regarding Mexican Homestead, is distributed from Pittsburg.

THE LATEST AND BEST.

"Tabernacle Hymns"—Rousing, inspiring, uplifting, spiritual, singable. For praise, supplication and awakening. One dime brings a sample. The Evangelical Pub. Co., Chicago.

BANK DEPOSITS Guaranteed

by STATE of OKLAHOMA. Your money absolutely safe. We pay 4 per cent on deposits. Draw your money any time. Largest State Bank in Okla. Capital $200,000. Write for booklet D G We sell 6 % School, County and City Bonds.

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Through excursion sleeping car service between Chicago and between Cincinnati

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Fast and Handsomely Equipped Steam-Heated Trains—Dining Cars—Buffet-Library Cars—Sleeping Cars—Free Reclining Chair Cars.

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A. H. HANSON, Pass'r Traffic Mgr., CHICAGO.
S. G. HATCH, Gen'l Pass'r Agent, CHICAGO.

FOREIGN MISSIONARY RALLIES.

The Foreign Society will conduct a three-months' campaign of Missionary Rallies, beginning Nov. 15th. Moving picture machines showing life scenes from heathen lands, and stereopticon views of the work around the world will be used at the night service. These Rallies will be conducted in two itineraries by President McLean and Secretary Corey. The Rallies will be held from 1:30 to 5 in the afternoon, and at night. They will be assisted by the following missionaries: Hermon P. Williams, of the Philippines; H. P. Shaw, of China; Dr. Jas. Butchart, of China; M. D. Adams, of India, and W. H. Hanna, of the Philippines. The following Rallies will be held before the holidays:

Conducted by A. McLean.

Nov. 16, Paris, Ky.; Nov. 17, Lexington, Ky.; Nov. 18, Harrodsburg, Ky.; Nov. 19, Chattanooga, Tenn.; Nov. 20, Atlanta, Ga.; Nov. 21, Birmingham, Ala.; Nov. 23, Hopkinsville, Ky.; Nov. 24, Paducah, Ky.; Nov. 25, Princeton, Ky.; Nov. 26, Madisonville, Ky.; Nov. 27, Owensboro, Ky.; Nov. 30, Evansville, Ind.; Dec. 1, Grayville, Ill.; Dec. 2, Vincennes, Ind.; Dec. 3, Brazil, Ind.; Dec. 4, Bloomington, Ind.; Dec. 7, Louisville, Ky.; Dec. 8, New Albany, Ind.; Dec. 9, Columbus, Ind.; Dec. 10, Madison, Ind.; Dec. 11, Franklin, Ind.; Dec. 14, Indianapolis, Ind.; Dec. 15, Lebanon, Ind.; Dec. 16, Shelbyville, Ind.; Dec. 17, Rushville, Ind.; Dec. 18, Connersville, Ind.

Conducted by S. J. Corey.

Nov. 16, Portsmouth, O.; Nov. 17, Wilmington, O.; Nov. 18, Athens, O.; Nov. 19, Columbus, O.; Nov. 20, Newark, O.; Nov. 23, Pittsburg (Wilkinsburg), Pa.; Nov. 24, Wheeling, W. Va.; Nov. 25, Uhrichsville, O.; Nov. 26, Uniontown, Pa.; Nov. 27, Somerset, Pa.; Nov. 30, Cleveland, O.; Dec. 1, Ashtabula, O.; Dec. 2, Warren, O.; Dec. 3, Akron, O.; Dec. 4, Mansfield, O.; Dec. 7, Canton, O.; Dec. 8, Kenton, O.; Dec. 9, Findlay, O.; Dec. 10, Toledo, O.; Dec. 11, Ionia, Mich.; Dec. 14, South Bend, Ind.; Dec. 15, Logansport, Ind.; Dec. 16, Huntington, Ind.; Dec. 17, Frankfort, Ind.; Dec. 18, Muncie, Ind.

A GREAT BIBLE SCHOOL AT KING CITY.

The writer spent Sunday, Nov. 1st, at King City, Gentry Co., Mo., in a rally for "Larger Things" for that school and church. Often when we advocate the present-day features of Bible School work, the answer comes "these things cannot be done in the country and village school." Now, King City is a village of about one thousand people. They set their mark at 200 in the Bible School, for last Sunday, and when the reports were made they had present that morning, 224. The membership of the church is about 175 or 200. The church house is not a very large one and will soon have to be rebuilt or enlarged in order to accommodate the Bible school. Six Adult Bible classes authorized me to send them application blanks for organization under the International Standard, and I expect to send recognition certificates to all of these in a few days. J. M. Asbell is the hustling minister of the King City church, and T. J. Hasty is the superintendent of the Bible School. If we had such a man at the head of every one of our Bible Schools in Missouri, teacher-training and all other advanced movements would soon be unanimous.

King City is located in the midst of a splendid farming country, and is one of the very best small towns in Missouri, or any other state. The Rally of last Sunday was the beginning of a protracted meeting which will be led by the minister, and F. H. DeVol, of Union Star, another excellent town church near by. Bro. Butler, the sightless sweet singer, conducts the music. I fully expect a large ingathering during this meeting, which began under such favorable auspices.

If the reader would like to know how to put into operation the aggressive features of Bible School work in a village church, let him write to T. J. Hasty, King City, Mo. They have one of the best teacher-training classes in the state, and in every particular are doing their work on high grade, scientific principles.

J. H. HARDIN.

311 Century Bldg., Kansas City, Mo.

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS ANNUAL DAY IN THE MISSIONARY CALENDAR.

TIME—The first Sunday in December, unless a later date is preferred. It is especially urged, this last year of the Centennial period, that wherever there is an auxiliary, and the program is given by the members, that the messages be carefully prepared and the service be held early in the month of December. Then seek to find a near by church where the women are not yet organized for missionary effort, and secure an invitation to carry the message to them and thus double the influence of the C. W. B. M. Day program. Many pastors will welcome such assistance and will heartily co-operate and suggest some home talent for use while the visiting auxiliary serves with their people.

PLACE—Great and significant are all our Centennial aims in every department of the church, and God is aiding us far toward attainment. This last quarter period of the Centennial the Christian Woman's Board of Missions covets also the co-operation of every pastor where there are no auxiliaries, that in all our churches the work and claims of the Woman's Missionary work may be preserved to the entire church and an offering be accepted from all. Savely to *covet* such *best* gifts of time and thought and of gold is worthy.

PURPOSE—*First*, to enlist and equip all our women for service—not only an offering in money value, but a gift of a new company of women for the work is our hope for C. W. B. M. Day, in hundreds of new unorganized places, and a greatly increased membership where the auxiliary is now organized. To reach the significant Centennial air—*The double membership by October*, 1909, *we need* the aid of all our pastors.

A new auxiliary such has been the record so for EACH DAY this year, but we must do even better. May we not hope for fifty new Circles and Auxiliaries as the result of C. W. B. M. Day services.

MRS. M. E. HORLAN.

MISSIONARY DIAMOND POINTS.

Leading Churches.—The ten leading of our brotherhood last year, including Sunday-school gifts, were as follows: University Place, Des Moines, Ia., $1,590; Akron (First), O., $1,274; Kansas City (Ind. Blvd.), $1,012; Cincinnati (Central), O., $1,006; Richmond, Va. (7th St.), $900; Eureka, Ill., $888; St. Joseph (First), Mo., $750; Hopkinsville, Ky., $725; Owensboro, Ky., $713; Frankfort, Ky., $711.

Living-Links.—The Foreign Society now has more than 100 Living-links. It is hoped a large number of new churches will swing into this rank this Centennial year.

Money Expended.—Last year money was expended as follows: Japan, $48,369; China, $71,872; Tibet, $6,155; India, $47,837; 395; Hawaii, $1,153; Cuba, $15,418; England, $12,069; Scandinavia, $9,034; Turkey, $250.

The Wonderful Blood of Man

Dies and Is Born Again With Every Breath of the Lungs.

Human blood contains red and white corpuscles. The little red soldiers carry food, strength and vitality to all parts of the body and the little white warriors fight the battles of the body.

When through poor eating, wrong digestion, disease or whatever the cause may be, the blood becomes filled with poisons and impurities the little red and white soldiers cannot do their work properly and hence they become a menace rather than an aid to the rest of the body.

20,000,000 corpuscles die with every breath of the lungs. To rid their ranks of enemies they throw them into the cells of the skin or down deep in the tissues and man has to suffer pimples, boils, blackheads and eruptions.

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FIRST STUDENT BIBLE CONFERENCE.

The first international Bible conference held under the auspices of the Student Department of the International Committee of Young Men's Christian Associations, to consider the extension of Bible study in the colleges, met in Columbus, October 22-26. There were present 1022 students and professors and instructors from 250 institutions. Mr. J. R. Mott presided. The conference went to Columbus on the invitation of the United Brotherhood of that city who provided entertainment for the delegates and arranged for the meetings to be held in Memorial Hall and in the Auditorium of the Board of Trade Building.

The forenoons were devoted to addresses and discussions bearing directly on the development of the Student Bible Study movement. In the afternoons the conference was divided into groups according to classes of institutions; and plans for promoting efficiency in Bible teaching and for reaching a far larger proportion of college students than ever before, were presented. The evening sessions were devoted to inspiring addresses on the Influence of the Bible on individual and national life.

The two morning sessions, open only to delegates, were devoted to consideration of the problem of promoting Bible Study. On Friday morning, Mr. William D. Murray, a member of the Student Department Committee for many years, outlined the aim and scope of the Student Bible Study work of the Young Men's Christian Association. The progress of the work in colleges was briefly sketched by Messrs. Cooper, Weatherford, Billings, Hunton and Elliott, Secretaries of the Committee; and the "Secret of Efficiency in Bible Study in Colleges" was discussed by Prof. Miller of Princeton who spoke on the "Necessity of Capable and Trained Leaders." Other speakers were Prof. Brown of Vanderbilt, who spoke on "Adequate Courses of Bible Study," and Prof. Jenks of Cornell, who spoke on "Thorough Preparation by the Student."

On Saturday morning, representatives of a number of institutions told of the scenes in their institutions in the enlistment of college men in Bible Study. Col. Larned of West Point showed how Bible Study had gone forward at the Millitary Academy in spite of the limited time at the disposal of the cadets. President Falconer of the University of Toronto, set forth the "Contribution of Scholarship to the understanding of the Bible," and Mr. Lutner D. Wishard of New York, one of the founders of Association work in colleges, spoke of the "Opportunities of the College Graduate in the Promotion of Bible Study."

On Friday and Saturday afternoon the conference was broken up into sectional gatherings in order to consider the special problems of the different classes of institutions. At one conference the problems of promoting Bible Study in colleges in which the Association has general secretaries, was considered; and in another the problems of those having no general secretaries. Also there were conferences for those interested in the Bible Study work in preparatory schools and military academies. The esponsibilities of the alumni and graduate students to promote Bible Study in churches, Sunday-schools, men's clubs, city Associations, etc., etc., were discussed by those especially interested in this problem. The students and professors in theological institutions considered the special responsibility of the theological student for the devotional study of the Bible. The members of faculties present met in conference to consider the relation of professors and instructors to the Bible Study movement.

In Memorial Hall the evening meetings were held. On Thursday evening, the opening session of the Conference, Mr. Victor G. Bebee, the chairman of the United Church Brotherhoods of Columbus, welcomed the conference on the part of the Brotherhoods; and the Rev. Washington Gladden spoke on behalf of the city. Dr. Francis L. Patton, President of Princeton Theological Seminary, who was to have spoken on the "Bible as a Means of Culture for College Men," was kept away by illness. Mr. John R. Mott traced the beginning and development of the Bible Study Movement among college men throughout the world, and General O. O. Howard testified as to the "Value of Bible Study for the Educated Man."

On Friday evening, President King, of Oberlin, spoke on the "Call of the Church to College Men for Bible Study," and Mr. Robert E. Speer of New York, on the "Bible and the Culture of the Spiritual Life." The theme on Saturday evening was the influence of the Bible on national life, the Hon. H. B. F. Macfarland, Commissioner of the District of Columbia, speaking of the "Call of the Nation to College Men." Mr. Mott spoke of the need of extending the Bible Study work in the colleges of the United States and Canada, and of the invitation that had come to Mr. Cooper to assist in forwarding the Bible Study Movement among the students of Japan, China, and India. Opportunity was given to the delegates and friends present to share in this work by subscribing toward the expense of a great extension of the Bible Study Movement. The subscription was something over $1,600.

Before the delegates only, on Sunday morning, Dean Bosworth of Oberlin, gave a most helpful address on the "Relation of Bible Study and Prayer." In the afternoon President Booker T. Washington of Tuskegee, addressed the conference and a large company of Columbus citizens on the "Place of the Bible in the Uplifting of the Negro Race."

The farewell meeting was held on Sunday evening. Addresses were given by Dr. W. W. White of New York on the "Perspective in Bible Study," and Bishop William F. McDowell of Chicago, on "The Bible and Life."

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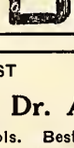

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Extracts from two letters from Dr. Widdowson to Dr. Dye.

Upper Congo, Bolenge, July 13, 1908.

I believe in my last letter I told you that Iso Timothy went to Bonyeka for a five month's stretch as an evagelist. We have six or seven others up there with him. You remember Bonyeka, about 250 miles from Bolenge. We have had evangelists located there since Mr. Hensey's and my trip in January of this year. The people of Bonyeka and vicinity have accepted the teaching with great gladness. Iso reports 700 earnest seekers as being on his book. They are crying for us to come to them to open a station there and it is one of the richest fields, as far as I have seen, that ever has come to my notice. They will not let Catholic catechist land.

The director of the S. A. B. and the director of the A. P. I. (Conge Trading Companes) have asked us to do their medical work from now on. We should ask for another station in this district at once. Every month of delay will mean a harder struggle later.

We received the following telegram from Brother McLean today: "Proceed with Longo." We consider from this that you of the homeland have had a favorable reply from the government in Belgium. You may be sure we will proceed as soon as we can.

The last time the evangelists came in, the last of June, twenty-nine were baptized and fifty-six evangelists and teachers sent out.

In my last letter I told you about the way the new work is opening up at and about Bonyeka. Around Bonyeka I saw more people than I have ever seen in any one section of the Congo, large towns and plenty of them. These people are waiting and depending on us for the gospel. The Catholics have not yet reached there and the people do not want them. Shall we not, as Hensey has said, "for the third time plant the banner of Christ in Congo, at or near Bonyeka?" I for one am heartily in favor of asking for another station in this section and that soon. Everyone here is heartily in favor of this new move.

Efoloko is doing a splendid work at Mbala Lunzi (this is the new station proposed for Southern California) and there is a very richly populated district in and on this river (Momboyo, tributary of the Bosira) which we have not yet reached, nor have the Catholics.

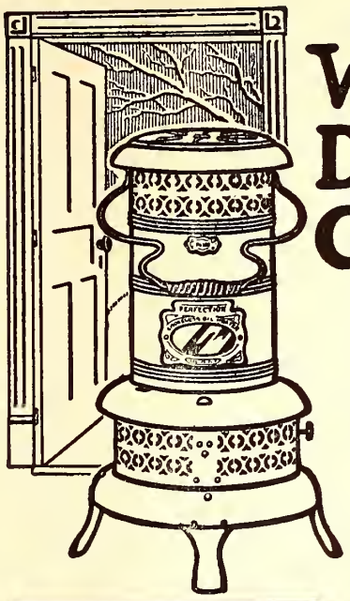
I am just coming to what I really want to say. It is this: We must have a steamer if our work is going to extend.

Beyond Bonyeka on the Bosir W'onene (this is the station proposed for Northern California) and Mbala Lunzi on the Momboyo are hundreds of miles of navigable river, not counting many navigable branches to each of these.

We need a steamer. We can and will win these people to Christ but much of the traveling must be done on the natural highways, the rivers. The steamer question is no small deal. It's going to take money and lots of it. What is important now is that we get before the people in general the great need for a steamer that we may further extend the work which our Father has so richly blessed. Now is the time to press it home. May they catch a vision of the teeming thousands living on navigable rivers without Christ or hope.

Yours as ever in His work,

Widdowson.



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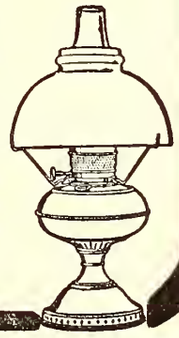

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VOL. XXV. NOVEMBER 21, 1908 NO. 47

THE CHRISTIAN CENTURY

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The Christian Century

Vol. XXV. CHICAGO, ILL., NOVEMBER 21, 1908. No. 47.

My Confession of Faith—III.

"Our desire for ourselves and our brethren would be, that rejecting human opinions and the inventions of men as of any authority, or as having any place in the church of God, we might forever cease from further contentions about such things; returning to and holding fast by the original standard; taking the Divine Word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone, as exhibited in the Word, for our salvation; that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord." Thus wrote Thomas Campbell one hundred years ago in the "Declaration and Address," a document whose historic significance he then little understood. Vexed with the divided state of the church, and aware that its partisan strifes were the greatest barrier to the extension of the kingdom of God in the world, he threw his life into the effort to heal those unhappy divisions. In this task he was presently joined by his son Alexander Campbell, and later by several earnest and consecrated men, chief among whom were Walter Scott and Barton W. Stowe. Under their leadership there rapidly grew up a body of believers pleading for the union of the people of God. At first there was no thought of seperate existence as a religious body. But stress of circumstances compelled resort to an independent organization, much against the wish of Mr. Campbell himself. And thus there sprang into being the brotherhood known as the Reformers, the Christian Church, or the Disciples of Christ.

These men were by no means the first to advocate Christian unity. Such a plea was as old as the prayer of the Savior and the epistles of Paul. The mediæval church sought unity by proscribing and persecuting all who varied from accepted orthodoxy. The rise of Protestantism, with its doctrines of free inquiry and individual responsibility, made division not only possible but inevitable. The reformers did not agree among themselves. Yet the sin of sectarianism impressed these men even in the first joy of freedom from tyranny, and sincere efforts were made to unite the sections of the Protestants. Before the death of Luther conferences were held with this end in view, and attempts were even made to reunite Catholics and Reformers. Among the men who labored at this task were Calixtis, Leibnitz, Spinola, Bossuet, Lessing, Grotius, John Owen and Richard Baxter.

The fathers of our own movement, therefore, were not proposing to themselves a new work. But they were trying to meet a new occasion. They felt that the union of Christians was the solvent of all the difficulties which confronted the church in their day. They did not doubt that their views would meet with instant favor and acceptance. Who could resist the pathos of Jesus' prayer or the urgency of Paul's exhortation? Yet to their surprise the Christian world gave no heed to their appeal. They were regarded as presumptuous disturbers of the peace. The boldness of their summons angered the intrenched denominationalism of their day. Not only were their words unheeded, but they themselves were virtually cast out from the fellowship of those they had sought to move.

It was apparent that the plea for Christian unity must wait for a period of preparation. The world was not prepared for it. Too many human devices had obtained the sanction of God's people. These obscured the primitive simplicity and oneness of the church. The only way in which that lost unity could be restored was by the restoration of the apostolic church in its totality—faith, spirit and service. So there came into recognition the second principle of the movement—the Restoration of apostolic Christianity. This new feature of the plea soon became the absorbing concern of the Reformers. Christian union was not forgotten, but it was given a less prominent place, as it was seen that only a church prepared by the study of apostolic conditions could appreciate and desire the union of Christians.

Under the inspiration of this urgent and clear-cut appeal for a return to primitive ideals, the Disciples have grown into a great body. The causes of this remarkable growth are not far to seek (1) Their appeal was from the creeds to the Bible just at the moment when the power of creed was declining, and the Bible was taking a new and more vital place in the regard of the church. (2) Their protest was equally emphatic against the narrowness of theological conservatism on the one side, and the looseness of unrestrained liberalism on the other. Their position was, therefore, central and attractive. (3) The definiteness of their demand that men should believe, repent and be baptized—a definiteness that often ran the risk of becoming mathematical and formal in the zeal of evangelism—as a relief from the vagueness of much of the preaching of the time. It required no delay for compliance. (4) The ardor of their evangelism swept all before it. It was an appeal to instant surrender to the claims of Christ. And though in the hands of some of its representatives it easily degenerated into a bald legalism or a passion for numbers, it has likewise become an instrument of great effectiveness in winning men to the cross and strengthening the churches.

As I have studied the work of the fathers, the development of the movement to which they gave the initial impulse, and the present opportunities and tendencies of the Disciples of Christ, I am increasingly assured that the task to which they set themselves is the one whose accomplishment is of chief importance to the universal church in our age. I believe that the reunion of Christendom is the logical climax of all the reformations which have preceded it; and the most pressing duty of the hour.

I believe that the program laid down by the fathers—union upon the faith, spirit and service of the New Testament—is the only practicable way in which this desirable end can be attained. By the apostolic faith I mean the centrality of the Person and character of our Lord, the redemptive facts of his life, death and resurrection, and the institutions of baptism and the Lord's Supper by which these truths become the appropriated realities of the believer's life. By the apostolic spirit I mean the Christian character which was exemplified by Jesus, emphasized by the apostles and ever constitutes the fair ideal of a Christ-like life. It is the mind that was in him, the humility, sincerity, prayerfulness, patience and love which vindicate the right of a disciple to wear the name of his Lord. By the apostolic service I mean that devotion to the program of Jesus which so far as individual and collective efforts can go, will make effective his will in the world, in domestic life, in industrial enterprises, in politics, in society and throughout the world.

I believe that the Disciples of Christ can be true to the fathers only by carrying out to its logical conclusions and full results the work which the fathers began. Loyalty to these great men of the past does not consist in camping upon their graves, but in pursuing the march in the direction they pointed out. The curse of most of the earlier reformations has been the tendency to harden the teachings of their leaders—intended for the times then present—into fixed formulas and difinitions to be observed for all time. This is the essence of unfaithfulness, not of loyalty, to a great leader. The lawgivers of Israel, whether in the days of the early kings, or in the declining years of the royal period, or in the time of Jerusalem's revival issued their institutes always in the name of Moses, the great prophet and teacher of the past. Yet those laws were not stationary but progressive, meeting new occasions with new enactments. Moses was always interpreted in terms of the new age. The thought of the lawgivers was. What would Moses say in our time? Similar must be the spirit of one who would be true to the fathers. What would be their counsel if they were alive today?

I believe that the chief dangers that threaten to retard the accomplishment of our hopes and purposes are, (1) The tendency to harden into a denomination rather than to accomplish our historic purpose of uniting the Christian world. There can be nothing more pathetic than the spectacle of a great body of people raised up for a mighty purpose, and then content to exhaust its strength in self-development, even at the expense of the larger work of the Kingdom of God. Whenever we place the interests of "our" churches above those of the entire fellowship of believers, we are untrue to ourselves, to the fathers and to Christ. (2) The temptation to regard the plea for union as doctrine to be preached rather than as a task to be undertaken by every church. It is time that our churches understood that only by promoting unity, by becoming specialists in the inculcation and illustration of fellowship and co-operation in the localities in which they are set, can they justify their existence at all. A congregation which can satisfy itself to live in a city for ten or twenty years without an effort to unite the forces of the kingdom beyond the benevolent desire to absorb all the rest into itself is a travesty upon the plea we make and a hindrance to the cause of Christ in that place. It has merely added another church, denominational to all intents and purposes, to the denomina-

The Program of the Fathers

tions already there! From such misrepresentation of our aims and spirit we may well pray to be delivered.

From the heights of past achievement a hundred years look down upon us. The fathers whose names we cherish were men of fearless hearts, undaunted faith and above all else, absorbing love of liberty. They had seen too much of the spirit of intolerance and persecution not to be profoundly indignant at its perpetuation. Yet we are witnesses of the attempt made from time to time to bind the tyranny of opinions, traditions, prejudices, upon the necks of our people. It is not for this that we are preparing to celebrate our centennial. As well talk of honoring Independence Day by a return to British servitude. To free our brotherhood from such bondage to tradition and opinion has been the effort of the noblest of our leaders during all these years. To break the chains of religious narrowness and injustice was the heroic task of the fathers. To bring men out from the letter to the spirit, from darkness to light, from hate to love, from sin to holiness, was the glorious work of Christ.

"As he died to make men holy,
Let us die to make men free,
While truth is marching on."

HERBERT L. WILLETT.

The Discovery of the Masculine

In the modern church no movement is freighted with such great consequences as the awakening of the men. Our Christianity with all its tenderness and grace is a man's religion—and not the less so on account of its tenderness and grace. Our God is Masculine in the symbolism with which we conceive him. His Incarnation took place in the birth of a Son. The Twelve were men. The New Testament is a man's book. The church is officered by men. The work to be done is a man's work.

The notion that man is just an appendage to the church, dragged to its services and its work by his wife or mother, and at last squeezed through the pearly gates by virtue of the patronage he has given the church in his wife's name, has been held too seriously and too long by a great multitude of respectable husbands and sons.

So long as religion was conceived in other-wordly terms, or in terms of a sentimental experience it could hardly be expected that men would give other than such nominal adherence to the church. Men in modern times do not have leisure or faculty for thinking much about "heaven." Nor are they constituted temperamentally so as to be susceptible to a fixed type of emotional "experience." But when the church is conceived as a practical device for getting certain desirable work done, an engine to furnish power for building the City of God right here in this world—then you have placed the whole matter on the level where a man can get at it and where it can get at him and command his allegiance and his faculties.

It is this practical conception of the church that is the explanation of the awakening of the masculine power of our Christian communions. The chivalry of every Christian man is aroused as he percieves the heroic but ineffectual efforts of Christian women to do the vast work of the Kingdom. "That is a man's work," he says, "and I ought not allow my wife and mother and daughter to bear that burden. It needs a man's strength. It needs a man's bank account not just a woman's pin-money. It needs a man's vote as well as a woman's tears. It needs a genuius for organizing and directing a big enterprise as well as a woman's sympathy. It needs a man's foresight as well as woman's insight. The work needs me —and with God's grace I'll just get into it and do my part." And off comes the coat of his indifference.

This practical appeal of the church comes with singular force to men of the Disciples of Christ. Our conception of Christian life has been from the beginning in more practical terms than that of our religious neighbors. Over against the wierd mysticism of a hundred years ago our fathers set a practical view of conversion. Multitudes of men who failed to realize the promises of a false emotionalism found peace in the sensible teaching of our people. More frequently men led their wives into our churches than women led their husbands. Our gospel seemed peculiarly adapted to the masculine temperament.

With other denominations, however, we have been only gradually taking up the practical conception of the church's function. If our neighbors are following our lead in the preaching of "first principles" we are following their lead in practical organization for Christian service. The Christian Endeavor society, the Woman's Missionary society, the Evangelical Alliance, the Federation of Churches and such organizations for practical service took their origin in other bodies, not in our own. Happily we have followed heartily in the path they blazed and have in some cases overtaken the leaders. The latest practical organization within the church is that of the men. Congregationalists, Presbyterians, Episcopalians, Baptists, Methodists and others are ahead of us but not far ahead. They have massed the masculine element of their churches in splendid brotherhoods. In these brotherhoods a new conception of men's responsibility is forming and a virile enthusiasm is being generated.

The definite decision at New Orleans to enter upon the work of organizing our men was not the least important of the forces set going at that convention. Our news columns last week reported the initial steps in consummating this purpose. The selection of Mr. R. A. Long, of Kansas City, for president and Mr. P. C. Macfarlane, of Alameda, California, for secretary, is an earnest of the sort of enterprise the committee will foster. Mr. Macfarlane will make his headquarters at Kansas City and spend most of his time in visiting our churches and enlisting the men in the new enterprise. He is the kind of man men will like to meet—strong, confident, simple, brainy, warm-hearted, progressive, consecrated. May God's blessing attend him and the rich ministry he will render the men of our churches!

Does the President's Creed Matter?

The question as to Mr. Taft's religious creed became a somewhat interesting one as the campaign progressed and has been made yet more urgent since the election. We do not believe there was in any quarter any serious opposition to Mr. Taft because he was a Unitarian. But the suggestion that he did not belong on the orthodox side of things religious was too good a text for our political preachers to let go without saying something. Hence, a considerable discussion of the relation of a man's religion to his officeholding has developed. Three weeks ago Dr. Gunsaulus in his Auditorium service in Chicago, devoted his sermon to a passionate attack upon those who could think of raising such an issue. A well-known clerical magazine contained, several weeks ago, a symposium by a number of ministers on the subject.

What life the question has had has probably been due to the desire of the defenders of religious liberty to prevent the issue coming up rather than to the insistence of the intolerant that Mr. Taft's creed rendered him inacceptable as a president.

Mr. Roosevelt, however, has broadened and enlivened the issue. In a post-election statement he condemns those who would raise such an issue with his characteristic vehemence. The entire question of religion, he argues, is a matter between the individual and his Maker. To make conformity to any particular religious creed a qualification for the presidential office would open the door to hypocrasy and cant, obscure vital political issues with irrelevant theological issues, set creed above character, and probably plunge the nation into a religious war—the most bitter and costly of all kinds of warfare. Mr. Roosevelt points with pride to his cabinet table where a Unitarian, a Jew and a Roman Catholic have places beside those of orthodox confessions.

In connection with Mr. Roosevelt's statement, the hope recently expressed by Archbishop Ireland that the United States might ere long have a Catholic president, becomes doubly significant. Here is, perhaps, the only conceivable form in which the religious creed of a candidate for president could become an issue in the United States. With most Americans it would not matter whether the president was a Unitarian or a Presbyterian, but if a Roman Catholic presented himself as a candidate he would find himself squarely up against a deep-seated sentiment of opposition. Mr. Roosevelt contends that a man's religion is a purely private affair—between himself and his God. If he chooses to worship in a particular form it is his own business; if he subscribes to this or to that set of religious doctrines it is an irrelevant matter in his candidacy for the people's suffrage. What matters is his moral character, his trustworthiness, his intelligence and the particular political policies he espouses.

With this contention of the president's probably we would all agree. Nevertheless we would have a right to consider a candidate's religion if his religion involved a theory of the state which is hostile to our American theory and traditions. Opposition to a Roman Catholic candidate for president would be justified, not because he held certain religious beliefs or worshipped in a certain ritual different from our own, but because he, as a Roman Catholic, gave allegiance to an ecclesiastical institution which claims certain political preroggatives for itself. Large numbers of Americans would oppose a Roman Catholic because of their fear that with a Catholic president the church would gain its chance to assert again its "temporal sovereignty." Since the Reformation the church has lost this sovereignty. Before that time the kings and rulers of Europe were subordinate to the Roman Pontiff. But while actually stripped of this power the Pope still stubbornly holds to the theory of the subordination of state to church.

Too much blood and treasure have been spent to free the state from churchly denomination to warrant our discerning citizenship running any chances of losing our hard-won liberties. Opposition to a Roman candidate for president would not be a case of religious intolerance.

It would be a case of political difference of opinion in the most vital principle in the organization of our republic. Let the Pope renounce his medieval presumption. Let him give to America convincing tokens of his willingness to be content with "spiritual sovereignty" and the Roman Church will find the American people liberal enough to elect a Catholic to the highest office within their power to give.

Provided only: that he be equally qualified in character and independent intelligence with the candidate arising from the Protestant bodies. And this kind of man the church will discover when it begins to search for him is pretty hard to find!

The Union Congress

The Joint Congress of the Disciples, Baptists and Free Baptists which was held in Memorial Church of Christ in this city last week was the most notable event of many years in the history of immersionist bodies. The congress idea is older and more fully appreciated among the Baptists than with us. The Free Baptists have never had such an organization. To unite the strongest and most representative men of the three bodies in this fellowship was a most interesting achievement. But the astonishing feature of the gathering was the unity which pervaded the thought of those present. There were striking contrasts of thought evoked by the discussions, but the joy of brotherhood was always manifest. It is clear that the Baptists and Disciples who mingled in the sessions of the Congress are nearer each other than different sections of either denomination would be. At the higher levels of Christian life there is almost complete union of thought and feeling. ,

The program was thoroughly representative of the different interests of the church today. Biblical teaching was the theme in the session on the Church organization in the New Testament. The deepest question in theology was under consideration when the Atonement from the Modern Standpoint was discussed. The practical sides of the faith came to expression with the subject of the Attitude of the Church to Psychical Healing, and the civil problem of the Proper Limits of Free Speech in the Republic. But the theme that commanded the most profound attention, and was most eagerly discussed was that of the Union of the Churches, especially the three then in conference. It was deeply impressed upon all present that a moment of immense importance in the life of the church had been reached. The spirit of fraternal good will was manifest in all the utterances of these deeply interesting sessions.

The fact that the Baptist Committee extended a formal and hearty invitation to the Disciples to come in with them and hold a joint Congress in the future is a fact of the greatest significance. There is no doubt that the proffer of this invitation is in some regards an act of very great generosity. The Baptists have much of the denominational spirit. This we have proved in many encounters in the past. There is no people who would more fully prize the privilege of separate and exclusive conference on the question of the time. Yet this satisfaction they are ready to relinquish for the sake of the unity which has dawned upon them as a duty. This is one of the most notable of the signs of the times.

The Disciples on their part accepted the invitation in the generous spirit in which it was given. They could do no less, nor did they wish to. This does not mean that our own separate Congress will not be held in the coming spring. It seems better that it should be, and that steps shall then be taken to formulate some fitting plan of co-operation with our Baptist brethren upon the congress idea. We shall be prepared to give fuller and more competent attention to the entire question at that time than could be given in the intervals of the joint meeting of last week.

It is evident that a new leaf has been turned in the history of comity and co-operation among immersionists. No one can foresee the end to which this may lead. But the fact that the Congress was held in a church which is already a living illustration of the union idea was impressive to many who would not have believed that Baptists and Disciples could thus come to oneness. That such unions will take place in increasing numbers few can doubt who discern the tendency of things. It is in this manner that the desired result will come. Resolutions and conferences, congresses and conventions, help to bring the broader spirit of toleration and good will. But the union of the immersionists will come about first by the union of individual churches, then by the exchange of ministers and pastorates, then the unification of missionary work on the foreign field, and lastly by the merging, not of either into the other, but of both into the united church whose foundation shall be the simple Word of God, and whose passion shall be the realization of the Master's prayer and the evangelization of the world.

The Christian Standard's Responsibility

It is an occasion of no little embarrassment in the Christian Century office that we felt constrained to take issue with Prefessor Willett last week upon hearing of his agreement to resign from the Centennial program provided Russell Errett would pledge his paper to drop the fight on the missionary societies and the Centennial program. Mr. Errett is the owner of the Christian Standard and the dictator of its policies. Dr. Willett is perfectly willing to obliterate himself from the discussion if he can be given assurances that other men on the program will not be attacked and the missionary societies menaced by the continued opposition of the Standard. He sees nothing to be gained by withdrawing from the program if the Standard's fight is to continue. He earnestly desires peace, especially in this Centennial year. If his resignation will bring peace he will cheerfully resign.

In this position his colleagues in the Christian Century differ with him. We believe the present controversy is not merely a personal matter. We believe the attack upon him should not succeed because it is an attack upon the vital principle of our reformation —the principle that calls for unity in faith, liberty in opinion and charity in all things. It seems to us therefore that for Dr. Willett to regard it as a personal matter is to overlook the most important element of the situation. The letters which we print herewith indicate that many of our brethren agree with us that our very plea is vitally involved in the controversy and that for Professor Willett to surrender to the tyrannous presumption of the Standard would put us back in history more than twenty-five years.

Our missionary secretaries and the members of the Centennial Committee are greatly perplexed. As long as there was any hope that the Standard would give genuine and bonafide assurances of its willingness to cooperate to make this Centennial year a year of vast blessing to our cause, these brethren urged strongly and persistently that Professor Willett resign. It was probably due to the urgency of an officer of one of the societies more than to any convincing argument in the case that Dr. Willett agreed to resign if his resignation would bring peace. Now they and the entire brotherhood are awaiting Russell Errett's answer. The sky is clouded, however, with the rumor that not only will Mr. Errett not agree to cease his attack but has repudiated the pledge signed by J. A. Lord. If this rumor had not reached us by authoritative channels, not confidential, we would not mention it here. But we feel that the brethren should know the whole truth in order to place the responsibility where it belongs. For ourselves we will be comforted if the odious bargain is not made. And when we read these letters we are assured that in holding this position we are in the best of company.

Men Who Protest

Editor Christian Century:

Dear Brother:—I say "amen" to your trenchant editorial of last week. It would be a great mistake for Professor Willett to resign. The demand for his resignation is not nearly so wide-spread as a few brethren suppose. I have recently talked with several men who do not agree with Prof. Willett's theology, yet they hold that he should be retained on the Pittsburg program.

His withdrawal would not bring peace. Some other pretext for continuing the war would speedily be found. The contention is not a personal one. A great principle is at stake. Prof. Willett represents the strong virile element in our brotherhood who believe in freedom. This dearly-bought privilege for which our fathers suffered we must now maintain even at the cost of peace. Let the decision be final. Do not open the question again. Unalterable firmness will now bring a swifter and more lasting peace than any sort of a compromise. James M. Philputt.

St. Louis.

Editor Christian Century:

You ask if Dr. Willett should resign from the Centennial program at Pittsburg. I certainly hope he will not do so, or rather that he will reconsider the action he has already taken. He should not be allowed to resign if it is possible to prevent it.

Eunice D. Martin.

Dear Brother Willett:—As one who holds you in high esteem, and

Men Who Protest

believes in your integrity, though not always agreeing with you in your conclusions, I want to register my protest against your resigning from the Centennial program. Do not do it. The foundation of our plea, our movement, is at stake. We need men now. It will not help matters in the least for you to resign. It may conciliate some few conservatives but the rank and file will resent it. Our missionary societies will suffer worse in resigning than in remaining firm in the right. God bless you and grant you the riches of his grace. Yours in gospel bonds, J. E. Chase.
North Bend, Neb.

Do not compromise the freedom of the gospel.

I want to tell you that if the report is true that you have withdrawn from the Pittsburg Centennial program, I am deeply grieved at your action. Many of your other friends regret it as much as I do. I expressed that sentiment in my sermon last Sunday morning; and again in an after dinner talk here last night. I don't believe you ought to have done it, and I believe you ought to be prevailed upon to go back upon the program, and some of us will raise our voices in protest against your withdrawal.

If every man who happens to utter sentiments at variance with the general opinion of our Brotherhood upon doctrinal points of minor importance can be run off the platform of our conventions by popular clamor, we are in no better shape than the creeded churches which can try and excommunicate. Does not your action admit that we are in just such shape as they? And an admission of that sort goes far, does it not, to establish that very condition.

If I were you I would wait till I was put off the program, and I'd like to see the body of men who would quite dare to put any man off for doctrinal differences. I do not for an instant, believe that the Convention would be injured by the controversy that would, or might, arise in hotel lobbies over your presence on the platform. Controversies are not bad things, in the long run. Of course, I know I am uttering platitudes in all this, but I only want you to see how more of us feel than you have any idea of. If the step is not irrevocable, I hope you will retrace it; and if it is, then I hope we can take some means to make you retrace it by brotherly suasion. Burris A. Jenkins
Kansas City.

I desire to express my opinion about Professor Willett resigning as speaker on the Centennial program. Without at all passing judgment on the validity of his recent utterances, I must say that I cannot lend my influence toward any limitation of our American and priceless freedom of speech. Our church is a free church. We cannot consistently go to Pittsburg to celebrate the Centennial of this free church with the right of free speech curtailed. In this crisis let us all "keep sweet" and remember the advice of Gamaliel to always rest our souls with the reflection that God sustains the truth. Parker Stockdale.

Editors of Christian Century:

I firmly believe that the forcing of Dr. Willett off of our Centennial Program because of any theological views he may or may not hold, would be little short of a calamity and the saddest commentary that could be written on the plea of the Disciples for Christianity unity.

It would be in my opinion as logical and as just to protest against the appearance of our "grand old man of Lexington" on that program because he may or may not hold certain theological positions. Both of these men accept Christ as their personal Savior, both accept the New Testament as a sufficient rule of faith and practice, both are men of blameless lives, why then any discrimination between them as speakers at our State or National Convention.

As I have understood it, one of the protests of the Disciples has been against theological opinions as tests of fellowship and if this sort of discrimination is not that very thing, I should not know what to call it.

Hoping that the good men, brave and true, of our brotherhood, whether "progressive," "conservative" or of "the mediation school," will all strive to be one in our blessed Master and not present to the world this unlovely spectacle of a people who plead for Christian unity, divided and at war among themselves.

I am most fraternally yours,
Bloomington, Ill. Edgar D. Jones.

P. S. I wish to say further that I read this letter in the presence of our elders and that I am sending it with their hearty endorsement. E. D. J.,

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To the Editors:—In response to your query relative to the Willett matter, may I say that notwithstanding the fact that I regret, as many do, that the affair came up as it did, I heartily endorse the action of the Centennial Committee in refusing to request Professor Willett's withdrawal from the program.

Further, I deplore the fact that from a certain quarter from which has already come too much disturbance, an attack has been made upon our Missionary interests with this little incident as an excuse. To me this attack is wholly unwarranted as the Centennial Committee, if I remember correctly, was appointed by Brother Breeden and that those upon this committee do not serve as representing any special interests but as representing members of the Christian Church in America. Why can we not allow Brother McLean, Brother Wright and others the freedom of American citizens once in a while?

Wishing the New Century Company success and believing that our people generally approve of the Centennial Committee's action, I am, Fraternally yours, V. W. Blair.
Greenfield, Ind.

Editor Christian Century:

I am not in sympathy with some of the views of Prof. Willett, but the opposition to his appearing on the Centennial Program I regard as not only very discreditable, but also as out of all harmony with the spirit of our movement. We have all along stood for Christian liberty and we cannot surrender any of that liberty now.

At the same time we must not forget that this "liberty in Christ" carries with it the spirit of Christ and we must lose none of that spirit while contending for Christian liberty. If we can stop this unchristian contention, even for one year, let us do it; and if this voluntary resignation of Prof. Willett from the program will insure peace, it would be a very graceful and manly thing for him to resign. But if his resignation will not bring the coveted peace, I am opposed to his resigning. He should not be asked to make a sacrifice unless it will do some good. S. S. Jones.
Danville, Ill.

Editors Christian Century:

In answer to the question, "Should Professor Willett Resign?" I say no. If protests are in order why not open the columns of the Christian Century and let its readers speak their minds on this question. I believe that a worse thing could not befall our people and the cause of Christian union at this time than to take Bro. Willett's name from the Centennial program at the dictation of the Christian Standard.

Your Brother,
Blue Mound, Ill. E. T. Clements.

Dear Century:

Having just read the article in the Christian Century of November the 14th headed "Shall Professor Willett resign?" having in view the coming Centennial program in which he has a place, I wish from a personal standpoint to register an emphatic no! My fellow ministers of this section whom I have met recently are of the same very decided opinion.

Very sincerely yours,
Hoopeston, Ill. Lewis R. Hotaling.

To the Century:

I would be pleased to have the Disciples come up to their Centennial in perfect harmony. I would be pleased to have the missionary societies make the best reports in their history. But there is something more important than peace and finances, and that is the liberty of which we have boasted for a hundred years. Hence I protest against Professor Willett withdrawing his name from the Centennial program.
Cincinnati, Ohio. A. W. Fortune.

The question involved in the effort to prevent Prof. Willett having a place on the Centennial program is one as to whether men holding to certain opinions shall make those opinions tests of fellowship. We may differ widely as to many things but so long as we agree on the Lordship of Christ and accept the New Testament as authoritative we are true to the fundamentals. Thos. Campbell held it to be a great wrong to "judge our brother to be absolutely wrong because he differs from our opinions." Prof. Willett has ever stood on the above fundamentals. He is no farther from the great body of this brotherhood in his progressive views regarding the Old Testament than his critics are in their radically conservative views; therefore he is quite as representative of the brotherhood doctrinally. Spiritually he is certainly quite as representative for he has called no names, challenged no man's integrity, endured the unjust representations of many of his critics with singular Christian patience and withal shown himself a Christ like man through these years of attack upon and misrepresentation of his teachings. His theme at the Centennial is to be the Lordship of Christ. That is the "rock of the corner." No man among us more consistently stands upon it and no man among us can more adequately set it forth. To deny him the right to speak after he has been invited to do so by as representative a committee as could be chosen from the brotherhood is to yield to as sectarian a demand

as any we have ever protested agaist in the world of sectarianism,
Eureka, Ill. Alva W. Taylor.

Christian Century, Chicago, Ill. Why should the Disciples of Christ in their Centennial celebration refuse a place to the man who stands pre-eminent in the brotherhood as a great scholar, a gifted and artistic orator, a cultured, Christian gentleman in one splendid personality, because forsooth some are displeased with his critical teaching?

In his own Confession of Faith he avows his fidelity and loyalty to the Plea in language as strong as was ever used by the Fathers. Without endorsing his critical views we can accept his allegiance to the Christ, his unflinching loyalty to the essentials of the Faith and the eternal verities.

Let us have our greatest men to represent us at Pittsburg and surely none will deny Prof. Willett a first place in the shining galaxy of stars in our firmament.

Fraternally,
Eureka, Ill. H. O. Breeden.

My Dear Dr. Willett:

I learned last week of the action of the Centennial Com. in regard to your place on the program, and I need not say to you that I was gratified. The brethren are in no state of mind to be driven by the Standard.

Fraternally yours,
Philadelphia, Pa. Levi G. Batman.

My Dear Bro. Willett:

I am rejoiced to see that you have drawn the sword and thrown away the scabbard, and now "lay on MacDuff and d—be he who first cries, hold! enough!" The insolence of The Standard has become unbearable. I hope it isn't true that you are declining to appear on the Centennial program. A nice lot of people we would be going up to our Centennial wearing a dog's collar on our necks. Above all let us be free, Centennial or no Centennial.

I will not bore you with a long letter nor with any advice, only be strong and of a good courage. You are fighting the Lord's battle and ours too. God be with you.
Spokane, Wash. J. W. Allen.

I most earnestly protest against the withdrawal of Professor Willett from the Centennial program. This is no longer a personal matter but one in which the principle of religious liberty is involved. I cannot submit to any doctrinal test of fellowship other than that involved in the "baptismal confession," and to this Bro. Willett adheres. His own avowal of loyalty to the principles for which the Disciples stand is amply sufficient, since his personal integrity is unquestioned and his knowledge of the nature of "our plea" is unchallenged. I know of no one who can more fitly represent the genius and spirit of this religious movement. I believe the vast majority of those who oppose Bro. Willett would say the same were they correctly informed as to his views and not misled by false reports. His withdrawal now would do the cause of truth and justice incalculable injury by placing an apparent sanction upon these incorrect reports of his teachings. But the far greater injury would be the placing of a credal "yoke upon the neck of the disciples which neither our fathers nor we were able to bear."
Milwaukee, Wis. Claire L. Waite.

Dr. H. L. Willett:—Dear Brother—I have just written a prominent member of the program committee Centennial Convention urging that you be not allowed to resign your place upon the program. I fear my voice will not be very influential in the matter but I felt inclined to do what I could in combination with others to ward off what I think would be an everlasting disgrace to our movement. Indeed it would transform it from a progressive movement into an ignominious retreat. I said "I am unable to see what particular phase of our work we can fitly celebrate at Pittsburg if we go up thither with this blot upon the 'scutcheon of our religious heredity." Many like words also I added.

I sincerely hope that you upon your part will stand firm, contending earnestly for the goodly inheritance which has ever been ours. A great cloud of witnesses hovers above this battlefield of the spirit, and the spirit voices of our heroic dead call to us "Look to yourselves that you lose not the things that we have wrought."
Columbia, Mo. Chas. M. Sharpe.

To the Christian Century:

I desire to say a few words about the effort to get Dr. Willett to withdraw from the Centennial program. I have been a preacher for the Disciples of Christ for more than twenty years. I was reared in a Disciple family and think I understand the genius and spirit of our movement. I have sat at the feet of some of the men who are now active in attempting to force upon all, their views as tests of standing and fellowship in the ministry of Jesus Christ. They are endeavoring to put upon all a yoke which they and our fathers refused to wear. In their zeal to have their interpretations accepted as infallible they have gone into the creed-making business. Twenty years ago no one would have thought it possible for these men, even under any conditions, to have receeded so far from the position of the Disciples of Christ. They are now actually making for us a creed which is to be a test of fellowship for the ministry. The movement is reactionary. Many of the other religious bodies have advanced to that position and beyond it. I utter my protests against it. Under no conditions should Dr. Willett withdraw his name from that program. We have traveled too far and enjoyed the atmosphere of freedom in Christ too long to go back into bondage now.

The question as to whether they or I agree with Willett's interpretations is not before us. He holds to the fundamental verities of the Christian religion as firmly as any. The whole question is one of freedom in Christ. It will be a dark day for the Disciples of Christ when we must submit to such standards as are now being erected before we can speak in public.
Springfield, Mo. F. L. Moffett.

WHY I WANT PROFESSOR WILLETT ON THE CENTENNIAL PROGRAM.

With malice toward none and charity for all, these lines are written. In this mind and spirit (and I believe that I have the mind and spirit of Christ) I desire to register my protest against the withdrawal of Prof. Willett from the Centennial Program. The reasons for this protest I desire to briefly state.

1. The Centennial Committee appointed at the Omaha Convention has seen fit to place him on the program. The power to do that was delegated to the members of that committee by the Omaha Convention. This committee having made its selection we should abide by its decision.

2. The character and personnel of this Centennial Committee is of such a nature as to warrant the fullest confidence in it to do that which is right in the sight of God and for the good of the kingdom of God.

3. I know Prof. Willett. For four years I met him in the class room. I have often been in his home. I have broken bread with him. I have prayed with him. I have studied the word of God with him. I have studied the History of the Disciples with him. I have heard him preach the story of God's redeeming grace to the edification of my soul. I know of his love for the kingdom of God. I know him as one of the purest of men that I have ever met in my life. As a scholar and platform man he is a challenge to the whole religious world. He is preeminently qualified to appear on the Centennial program. If our brotherhood is not large enough to afford a platform for Prof. Willett then we have indeed reached a critical stage in our history. I have faith to believe that we are large enough.

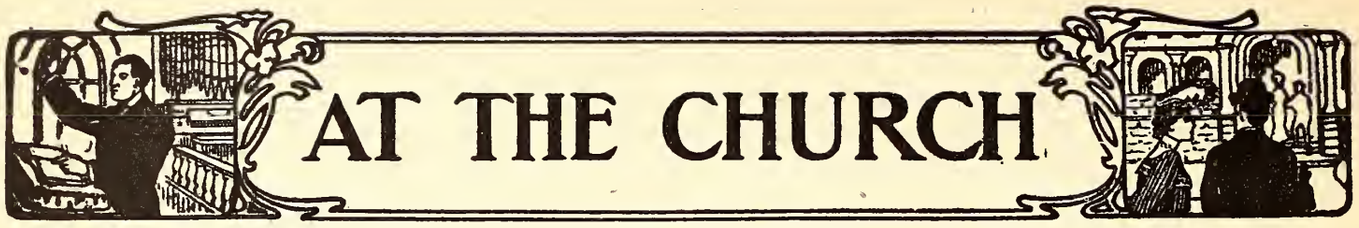
In conclusion I want to say a word relative to this Centennial program and the Missionary Society interests. For me, I do not say that it would be so for others, to in any way injure the cause of missions because some person was placed on the Centennial program with whom I was not in accord on Theological questions, would be a sin against the Holy Spirit of Christian Conquest for which I could not forgive myself in this world nor in the one to come. To me it would be an unpardonable sin.
Vincennes, Ind. William Oeschger.

Does Prohibition Prohibit?

One of the specious claims of those opposed to the suppression of the drink traffic has been that prohibition does not prohibit, that it only changes the methods and channels by which the drink is got to the drinker. The president of the Whisky Trust in his report a year ago expressed his opposition to prohibition on this ground. We have always been so naive as to wonder why if prohibition does not prohibit, the brewers and liquor dealers should go to so great pains to defend their business against it! The disingenuousness of the argument, we believe, has always been obvious to the unprejudiced mind.

But now comes this year's report of the president of the Distillers Securities Corporation (the Whisky Trust), and we look in vain for a repetition of last year's argument. Instead, we have an exhibition of facts which makes such an argument absurd. In the fiscal year, 1908, the production of all kinds of distilled spirits in the United States was only 127 million gallons, against 168 million gallons the year before. The decrease amounts to twenty-five per cent! This year's output was the smallest since 1902, but greater by one-third than that of 1899.

The contempt with which the liquor interests have always regarded the prohibition movement is being supplanted by a wholesome fear. The indifference of the large class of respectable citizens is changing into respect and enthusiasm. Whether the Prohibition party or the Anti-saloon League has the secret of success in its organization is a question that should not for an instant divide those who wish the saloon banished from society. Probably both these organizations have been instrumental in bringing about such a shrinkage in the output of liquor. Every lover of the cause will be heartened by the facts which bring dismay to the enemies of the home and the state.



Sunday School Lesson

HERBERT L. WILLETT.

DRUNKEN SAMARIA.*

Although Isaiah was a citizen of Jerusalem, and so far as we know never traveled outside of Judah, yet he concerned himself with the affairs of other nations, especially with those of Israel, the Northern kingdom. His ministry covered the period from 739 to 701 B. C. In the midst of these years the kingdom of Israel came to its end by the downfall of the city of Samaria, its capital. This was in 721 B. C., when the siege of the city begun, three years earlier by the Assyrian King Shalmanezer, was brought to a successful issue by his successor, Sargon.

Indirect Rebuke.

Isaiah had watched the affairs of this Northern Kingdom with close scrutiny. He knew that it lay too near Jerusalem not to influence his countrymen powerfully. He perceived that its sins were the very ones from which Judah had most to fear. And as it is possible sometimes to reach men by denouncing, not them, but others, who are guilty of the same things, the prophets chose this method of warning other nations regarding the result of their doings, in hope that their words might be heeded at home. There is no hint that that large body of prophetic discourses recorded as the utterances of Amos, Micah, Isaiah, Jeremiah and Ezekiel against the nations about them, was ever intended to be delivered to those nations, or that such messages were ever sent. It was for the prophets' own people that the words of warning were spoken.

Samaria.

The condemnation of Samaria's rulers in this lesson is graphic and scathing. It was the capital of the kingdom of Israel. It stood upon a hill, well fortified, beautifully situated, a very "crown of pride," towering above the valleys which ran out from it on all sides. Those "fat" valleys which were among the most fertile in Palestine. It had all the natural advantages of a strong city. It had been built by Amri, enriched by Ahab, and brought to its greatest glory by Jeroboam II. It had advantages of location far beyond those of Jerusalem. It was in the track of commerce, it was surrounded by an opulent country, and it was one of the most picturesque sites in the land. Its wealth and power were very great. Through most of the history of the two kingdoms it was the virtual overlord of Jerusalem. The kings of the latter were summoned as vassals in time of war, and compelled to supply their quota of troops to the army of Israel. Thus Jehosaphat was the forced ally of Ahab, and **Ahaziah of Jehoram. If,** swollen with pride as result of some petty victory over Edam and Amaziah tried to throw off the yoke of his master, Jehoash, he was speedily taught the lesson of submission by the loss of half his army and the dismantling of Jerusalem.

Popular Sin.

Yet in spite of this power, Isaiah saw that Samaria was tottering to her fall. Her natural resources were not less than of old, but her people were degenerating, and her princes were drunkards. Such a state could only be fatal when an enemy like Assyria lurked on the frontier with the greedy eyes of a beast waiting to spring upon its prey. Assyria was this "mighty and strong one, which as a tempest of hail and a destroying wind or a flood of mighty waters overflowing" was to shatter the power of the Northern capital. It was a city of revels. Not that all of its people were victims of riot and debauch, but the men to whom its leadership and defense were committed were of depraved habits. In their feasts they crowned their heads with the garlands of flowers which their rich gardens furnished in such luxuriance. But how quickly would all that short-lived beauty pass away when the enemy came. It would be like a fading flower, or a trampled wreath. Samaria was ripe for destruction, temptingly ripe. The loveliness of her situation, the greatness of her wealth, made her a fascinating prize for the Assyrian. He could no more resist the impulse to pick and devour this luscious fruit than an orchard visitor could refrain from eating the first ripe figs of the summer.

Drunken Leaders.

Not to such defenses as their beautiful situation, their drunken captains or their undefended walls could they look for safety. Their garlands of flowers would only be a mockery of their distress when the Assyrian trumpets sounded for the assault. God only could be a fitting refuge. His glory would be a garland that would not fade like the flowers. There might yet be time for deliverance, but not if they trusted in men. What they needed and what should insure safety was their return to God with whole hearts. When first judgment was given to the oppressed and sobriety reigned in the council chambers of the princes, then might they hope for strength in the day of batttle. Many things were wrong in the state, but one chief evil there was—drunkenness. No nation could exist long in such plight. Long afterward Wendel Philips was to utter the words, "no nation can survive half free and half enslaved," and still later to find telling paraphrase in the words of Gaugh, "no nation can survive half sober and half drunken." Isaiah's protests were never more timely than now. There are many dangers that threaten the state in our time. None of them compares with the danger from the drink habit. No wonder the nation is rousing itself to deal with the traffic as it deserves. The hope of the war is in the children. The French boys in the days before the revolution paraded the streets of Paris with banners bearing the words, "Tremble tyrants; we shall grow up." The next generation, now growing up, will deal with the liquor power as this one has been powerless to do. And the ability of that coming generation to sweep back the tide of destruction from our land will depend on constant temperance instruction in the day schools and the Sunday-schools. Every telling blow a teacher strikes in favor of a rum-free land, pure manhood and uncorrupted houses, will be multiplied as many fold as there are pupils in that class.

Jerusalem Also Condemned.

With a sudden turn to his own city, which must have staggered the corrupt politicians in his audience, Isaiah cries, "These too have erred through strong drink." It was of little avail to point out the sins of Samaria, now fast hastening to its doom. It was his own city and its welfare that filled the prophet's mind. Even the religious leaders, priests and prophets, stumbled in the common sin. Their gatherings were disgraced by excesses of drunkenness, their feasts were vile with the riot of debauch, and when Isaiah had reproved them as now, stinging them with his swift rebukes, they had resented it with indignation. They were no children, they said, to be instructed by another. For whom did he take them? Did he think they were infants who required the instruction of a teacher? Yet he was always prating in the same fashion. He never ceased to rebuke them for their enjoyments. His monotonous preaching was a weariness to them. It was line upon line, precept after precept, here some and there some more, till they were sick and tired of being told of their evil lives. It is generally so. People dislike words of rebuke. Saloonkeepers and patrons become weary to death of the constant denunciations of temperance workers. "Let us alone" has been the cry of every evil business since the swine-feeders of Gadara begged Jesus to depart out of their coasts.

The Coming Doom.

Yet there is no other way, unless the transgressors against decency prefer to await the sudden and overwhelming wave that shall sweep them away. Isaiah said to the men of Jerusalem, "You do not like my constant and monotonous teaching, very well God will send upon you the Assyrian, whose speech shall be rough and sharp, and whose rebukes you will be unable to despise. He will teach you with a discipline by the side of which my words have been but the mildest protests." If pleading will not avail, then something sharper must be tried. It is even so with the drink problem in America. The people who prefer sobriety and decency to the insignificant revenue which the state derives from the sale of intoxicants, are patient almost beyond belief. But their protests are becoming louder with each month, and it cannot be long before their united power of denunciation, instruction and ballots shall hurl the traffic back into the abyss from which it came. If it were possible to believe that this purpose is to be frustrated then we might well fear that our cities should fall as did Samaria of old through the sin of drunkenness and the consequent degeneracy of her people.

Daily Readings:

Monday.—Wine a mocker. Prov. 20: 1-11.
Tuesday.—Temperate in all things. 1 Cor. 9: 16-27.
Wednesday.—Folly of intemperance. Isaiah 5: 11-24.
Thursday.—God is not mocked. Gal. 6: 7-18.
Friday.—Woe to the drunkard-maker. Hab. 2: 12-20.
Saturday.—Sobriety commanded. 1 Thess. 5: 5-23.
Sunday.—Sad results of drink. Prov. 23: 12-21.

*International Sunday-school lesson for November 29, 1908. World's Temperance Sunday. Isa. 28:1-13. Golden Text: "I keep under my body, and bring it into subjection," Cor. 9:27. Memory verse, 11.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan.

PART II. SUNDAY SCHOOL PEDAGOGY

LESSON IV. HISTORY OF RELIGIOUS EDUCATION.—The Period of Organization.

I. THE PERIOD OF ORGANIZATION—BEGINNINGS. We come now to the period of Sunday-schools proper. Like all great moral and religious movements, this can be traced back to the example and inspiration of one man—Robert Raikes. There are a multitude of other claimants to this honor but these are mere curiosities of history, and whoever may have held schools on Sunday before him, to Raikes alone belongs the honor of making the Sunday-school idea effective as a great world-movement. He was a native of Gloucester, England, and was first awakened to the need of providing Sunday instruction for the young by seeing the poor children of his city roaming the streets, uncared for and undisciplined on Sunday afternoons. His first Sunday-school was opened in the year 1780 in the house of a Mrs. King. Four lady teachers were employed at a small salary, and the instruction was in reading and the church of England Catechism, the "secular" element predominating. There was both a morning and an afternoon session, and church attendance was required. "I endeavor to assemble the children as early as consistent with their perfect cleanliness,—an indispensable rule; tne hour prescribed in our rules is eight o'clock; but it is usually half after eight before our flock is collected. Twenty is the number alloted to each teacher; the sexes are kept separate. The twenty are divided into four classs. The children who show any superiority in attainment are placed as leaders in their several classes, and are employed in teaching the others their letters, or in hearing them read in a low whisper." (Letter from Robert Raikes, 1787.)

II. EARLY DEVELOPMENTS. The idea embodied in Raikes' work was too vital to remain merely local, and within a very short time similar schools sprang up elsewhere, which proved so successful that in 1785, or only five years from the opening of the school in Gloucester the first step toward unifying the movement was taken in the organizing of the "Society for Promoting Sunday-schools throughout the British Dominions. Two years later the movement had grown to such proportions that it included 250,000 children. During these years and for some time afterward the schools were individual rather than church ventures, and were designed to supplement the defective system of secular education for the poorer classes rather than to provide religious education as such. At first the teachers were paid, but this was later found to be a clog on the movement and was gradually abandoned.

III. BEGINNINGS IN AMERICA. The Sunday-school idea took early and firm root in American soil. Within a few years quite a number of schools were organized in different parts of the country, notably in Virginia and Connecticut. As in England they were individual enterprises; but in 1790 the first step was taken towards affiliating the movement with the churches when the Methodist Conference of South Carolina formally adopted the school, and, concurrently with this, the old system of paid teachers began to give way to the voluntary system now in vogue. Another change which took place about this time and with which the name of Dr. Lyman Beecher is associated, was the beginning of the attendance of the "upper classes" on the Sunday-school.

IV. AMERICAN SUNDAY-SCHOOL UNION. The first attempt at organization was made in the establishment of the "First Day or Sunday-school Society of Philadelphia" in 1791, for the purpose of establishing Sunday-schools for the poor children of that city. This was the forerunner of quite a number of similar unions, local in character which sprang up in various parts of the Northern and Eastern States, but the union idea did not become really effective until 1824 when the American Sunday-school Union was organized in Philadelphia. This Union is still in existence and in spite of its eighty-four years continues to be one of the most widely effective Sunday-school organizations in the world. Its objects are four, namely, "to concentrate the efforts of Sunday-school societies in different portions of the country; to disseminate useful information; circulate moral and religious publications in every part of the land, and endeavor to plant a Sunday-school wherever there is a population." This society has been the pioneer in the department of Sunday-school literature. As early as 1826 it originated the idea of selected uniform lessons now so closely associated with the work of the great International Association. Among the books published by this society and distributed at a nominal cost for the behoof of needy schools, have been bibles, primers, spelling books, hymn books and tracts, together with innumerable lesson-helps for teachers and scholars. The famous "Sunday-school World" is one of its current publications. To this society is also due the introduction of the library feature into Sunday-school work.

(2). MISSISSIPPI VALLEY ENTERPRISE AND STEPHEN PAXSON. In pursuance of the last or missionary part of its aim the American Sunday-school Union took immediate steps toward planting schools in needy portions of the country, especially in the Western states. In 1829 Cincinnati was made the headquarters of this Western development scheme, and from that centre missionaries were sent out for the purpose of organizing a school within two years in every destitute place in the Mississippi valley. Great success attend this effort and it remains one of the landmarks of Sunday-school history. One of its heroes was Stephen Paxson, who had himself been won to a religious life through one of the schools founded by the society at Winchester, Ill. The story of his life reads like a romance, and deserves to rank with the great missionary biographies of the world. From his home in Pike county, Ill., where he had moved his family in order to cut expenses, separated for days and weeks from his family, he traversed the country in his horse and buggy speaking, organizing, instructing, making out reports, ordering literature from headquarters, at the pittance of one dollar a day for every day of work. Later his salary was raised and the nature of his work changed, but during these years of pioneer work he is said to have "organized 1,314 Sunday-schools, with 83,405 scholars and teachers, where no Sunday-schools had before existed, besides encouraging and aiding 1,747 other Sunday-schools." The West has never lost the impetus given to Sunday-school work by his years of service.

LITERATURE. Brown's "Sunday School Movements in America"; Haslett's Pedagogical Bible School; B. Paxson Drury's "A Fruitful Life"; Reports of American Sundey School Union; Articles under "Sunday School" in the various Encyclopedias; Trumbull's "Yale Lectures on the Sunday School."

THE PRAYER MEETING

By Silas Jones

Topic November 25: "Enjoying Ministerial Things." Deut. 8:7-14; 1 Tim. 4:4-5.

There are many sayings of Jesus which may seem to be inconsistent with the belief that a Christian ought to enjoy material things. "How hardly shall they that have riches enter into the kingdom of God." "Woe unto you that are rich." "Blessed are ye poor." "Lay not up for yourselves treasures upon earth." "For a man's life consisteth not in the abundance of the things which he possesseth." "Ye cannot serve God and mammon." "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" Lord Bacon helped to give currency to the conceit that prosperity is the blessing of the Old Testament and adversity is the blessing of the New. In no part of the Bible is it taught that a man should give heed to the advice, "Get money, honestly if you can, but get money." The Old Testament saints were not all rich and comfortable nor were the New Testament men whom Jesus commended all poor. Jesus called men to the highest life. "Seek ye first his kingdom." As long as material things are subject to spiritual uses, Christians may enjoy them. Treason to our Lord occurs when we put comfort above principle. There is nothing praiseworthy in sacrifice that is not for spiritual ends.

Many great peoples have been brought to ruin by prosperity. They have displayed marvelous energy and foresight in wresting from hard conditions the right to live a life complete only to fall victims to tyrannous lusts and ambitions as soon as they had attained economic freedom. Poverty compels men to honor certain of the virtues. They must practice self-restraint or perish. The wealthy peoples can put off the evil day and they do put it off if they are ignorant enough not to know that sin is destructive. It is easier for some to feel their dependence upon God while their possessions are small. In times of prosperity they trust in themselves. Israel cried unto Jehovah out of the depths of poverty and servitude and forgot him when ease and comfort came. Rich America must deliberately bring the austere into her life or she will perish. The difficult tasks imposed by adversity must now be matters of free choice. If the wealth of America is employed to spread the gospel throughout all the earth, if American citizens enjoy their abundance only as it goes to promote the highest welfare of all, then the land will remain free. But if there is no

vision of the kingdom of God, if the eternal hope is smothered in material things, then America will be the shame of the nations. Her wealth will sink her to the lowest depths of sin or it will be the means of the world's redemption.

Material things cannot be fully enjoyed by one who thinks they are absolutely his own. The fields yielding grains and fruits, and the mines rich in silver and gold, iron and coal, are the gifts of God. The foolish man imagines that by his own strong arm and by his great wisdom he has acquired economic power and dignity. He has no sense of obligation to God or man. The joy of gratitude is incomprehensible to him. Songs of praise to God are meaningless jargon to his ear. He despises the poetry that expresses the affection of man to man. An outburst of generous emotion is answered by him with a cynical smile. He cannot look forward and rejoice in the progress of unborn peoples. His life is poor and mean. He cannot sing of the eternal goodness.

"If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin;
If he hath lent
Strength to the weak, and, in an hour of need,
Over the suffering, mindless of his creed
Or home, hath bent;

He has not lived in vain, and while he gives
The praise to Him, in whom he moves and lives,
With thankful heart;
He gazes backward, and with hope before,
Knowing that from his works he nevermore
Can henceforth part."

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett.

Do you regard the testimony of Jesus as final and sufficient upon all matters on which he taught?

Kansas City. F. M. B.

Yes, if the questioner has stated his inquiry just as he wishes it answered. There can be no doubt in the mind of any reverent student of the New Testament that on the themes regarding which it was our Saviour's purpose to give instruction his words are final and authoritative.

But lest there should be doubt as to the precise limits of the question, it is well to go further with the inquiry. It would fall naturally into two divisions. (1). Was Jesus omniscient? (2). If he was, might he still use the law of accommodation, employing the common language and ideas of the age to make his teachings more easily understood?

(1). It is natural for us to think of our Lord as possessed of complete knowledge. He was so fully the master of himself, of the men about him and of the ages, that such a view of his nature seems both logical and necessary. Yet there are certain facts which must be kept in mind. First, Jesus never claimed to be omniscient. He did claim complete authority over men, but universal knowledge he nowhere named as his own. Second, he distinctly disclaimed knowledge of the future on one classic occasion at least, when the question was raised as to the time of the end. His words were, "Of that day and hour knoweth no man, not even the angels of heaven, neither the Son, but the Father." (Matt. 24: 36). Third. It seems at first glance a reverent and believing attitude to insist upon our Lord's omniscience. But one is compelled to ask himself, Does not this insistence come dangerously near the point at which Jesus is robbed of the reality of his human experience in the interest of the honor supposed to be due him? May not that very limitation of knowledge suggested both by his words and his silence be a part of the gracious ministry of self-renunciation in virtue of which he "became like unto his brethren"?

(2). We know but little of the mental processes of Jesus. In fact our interpretation of our own way of thinking is very partial as yet. Psychology is still in its youth. How should we expect to pronounce with finality upon the unique mind of our Lord? Yet aware of the danger of dogmatism, and with fitting hesitence, let us face the second question. If Jesus was omniscient, might he not employ the ordinary language and ideas of his time to enforce the truths he was teaching? Did Jesus in his references to nature, to the history of his nation, to the Scriptures of the Old Testament, feel the obligation to correct common misconceptions on such minor points as scientific and historical details, or on such matters as the dates and authorship of Old Testament books? It is easy to say that he must have done so, and that if he permitted himself to vary from the absolute fact, his authority as a teacher is invalidated. But against this partial view we have his entire method as a teacher, and the plain statements regarding the things he taught.

He did not come among men to remove their erroneous views regarding nature, history or literature. These matters may well be left to human investigation, and our Lord had a vastly more important work to do. To have spent his time correcting popular errors regarding nature and the writings of the past would have left him no time for the essential work of his life. Even to have mentioned such matters in casual ways would have diverted the thought of his hearers from the great things of the kingdom he was endeavoring to make clear to them. It is hard enough to make men concern their minds with first-rank truths by total concentration of appeal, without any intrusion of second-rate themes. Jesus used the model method of centering everything upon his one great purpose, and in so doing he employed the common language and beliefs of his time in the popular sense. To have done otherwise would have been fatal to his purpose.

When he said that the queen of the South came "from the ends of the earth" to visit Solomon (Lu. 11: 31), he used the language of the age. That the phrase involved the error of a flat earth, and is wholly inapplicable to the world as we know it, is perfectly clear. Yet Jesus did not hesitate to use it. To have set right the unscientific views of his age upon that matter would have been to wholly divert attention from the truth he was stating, and to throw into hopeless confusion the thought of his unprepared listeners. It was quite enough of a shock to them to be told that they beheld in him the teacher from Galilee, "a greater than Solomon," their wisest king. Nor is it any adequate response to say that he might employ the language in a figurative sense, as we do today. It is perfectly evident that our use of any such term is accepted as figurative by both speaker and hearer. We may employ the shell of a discredited belief as a figure of speech, but always with assumption that no one is deceived by it. No such claim could be made for the phrase as used by Jesus.

Similarly when Jesus spoke of the Father as making his sun "to rise on the evil and the good" (Matt. 5:45), he employed the unscientific language of his time. Did he thereby commit himself to the since-discredited geocentric view of nature? Must we suppose that he thereby lent his sanction to the theory that the sun actually moves about the earth, so valiantly defended by tradition from the days of the Ptolemists to John Jasper, the colored preacher of Richmond? It was with such arguments that the schoolmen at Salamanca attempted to silence Columbus when he pleaded for the newer view. They said that if the authority of Jesus was to be questioned at one point, it failed everywhere. Yet that view of nature and of the words of Christ is today as dead as its authors and defenders.

If there is one conclusion of modern historical study of the Bible more generally accepted than another, it is that the Book of Daniel is a Maccabaean writing of the second century B. C., whose unknown author employed the figure of an earlier prophet as the oracle of his hopes for the immediate future. The view that the book was the work of the Daniel who is described in it has now been abandoned not only by constructive biblical scholarship, but even by the champions of conservatism. Professor Franz Delitzsch, who maintained his stout conservatism till the evidence in favor of the historical view convinced him at the very close of his life, wrote of the Book of Daniel that, "if this book does not date from the Maccabean times, there is no such thing as a history of the Hebrew language." Professor Sayce, who wrote "Higher Criticism and the Monuments" at the request of a group of orthodox defenders of the Conservative views to attempt the disproof of literary criticism by archæological data, accepted the late date of Daniel in the very volume he was writing, in words which brought astonished protests from the trustees of the fund which employed him. And Professor Zahn, the leader of the Conservative school in Germany, has made clear the futility of the protest against the late date of the book. Yet our Lord quotes the statement regarding the anticipated defiling of Jerusalem as "spoken of by Daniel, the prophet" (Matt. 24:15.) Are we therefore to suppose that the Master has given his sanction to an authorship and date, or that he was using the language in the accepted sense in which his age would have employed it? Does unreflective eagerness to maintain the validity of Christ's language at all points wish to commit iteslf to the fatal claim that Daniel is an authentic work of the prophet, or else that Jesus is discredited as a teacher sent from God?

But where those beliefs conflicted with the ideals of the Kingdom of God, he attacked them with relentless severity. His concern was with first-rank things alone. For them he reserved his strength, and for these first-rank things his authority and authenticating witness may likewise well be reserved.

ers who followed each other, this searching question. The Disciples have scarcely realized how troubling to Baptists this misconception of the position of the Disciples has been. Dr. Crandall made perfectly clear the ground of Baptist fear of the Disciples. And well may they fear if the Disciples hold any such superstition as that the Divine favor rests upon the performance of a ceremony. That would be heathenism pure and simple. Kant has declared: "Everything outside of a good life by which a man supposes he can make himself well-pleasing to God is superstition." According to this test there is quite as much superstition in the Protestant position of the saving efficacy of good doctrine and correct ceremony as in the Roman Catholic position of the saving efficacy of good works and the worship of relics. So long as there is a lingering remnant of belief among the Disciples that baptism is necessary to salvation, so long will the impression be made, and rightly, on the outside world that they believe in baptismal regeneration. The Baptists can not render the Disciples a more useful service than to help them smite this superstition hip and thigh.

Dr. Sanders on Unity.

The discussion of "Christ's Prayer for Unity," at the closing session on Thursday afternoon, steadily rose in convincing power and fervor through the addresses by Rev. A. W. Jefferson (Free Baptist) of Portland, Maine, and by Rev. Vernon Stauffer, (Disciple) of Angola, Ind., and reached a thrilling climax in the inspiring utterance of Dr. Henry M. Sanders of New York, chairman of the Executive Committee of the Baptist Congress. It was due in very large measure to the catholic spirit of Dr. Sanders that the Disciples were given equal participation with the Baptists in the program of this Congress.

Dr. Sanders said: "Can any one in his senses believe that the present condition of Christendom is pleasing to Christ and in accordance with his mind and prayer? Who does not feel that our separations and sectarianism and alienations are most deplorable and disastrous? Who is not infinitely weary of the old acrimonious battles over jots and tittles, iotas and prepositions, tithing mint, anise and cummin, and forgetting the weightier matters of the law, to say nothing of the gospel? Who is not disgusted at the zeal to proselyte that is out of all proportion to the zeal to Christianize? Who that knows his New Testament does not see that heresy there does not mean aberration of opinion but the recklessness of faction, and that therefore the worst of all heresies is the heresy of hatred, that odium which to our eternal shame has acquired the distinctive title 'theologicum.' And all the while that we are disputing and wrangling about the uncertain, and almost always about the infinitely unimportant, the enemy is at our gates.

"Perhaps we can not hope to see the end of our divisions for a long time to come. But all we have to do is to go on as we have been doing in recent years and it will come about before we know it. For that matter you cannot stop. You can't prevent that which God in his good and gracious providence is pushing on with powerful pressure. You might as well try to stop time elapsing by tying the pendulum, or think to prevent the sunrise by wringing the neck of the cock that announces it. But we can, in our day and generation have a lot and part in this great matter. We cannot refuse any longer to encourage it, to tolerate it. To all fostering party spirit, perpetuating party rancor, we can cry out in the indignant protest of the aposle: 'Has Christ been parcelled into fragments?' Oh, my brethren, do your best and utmost, I beseech you, in every possible way to break down the barriers between Christ's people. Let us never cease to be pained and penitent about this sin of separation. Let us protest against them, let us repudiate them. They should not be. The church left the heart and hands of Christ, one in inward spirit and in outward order, and we should never rest content until that condition is restored. To my mind ecclesiastical separation is schism and sin. The present condition of the church of Christ is directly opposed to every purpose and principle made known to us in the New Testament. The church ought to be one externally. All who are in Christ, should be ecclesiastically united. Every other arrangement is a rending of the body of Christ. Those who are one with Him in spirit ought to be one with Him and with one another in body. There can be nothing more sad and few things more hopeless than the excuses and extenuations which men give for the present disordered, unfriendly, even antagonistic condition of the church, and seek to justify the unhappy and disastrous divisions, even going so far as to advocate the ridiculous idea that the cause of Christ is helped forward by rivalries of numberless sects.

"Oh, I pray you, set your face against all such captious, specious arguments for a divided Christendom. 'Speak, exhort, rebuke with all authority,' those who still stand out against this clear and urgent duty of the Christian brotherhood. Be willing to make any concessions, yielding any prejudice, defy any trivial tradition, ignore any incidental difference, if only we can hasten even in the slightest degree, the time when all who love our Lord, Jesus Christ in sincerity and truth, may be brought together, and the whole church of God be one, as our Lord prayed it should be."

Drs. Goodchild, Dodd and Sanders.

Can the Disciples doubt that here is one more Baptist who believes in Christian union and is not afraid to say so? They are an increasing cloud of witnesses in the Baptist brotherhood. What clear, ringing tones run through Dr. Sanders' address! Three Baptists—Drs. Goodchild, Dodd and Sanders—have done more during the last year by their addresses at Baltimore, Bloomington and Chicago, to renew the hope of a union between Baptists and Disciples, than all the conferences and committees on union during the last ten years.

Permanent Joint Congress.

At the close of the first session on Tuesday afternoon, a meeting of all who were interested in continued congresses of Baptists and Disciples was called, and Dr. A. G. Lawson, of New York, on behalf of the executive committee of the Baptist Congress, presented the following resolutions:

"Resolved, That we most heartily approve the election of Disciples and Free Baptist ministers to membership in the executive committee, which has already resulted in the enlargement of our programme for this congress.

"Resolved, That in order to unite the Disciples congress with our own we request their executive committee in conference with our own executive committee to take immediate steps to perfect such a union."

At a separate meeting of the Disciples in attendance at the congress, the following resolutions, addressed to the Baptist committee, were adopted:

Resolved:

1. That we (Disciples of Christ) express our deep appreciation of the large fraternity and Christian courtesy of the executive committee of the Baptist Congress in opening the programme of [illegible] receiving them to

Psycho-Therapy

The session on Psycho-therapy was well attended and proved one of the most interesting sessions of the series. All speakers agreed on the fact of psycho-therapy. That Christian Science, Dowie, Catholic shrines and such enterprises had produced cures in the past was generally conceded. The real crux of the discussion was on the question whether psycho-therapy was a function of the church. A. B. Philputt, of Indianapolis, insisted that the innovation was a dangerous one. It would lead to the neglect of the more spiritual functions of the Christian ministry. He believed that in many cases quackery had developed and that there was always a strong temptation to take fees, which, he said would become fixed like "the ministerial graft in wedding an point of view was th a science and not a rel physicians should hav functions and they sh in college. Prof. Fost speech against the ne sisted that it placed the life of Jesus. Jes ally a wonder worker therapeutically minded doing this sort of thi phasis where it is foun

Probably the predo was in favor of the n Fallows was present a it. He conducts clin

Side Lights on Serious Problems

As Seen From a Busy Pastor's Study.

The pastor's study has just been made pleasant by the presence of two visitors. It is always a matter of joy to receive those who come seeking fellowship and good cheer or perchance a word of advice and helpfulness. Both of these recent visitors came with difficulties, concerning which they desired to speak with the pastor, in the hope that he could give them a solution to their problems. Our life has been made richer by their coming, and we trust that some help was taken away by them.

The first of these to call is a worthy and able minister of the Word. His trouble is of a two-fold nature—he has a domestic sorrow and this sorrow is deepened by poverty. It is the latter fact which makes us most serious, for the former one will come about all right, but for the latter we see little hope of relief. This preacher has been a faithful servant for thirty years. He is now fifty years of age. His hair is white—made so by heavy burdens. He has made untold sacrifices for the advancement of the kingdom. He has served weak churches because he saw the need, when he might have had a larger field. He has been penniless at times and his wife and children have gone hungry. While he has served some strong churches, yet he never received more than a thousand dollars a year. He has a large family, and children that need an education. He is receiving a bare living at the present time. He can hope for little more in the future, for he has already reached the cruel limit which we call the "dead line" (what an irony), a limit that comes all too soon in the preacher's life.

Do not these facts make us think seriously? These perplexing questions press for an answer, which answers the pastor is totally unable to give. What is to become of this hero of the cross and his heroine, when they are old? The very churches for which they gave the best days of their strong, young lives will not receive them as their ministers, then. Who is to give to him as he has given to others? He needs money now and he comes to ask the pastor, his friend, to loan him a small amount for awhile. It is a pleasure to help him; but what of the humiliation to his sensitive soul, to have to ask help? He has paid every debt that he ever incurred, but has the church paid him the great debt which she owes him? If he were to refuse to pay his honest debts what would the church think of him? What must he think in the coming years of a church which refuses to pay him what is honestly due him? He is only one of a great, great number who are wrestling with the same problem, as nearly every minister who reads these words can testify. Will it ever be different? We ask the laymen to answer.

The second visitor has a different problem with which he is perplexed. He is a young man—just turning into his twentieth year. He has the vigor and bloom of youth. He is endowed with an excellent body, good mind and fine appearance. He is a graduate of High School and has had one term in college. He is spiritually minded and has high ideals. He is poor in worldly goods but has a rich inheritance of body and mind. He has already demonstrated that he can succeed in the business world.

He is trying to answer the question, whether or not he shall enter the ministry, and comes for advice on this all important question. If he decides to devote his life to the preaching of the Gospel, he must spend at least six more years in preparation in order to be thoroughly prepared. He will lose some time in making money to pay his expenses so that he will be well on to twenty-eight years of age before he takes a pastorate. That means that he is to spend eight years more and at least two thousand dollars in getting ready. In these eight years he can be well established in the business world and in all probability have accumulated some of this world's goods. And when he is ready to begin his work of preaching he must labor for a while, at least, on a meagre salary, and he never can hope to earn any large income. But what is more serious and important, his parents oppose his becoming one of the messengers of the good news. And strange as it may seem, the father is an officer of the church, and it was certain ideas received from parents that caused the conscientious son to consider the putting of these ideas into practice. But the father wants his son to make money. Let others attend to the extension of the kingdom.

Now in the face of these conditions and in the light of the experience of our first seeker of help who has been so recently in the same study, what is the pastor to advise? Shall he tell this earnest soul to go on with his business career and there live the Christian life and give of his earnings to the support of others who may choose to preach? There is need of a high type of minister among us, and many of them; here is a young man who gives promise of becoming just such a minister; but these same qualifications will give him larger returns, in terms of worldly things, elsewhere; shall the pastor advise him to use his talents elsewhere? Or shall he be advised to take upon himself the same life of poverty as has been the lot of our first caller? What would you have advised? And what is more, would you be willing to follow your own advice? You may be anxious to know what the pastor did. Suffice it to say that he laid before the young man, as nearly as possible, all the advantages and disadvantages of the preacher's life and urged the young man to fit himself for the paramount work of preaching the Gospel of the Son of God to a dying world. The pastor wonders, after all is said, if these two experiences shed any light on our need of more and better ministers.

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his brief and particularly helpful sentence sermons have given satisaction to many readers. The chapters in this book were most of them published in the Sunday edition of the same newspaper under the title "A Sermon for Today." Among the themes treated are, "The Higher Levels," "Invisible Allies," "The Sovereignty of Service," "The Right to Happiness," "The Price of Success," and "Does He Care?" The message of the book is one of encouragement, and its chapters are full of bits of wisdom and inspiration which any attentive reader will prize.

The Gospel according to St. John, by Rev. Henry W. Clark. (New York, Fleming H. Revell Co., 75 cents.)

This is one of the volumes in the Westminster New Testament, edited by Professor Garvie of New College, London. It is a modest volume, less elaborate but more practical than the Cambridge Bible for Schools and Colleges. The treatment is conservative and constructive.

Sentence Sermons.

It is the heart that sees. The pure heart shall see God.

The love of God is to be the motive prompting to service.

The really strong man is always considerate of the weak.

God will care for the one whose life is consecrated to him and his service.

God holds us responsible for the light we have, yes, and what we might have.

It is not usually the noisy person that is doing the most that is worth doing.

On the wings of faith we soar, and reach sublime heights and gain broader visions.

God's standard often differs from man's; we are to be judged by God's standard.

THE DAWN AT SHANTY BAY

By Robert E. Knowles, Author "St. Cuthberts" and "The Undertow"

CHAPTER VIII.

The Doctor's Verdict.

The changing scene had little charm for Ronald this late autumn day as he gazed from the doctor's window upon the busy street of the near-by city. The vehicles of commerce rumbled on their way, resplendent carriages told of wealth and station as they hurried by, and innumerable pedestrians jostled one another in selfish haste—but Ronald stared through the window with unseeing eyes.

For his heart was in an adjoining room, to which, taking Mildred with him, the famous specialist had retired, bidding Ronald wait for their return. Meantime the lonely man employed himself in retrospect; before his mind there passed all that had filled the months since that eventful Christmas eve when first he had looked on Mildred's face—and now snowflakes could be seen drifting here and there in the already wintry air. The summer had been so sweet. Sweet had it been with its genial sunshine and fragrant flowers and balmy air and abundant harvest; but more precious far than these had been the welfare of those he loved. His wife had been restored to fullness of health, beautiful again with the peachlike bloom that had enriched her earlier years—laughter had come back to cheek and lip and eye. And Mildred had filled all their sky with light. Fragile and delicate though she was, her beauty of face and form, joined to spiritual loveliness and charm of soul, had been an ever-deepening joy to the lonely hearts that now claimed her for their own. Tender, affectionate, even heavenly-minded, with the sweet yearning for the Better Land where her mother watched and waited, the child had tarried among them like an angel of light, and Ronald had come to cherish her with a consuming love.

But all through the golden summer something like anguish flowed about Ronald's heart. For Mildred did not gather strength, except of soul; the treacherous pink upon her cheek deepened amid the encircling pallor, the dainty appetite grew more fastidious still, the cruel cough continued, and the morning found the golden tresses more often damp and cold with the dreaded moisture of the night.

And now Ronald had come to consult the far-famed authority of the city. How slow he is! thought the suffering man, as he turned from the window toward a table whereon lay a pile of books and magazines. The restless hand had scattered them again, the third or fourth attack, when the door opened, and Ronald heard the doctor's voice:

"You sit in this chair, dear. Come in, Mr. Robertson."

Ronald was a strong man, but he staggered a little as he passed within, his eyes searching for the doctor's as the latter closed the door behind him. Only a few words were spoken, very few, and then Ronald came back to where Mildred was waiting, his face as white as death, his lips drawn and dry, while his eyes seemed to fix themselves anywhere except upon the little bundle in the chair.

Mechanically he helped her to put on her wraps, the doctor discoursing genially the while upon deep breathing, and sea-salt baths in the morning, his counsel falling like so much idle prattle upon Ronald's ears. And as the latter passed without the door he turned and shook hands with the smiling doctor, almost smiling himself at the unnaturalness of the act. Then he walked dumbly down the street, Mildred swinging by his arm as she gazed this way and that at the myriad wonders of the city.

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"I'm tired," the child said presently; "don't let us walk any more."

The words cut his heart now like a knife, though he had often heard them before.

"Say, 'I'm tired, daddy,'" his words coming thick.

"Oh, yes; I always forget, don't I—dear old daddy," said the child; "you look tired too."

Ronald hailed a carriage and they drove rapidly to the station. Once in the car, the little one soon fell asleep, her head pillowed on Ronald's arm; and he ate the bitter herbs of sorrow as he gazed down on the unconscious face. The dusk was about them when she awoke.

"I've had such a lovely dream," she said as she sat upright.

"Did ye, Mildred?" said Ronald. "What was it?" he asked, smiling bravely, though some strange fear possessed him.

"I saw my mother," she began with the simplicity of childhood. "I dreamed I did, you know—and she looked so happy, and everything was beautiful—only she said she was lonely without me. And I said how beautiful everything was, and she said: 'Mildred, aren't you lonely too?'—and I didn't know what to say. Then she said, 'I want you, Mildred,' or 'darling,' or some name like that. And I said I'd come if you'd come too, daddy—perhaps I knew I was sleeping on your lap. And she was just taking me in her arms when I woke up. Don't look like that, daddy—you musn't look like that—why, you're crying," and the pale hand went up impulsively to banish the offending tears.

"It's naethin', lassie,"—the husky voice told how much. "Only I cudna dae wantin' ye."

Mildred was looking out of the window at the scurrying landscape. "Wouldn't it be wonderful," she began slowly, "if I really had to go—and would you come, too, daddy, if I really had to? It was beautiful—would you go, too?" turning her face up to his as she pressed the childish question.

Ronald's averted face bore witness to the storm within as he pretended to pick up the little coat that had fallen to the floor.

"We're a' but hame," he said.

But Mildred asked again: "Would you go too, daddy?"

"Aye, aye," he answered quickly, in a voice that sounded far away; "aye, lassie, I'd like fine to gang." And as they descended amid the fast falling snow, his heavy heart said to him that it were well indeed, were he and his treasures but safe beyond, where Everlasting Spring abides.

The passing days had brought to Ronald and his wife, so far as Mildred was concerned, at least, only ever deepening anxiety. Colder weather had set in, and very welcome was the resounding fire by which Ronald and Mary Robertson were seated this November night.

"She's sleepin'—but I'm feart there's some fever aboot her," the foster-father said, as he returned from the room where the little sleeper lay.

Mary Robertson laid down her knitting. "Ronald," she began earnestly, "we've tried one specialist near here, why shouldn't we take Mildred to New York? We could see some great doctor there—and he might help her." A little more special pleading followed, but Ronald maintained a portentous silence. Finally he spoke. "Mary, lass, div ye think I dinna ken what ye're after? Ye ken fine it's no' a doctor can cure oor little yin. But ye think ye'd mebbe see yir—ye ken wha ye think ye'd mebbe see i' New York. And I winna gang—I tell't ye afore as ——"

"But, father," his wife broke in, "surely you don't blame a mother for—oh, father, if you only knew! I've watched and ——" the rest was lost in the outburst of grief that she could not restrain.

"I had a letter from Hugh today," the mother went on as soon as she could control herself, "and my prayer's been answered—partly answered, father; he says he's got the victory at last. He says he fought it out with help from above, and he's won his fight."

"Did he gie ye his address?" Ronald broke in eagerly. "What's the guid o' talkin' if ye dinna ken where he bides?"

"No—no, he didn't," the woman began slowly, "but he gets my letters—he goes to the postoffice, and ——"

"I only thocht we micht send him a wee bit help—no' that he deserves it, mind ye. But that ither—what he ca'ed me—neabody can mend that but himsel'. There's nae guid o' buildin' on the sand; the Bible itsel' tells us no to dae that," and Ronald set his lips in final determination, his face showing how vivid was his memory of the outrage that still rankled in his heart. "There's sic a thing as the fifth commandment," he added, in final justification of his attitude.

His wife's sweet face was very tender as she looked up. "But there's a new commandment, father! And we're bidden seek the wandering. You took in the little wanderer that we've come to love so well, and she's brought her own reward; so I thought we might go and seek our very own," her eyes filling again with the words, "and I know God would help us find him, father. Couldn't we watch the postoffice?" she said in pathetic hopefulness.

Ronald rose to his feet, coming closer to his wife, his hand resting on her bended head.

"Mary, I'd lay doon my life for ye—but I'll no' gang there. I'm sufferin' tae—but I'm standin' for a principle, for the richt, as I see the richt. He maun come back like ony ither prodigal—he maun confess his sin," and the stern lips closed in decisive tightness.

The old clock ticked drearily on its way while a long silence reigned. Ronald suddenly broke it. "Mary," and his voice was significant, "I've got summat to tell ye—look up, lass."

"Yes, Ronald," the head uplifted slightly.

"I'm gaein' awa'; I'm gaein' Thursday morn. Ye mind how vexed we was when the word cam aboot the Sanitarium bein' crooded full, an' they said we cudna get the bairn in till spring. Weel, Ephraim gied me some news the day. I'll tell't till ye. He's got a freen wha runs a lumber camp a lang way north—the doctor says it's juist as guid air as the Sanitarium. An' if I gang wi' the bairn, he'll gie us the foreman's wee hoose; we'll tak oor meals at the camp, ye ken. An' mebbe it'll cure her yet," he concluded, sighing.

"Where is it, Ronald? Where is this lumber camp?"

"It's at Shanty Bay; it's a bonnie spot, they say. An' Ephraim says he'll come up himsel' later on," gladness in the tone.

Far into the night they talked, the unselfish wife sharing eagerly in the plan, though it meant long lonely weeks at home for her.

"We must do the best we can, Ronald," she said as they stood together looking down upon the dew-damped face; "and we're all just God's little children after all."

"Aye," said the strong man, struggling with his voice; "aye, we're a' in oor Faither's hands."

CHAPTER IX.

Pilgrims of the Night.

It was once again the day before Christmas; how different from the last, Ronald could not but think as he looked out from the cozy cabin upon the scene that stretched before him at Shanty Bay. The spacious lumber camp built of rough logs, was little more than a hundred yards away, its snow-clad roof relieved only by the out-jutting stovepipe from which the smoke seemed to be tossed so merrily, as if conscious of the wealth of pork and beans, of pies and doughnuts, of bannocks and of buns, offspring of the cook's creative genius, and but for which that billowy smoke had never been.

A few husky toilers could be seen moving between the stables and the shanty, or wending their way toward the smithy whose cheery music rang through the echoing woods. Very picturesque did they appear, with their stockinged legs or red-topped boots, and with flaming mufflers around their waists, some with axes and others with cant hooks in their hands, while others were guiding glossy teams toward the forest shadows that were to swallow them up till the deeper darkness of the night should call them forth.

Ephraim, who had, according to promise, arrived a week before, was standing at Ronald's side as both looked out upon the wintry scene, the snow-floored lake beyond stretching away to the amphitheatrical wooded hills that rose in crescent stateliness around it.

"That's a sight for your life," pronounced Ephraim.

"Aye, it's a bonnie place, is Shanty Bay," agreed his friend. "Where's the wee girlie?"

"She's on the upper balcony, snug as a bug in a rug. All wrapped up warm and cozy—she's gainin', sure enough," Ephraim added, looking jubilantly into Ronald's eyes. "She says she's going for a little walk this mornin'."

Ronald answered with a smile. Smiles came so easily now; the dread disease had certainly been arrested, yielding to the magic air of this wondrous North.

"It's you that cove wants," Ephraim said suddenly.

"Wha?" asked Ronald.

"That feller out there; he sees you. Don't you see him beckonin'? Come on out—I'm goin' up to the roll-way."

Seizing cap and mittens, Ronald walked to the end of the veranda, the man moving forward to meet him. He was carrying a heavy logging-chain.

"I wanted a word with you alone," he began abruptly; "is it true your name's Robertson—Ronald Robertson? I only began work here yesterday—but one of the teamsters told me."

"Aye, that's what I maistly gangs by—what's yir ain name?"

"That don't cut any ice," replied the other, grinning; "anyhow it's Sam—Sam's enough. Is the name of your place Cloverhill Farm?"

"Aye; that was the name, tae, o' the farm my faither was hired on i' Scotland," rejoined Ronald.

"Then I know your son, your son Hugh—in New York."

Ronald's face looked gray as he stepped, almost leaped, nearer to the man.

"What's that ye're sayin'?"

"I know Hugh, I say—boarded in the same house in New York."

Poor Ronald's voice was shaking. "Is the laddie weel?" he asked with almost passionate eagerness.

"You bet. The last time I saw him, he did me an awful good turn—got a heart like an ox. He was well enough, all right."

(To be continued.)

WITH THE WORKERS

J. M. Lowe is conducting a meeting in Agra, Kansas. This is his second meeting there.

There was one addition last Sunday at Salt Lake City where Dr. Albert Buxton preaches.

The church at Hoopeston, Illinois, has recalled their pastor, L. R. Hotaling, for an indefinite period. There have been 339 additions for the past year and the present membership is 838.

The meeting which N. M. Ragland is holding with his own church in Springfield, Missouri, is drawing to a close. There have been two additions. He has been assisted in the music by Charles McVay.

H. C. Holmes, of Lawrenceville, Illinois, spoke to a neighboring Y. M. C. A. recently. The local paper in writing up the meeting speaks in the most eulogistic way of the address. The subject was, "The Measure of a Man."

Good news comes from the church at Marceline, Mo., where F. M. Cummings is pastor. Seven were added to the membership on a recent Sunday, six of them by primary obedience. The church is making extensive repairs on its building.

The church at Galesburg, Illinois, is in a meeting under the leadership of their pastor, J. A. Barnett. He is assisted in the music by Wm. Leigh. The meeting had been running for two weeks at our last report and 22 had been added to the church. Both pastor and singer are much in favor with the people.

T. L. Read is holding a meeting with his own church at Chapin, Illinois. He is assisted in the music by J. Wade Seniff. Large audiences are in attendance each evening. Our report states that when the meeting was five days old twelve had been added to the church. The outlook for a great gospel harvest is promising.

There was one addition at Fitzgerald, Ga., last Lord's day and one at an evening service of the state convention held there. E. Everett Hollingsworth is the pastor of the church.

The Ladies' Glee Club of Eureka College will sing in the First Church of Springfield under the auspices of the King's Daughters circle on December 10. A Ladies' Glee Club from a college is sufficiently unusual that they will surely be greeted everywhere with appreciative audiences.

Rev. James M. Gray, D. D., dean of the Moody Bible Institute, Chicago, teaches an interdenominational Bible Class of about 1,500 members each week in Grand Rapids, Michigan. This class, composed of representatives of all the churches, is held in the old Opera House, now the headquarters of Melville Trotter's great rescue mission work in that city.

Permit me to congratulate you upon the recent issues of the Christian Century and to prophesy for the paper a larger success under the new management.

The particular feature for which I wish to thank you is the "Correspondence on the Religious Life," edited by George A. Campbell.. Always have I read with thankful heart his splendid deliverances in the past and must say that I consider his page alone worth the price of the paper. It seems to me that he is peculiarly fitted for just such work and I know of no man in our ranks who seems capable of treating such subjects as he handles with that spirit of understanding and sympathy which immediately wins its way with all of us. I an not particularly interested in his views on other subjects, but when it comes to interpreting the heart of religion to the hearts of religious people I think he is in a field where he is both happy and helpful. May he continue his contributions along this line to the enrichment of many of us who need just this sort of thing in our reading and from one of our own.

Assuring you of my best wishes, and believing the very frank and open policy you are now following will be of benefit, I am

Fraternally yours,

HOWARD T. CREE.

Augusta, Ga.

The Central Church at Syracuse, N. Y., has engaged Miss Lemert to conduct their Rally Day in the Sunday-school which will be held Nov. 15. She has recently conducted most successful rallies in Detroit and in Rochester.

One of the most interesting little handbooks to fall into our hands recently is the manual that is put out by the Seventh Street Christian Sunday-school of Richmond, Kentucky. It contains the constitution, the course of study and various other matters of importance. The program of the school is modern in every respect.

In the list of special annual events, are Christmas, Decision Day, Children's Day, Examination Day, Promotion Day, Visitors' Day, Cradle Roll Call and Dedication Day, and College Night. On Easter Day the Cradle Roll Call is held and the parents of children are invited to formally dedicate them to the service of God. Each of these annual events is observed in a significant way.

The courses of study are very interesting. The school is divided into different parts called, Main school, Post Graduate, Catechumen's class, Home Department and Cradle Roll. In the main school, the children above the primary are divided into thirteen grades. The plan of study abandons the uniform lesson system and adopts lessons adapted to the different ages. The manual training methods are brought into the service of the Sunday-school in the most suggestive way. The emphasis placed upon missions, social service and church attendance is most helpful. All that modern theorists have said about the Sunday school that is practical is here put into operation.

We do not know whether the Sunday school in Richmond has any of these little booklets for sale but would suggest to them that they be offered for sale. They contain much that will help the enterprising superintendents of our brotherhood.

A. A. Doak, in addressing the students of Washington State College at Pullman, Oct. 23rd, on the occasion of their prohibition rally, touched on conditions in the county-seat of Whitman county. The Spokesman-Review (Spokane, Washington) published him as saying that Colfax was the most immoral town in that state. Already uneasy over his stand for civic cleanness, the saloon interests caught at this straw, and for a week by cartoon and signed statements stirred the accusation that Brother Doak had falsified. On the night of Nov. 1st the

WITH THE WORKERS

church house in Colfax was overflowed to the approach outside and some 500 heard Brother Doak when from his own pulpit he plead for the betterment of the town. Both the curious and devout gave him respectful hearing in silence broken but once and that by applause. J. A. Pine, Sec'y of the East Washington State Missionary Society, under whose auspices Brother Doak works at Colfax, wrote as follows: "I was present at the meeting when Brother Doak answered the statements of the paper. Many men heard him. His people are standing by him. He made a splendid address and completely won his audience. In my judgment he is decidedly a victor, and the incident will increase his influence for good."

Last Sunday was Home Coming Day at the Milwaukee church. A special program was arranged and former members living at a distance were present. The occasion will renew many bonds of Christian friendship.

The church at Deland, Illinois, has arranged to become a Living Link to the Illinois state society. They have chosen Villa Grove as their station. Another Living Link is the Quincy church. Their station is not yet arranged.

One of the members of the church at Salina, Kansas, writes as follows: "Wilhite and Gates a great team. Meeting one week old and 52 additions to date. Fifteen hundred in the tabernacle last night. Let us put the Christian Century on the front seat."

Orders are coming in continually for the back numbers of the series of articles Dr. Willett is running on "My Confession of Faith." The frequent lists of new subscribers all insist on having the paper begin Oct. 31. We shall be glad to supply these back numbers as long as they last, though at the present rate that will not be for long.

A series of prayer meetings have been held at high noon each day, by the student body at Cotner University, during the week of prayer as set apart by the Y. W. C. A. and the Y. M. C. A. These meetings were under the direction of H. O. Pritchard, the minister of the college church. There was a special speaker each day. The spiritual life of the young people was wonderfully deepened and several young men and women made confession of Christ.

The following report from Enid, Oklahoma, will meet with interest and appreciation from our readers: "The work of the First Church at Enid, Oklahoma, prospers. Five additions last Sunday, 102 in six months, and $1,106 paid on the church debt. We have a membership of 614. The work grows all over Oklahoma. The university here has 225 students and President Zollars has raised about $8,000 for school since Oct. 1." Randolph Cook is the pastor of our church at Enid.

The corner stone for the new church building at Bethany (Lincoln) Neb. was laid on Monday afternoon, Nov. 9th. J. E. Davis of Beatrice, Neb., made the principal address and the ministers of all our Lincoln churches took part in the ceremony. It was a great event in the life of the church. The building will be one of the best that we have in that state. Cotner University is located at Bethany and the new building is for the University church. This church is noted for having the largest number of tithers of any church in our brotherhood. Mrs. Dr. Dye is its representative on the foreign field and H. O. Pritchard is the minister at home.

Hannibal, Mo., Nov. 16.—Thirty-four added yesterday, 103 last week. Great increase in Sunday-school. Will pass four hundred mark tonight. Hannibal will have three churches instead of one. Both new churches under the direction of Brother Levi Marshall and First Church. The blessed spirit of coöperation and unity will win any city. Chas. Reign Scoville.

Andrew P. Johnson and Charles E. McVay, song evangelists, are in a meeting at Bethany, Missouri.

J. W. McGarvey, Jr., has accepted the work at West Point, Mississippi, and is leaving Lexington at an early date.

One of the interesting experiments of the American Christian Missionary Society, is the empolying of an evangelist to serve in the coal fields in the east.

The Quincy, Illinois, church took a step forward and became a living link in Illinois state work last Sunday. They are greatly rejoiced. Good work by Pastor Darsie and Clarence Depew made the giving easy.

A new church building was dedicated at Colchester, Illinois, Oct. 25. The building cost $7,000 and there was $2,000 to raise on dedication day. N. E. Cory is the minister. He is the oldest active minister among the Disciples in the state of Illinois.

The disaster which has befallen the Southern Christian Institute, our school for educating negroes, should awaken the sympathy of all. The building must be rebuilt and the work continued. We trust the friends of the Christian Century will not be slow in offering their assistance.

The church at Fort Smith, Arkansas, has had the ministry of E. T. Edmunds for the past fifteen years. In that time a beautiful $30,000 building has been erected. The congregation has been built up until it now numbers 500 to 600 members. E. B. Bagby recently of the Franklin Circle church in Cleveland has been called to the pastorate.

The church bulletin of the Milwaukee church makes a cordial announcement of the new Christian Century and urges the members to send in subscriptions. This is the logical thing for churches that stand for liberty to do. In days gone by, it has often happened that an obscurantist journal has been able to command the loyalty of its constituency for subscription campaigns while the people who read liberal journals applauded their journal but took no subscriptions. "By their fruits" will be the test with us. If you like the Christian Century we shall appreciate your cordial word through the mail but will begin to take interest in your statements when they are accompanied with substantial tokens of your support in the good cause.

F. W. Burnham of Springfield has put out a set of Centennial ideals for his church that might be copied with profit by every congregation among the Disciples. They are as follows: A Deeper Religious Life in Every Home, and Every Heart; A Social Application of the Gospel; A Men's Brotherhood, Active and Efficient; Our Youths Training for Service; Every Family in the Church coöperating in Its Work; A Bigger, Better Bible School; Twelve Hundred Dollars for Missions and Benevolence. If every congregation in our fellowship would adopt some worthy ideal and live up to it, the centennial year would mean more than a great convention at Pittsburgh. It would mean a church with a renewed life in all its fartherest reaches.

FROM THE HUB OF THE EMPIRE STATE.

In my last letter the men and churches in the western portion of the state were treated; in this the work nearer the center will be considered. In a subsequnt article the churches in the eastern portion, as well as in Greater New York, will be outlined.

Central New York must have been settled by men who were familiar with the classics, for many of our cities and hamlets are named after famous places or men of Greece or Rome. Witness Troy, Albany Rome and Syracuse among the cities, or Cato, Cicero, Delphi, Pompey, Homer, Tully, or Fobius, among the villages. And these names must have had their attraction for our forefathers when they planted our churches. They were near-New Testament names. Today we have churches in Troy, Cato, Pompey, Tully and Syracuse.

Our preachers are discovering Auburn Theological seminary, and are colonizing about it. Brothers Braden of Auburn, Bradbury of Pompey, and Stauffer of Syracuse, are taking work there this year. President George B. Stewart expressed himself as fearful that now that the Disciples have captured Keuka college, they had designs upon Auburn seminary, in order to make the Empire state educational scheme complete. Our men report the most cordial treatment and a wealth of good things to be had for the asking. Auburn is well endowed and equipped, and offers unusual advantages for men who desire to do advanced work.

Word just comes that one of our good country churches within three miles of Auburn, is shortly to be without a pastor, as Brother A. B. Chamberlain has resigned because of ill health. It was here at Throopsville, that R. H. Miller, now of Richmond Avenue church, Buffalo, preached during his student days in Auburn. It is a good country church and is now connected with Auburn by an interurban trolley line.

Brother Chamberlain claims the distinction of having preached longer in New York state than any other man of our Brotherhood. He was at one time state secretary and evangelist. Besides having held many important pastorates here, he was pastor in Philadelphia, Pa., and Worcester, Mass. He goes west to make his home with a son and ought to be used by some good church to bring his message of good cheer to many.

DeWitt H. Bradbury has the distinction of being "higher up" than any other preacher in the state. His parish, Pompey, is 1850 feet above sea-level, and is the highest point in the state where any settlement is located. It is fourteen miles from Syracuse and 1470 feet above the city. The writer went up for three nights to help in a series of meetings and the wind and snow made him feel as though he were on top of some snow-capped mountain. The people like their preacher and he is doing a fine work for them. He spends three days in Auburn and the balance of each week among his highland people.

C. R. Stauffer is in his second meeting for the Rowland Street church here. He never stops working and as a result his church has entirely outgrown their present building. They now have two sessions of Bible school in order to accommodate the pupils, and unless all signs fail, it will be necessary to divide again before spring. As soon as winter is over they will build a modern and commodious house of worship on lots recently purchased near the present site.

Watertown has been without a preacher for some time, but we understand they will soon be supplied. They have a new building and are well located for a good work.

Auburn is soon to begin a meeting, W. C. Prewitt of Niagara Falls, doing the preaching. The pastor, Arthur Braden, has promised a meeting to the South Butler church for an early date.

The most successful men's meeting our churches have ever held occurred in the Central church, Syracuse, recently, when exactly one hundred men sat down for a feast of good things. The Men's leagues of the Auburn and Rowland Street churches sent goodly delegations. The league of Central church acted as hosts, the men preparing the dinner and serving same without the help of the ladies. It was an inspiring sight to see so many men assembled to hear and plan for the work of our Master among men. Speeches were made by Arthur Braden, C. R. Stauffer, Dr. A. G. Dowst, C. G. Van Wormer and T. F. Burgan. The president of the local league, W. A. Cately, acted as toastmaster. The Empire state takes pride in its State Men's league, and well it might. It seeks to interest every man in some phase of church activity. We must have the men if we are to win America for Christ.

Syracuse. Jos. A. Serena.

TEACHER-TRAINING GRADUATION AT GOLDEN CITY, MO.

This occurred on the evening of Friday, November 6. Eight persons having finished the First Standard Course, received diplomas. The class was never very large, and eight was a high proportion of their number to hold out to the end and get safely through. The writer had the pleasure of making an address on "The Office and Mission of the Teacher," and of delivering to the members of the class their diplomas. Though the occasion was during election week and on a week night, yet a fine audience came out to participate in the services. Among those present were a number of persons from the other churches of the town; their presence showing the general interest which we find among Christian workers on the subject of Teacher-training. The pastor of the Golden City church is John Quincy Biggs, who graduated with the class, as did also his wife. Another First Standard class will be organized, and those who graduated will take up the Second Standard Course, we hope, in a short time.

J. H. Hardin, State Sup't.
311 Century Building, Kansas City, Mo.

J. L. Reed closed a two weeks' meeting at Willow Branch, Illinois, with two additions.

S. D. Dutcher of Omaha has accepted a call to the Central Christian Church, Terre Haute, Indiana.

Dr. Royal J. Dye is visiting several of the Indiana churches this week. He is at Greenfield Tuesday, November 17th.

C. H. Winders is leading the Downey Avenue Congregation, Indianapolis, in a series of meetings (evangelistic.) Clay Trusty is also in a series of evangelistic meetings with the Seventh Congregation, Indianapolis. He is assisted in song by Mr. Blackman of Butler College.

MISSIONARY DIAMOND POINTS.

Educational.—Sixty-two schools and colleges are supported, with an addendance of 3,669, a gain of 281.

Orphans.—The Foreign Society feeds and clothes anclothes and houses and educates more than 400 orphans. This work needs your help!

Fees.—The medical fees received by our medical missionaries last year amounted to $8,731, and school fees reached $4,625, a gain of $2,002.

Membership.—The membership in all fields is 10,435; the number in Sunday-schools, 7,789.

Centennial Fund.—We hope to raise a special Centennial Fund this year of $50,000 with which to plant a Bible college in Vigan, Philippine Islands, and also at Bolenge, Africa. We hope to secure 100 special personal gifts of $500 each. We ask your help.

Number of Offerings.—The total number of offerings, including churches, Sunday-schools, individuals, Christian Endeavor Societies, was 9,898, a gain of 748.

Time for Offerings.—The time for the offerings is as follows:

Endeavor Societies, First Sunday in February.

Churches, First Sunday in March.

Sunday-schools, First Sunday in June.

Individual gifts, Every day in the year.

The Meaning of "Chauffeur."

A correspondent of *The Nation* writes as follows:—"I do not know what originated the title of 'chauffeur' as applied to the driver of an automobile. The name is certainly appropriate, and the chauffeurs of the present day possess the qualities which made their prototypes famous. Balzac, in 'L'Envers de l'histoire contemporaine,' says:

"'Here you will need a few words of explanation as to an association which made a great noise in its day. I mean that of the raiders known as the chauffeurs. These brigands pervaded all the western provinces. Nocturnal raids were frequent. These bands of destroyers were the terrors of the country. I am not exaggerating when I tell you that in some departments the arm of justice was practically paralyzed.'

"The modern chauffeurs certainly equal or excel their predecessors, and the arm of justice is still paralyzed."

A CONGRESS NOTE.

The discussion on the legitimate limits of free speech developed no very radically different points of view. Disciples and Baptists both believe in freedom of speech. They have insisted that the remedy for freedom was more freedom. It was agreed, however, by all the speakers, that such speech as led to anarchy or immorality was to be curbed. The work of Anthony Comstock was a good work. The suppression of Emma Goldman was in the interest of the larger freedom of the community. The free expression of opinions, however, in a way that does not interfere with the freedom of others was to be commended and encouraged.

UPWARD START.

After Changing from Coffee to Postum.

Many a talented person is kept back because of the interference of coffee with the nourishment of the body.

This is especially so with those whose nerves are very sensitive, as is often the case with talented persons. There is a simple, easy way to get rid of coffee evils and a Tenn. lady's experience along these lines is worth considering. She says:

"Almost from the beginning of the use of coffee it hurt my stomach. By the time I was fifteen I was almost a nervous wreck, nerves all unstrung, no strength to endure the most trivial thing, either work or fun.

"There was scarcely anything I could eat that would agree with me. The little I did eat seemed to give me more trouble than it was worth. I finally quit coffee and drank hot water, but there was so little food I could digest, I was literally starving; was so weak I could not sit up long at a time.

"It was then a friend brought me a hot cup of Postum. I drank part of it and after an hour I felt as though I had had something to eat—felt strengthened. That was about five years ago and, after continuing Postum in place of coffee and gradually getting stronger, today I can eat and digest anything I want, walk as much as I want. My nerves are steady.

"I believe the first thing that did me any good and gave me an upward start, was Postum, and I use it altogether now instead of coffee." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter?. A new one appears from time to time. They are genuine, true, and full of human interest.

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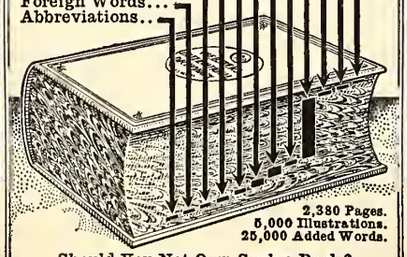

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CHICAGO

In a series of studies which we shall make in the weeks to come, we shall set forth the importance of Chicago as a field of religious work for the Protestant church and for the Disciples of Christ. The war carried on against "Chicago" theology by one of our reactionary journals has quite obscured the great strategic importance of Chicago as a field of missionary enterprise and social endeavor. This week we shall consider some respects in which Chicago is the greatest city in America.

Chicago is the greatest railroad center in America and in the world. Six terminal stations receive more trains each day than come into any other city. At these stations a great suburban business is cared for, thirty thousand people being unloaded at the Northwestern depot every morning between seven and nine o'clock. It is the point of exchange between the east and the west. Both freight and passenger business in the United States look to this as a natural center. Not only do the railroads carry on an enormous transportation business, but the lake as well. The bulk of lake transportation has greatly increased in recent years. When the lakes and the gulf are properly connected with deep waterway, Chicago will be as great a center of water transportation as the ocean seaports of the country.

Chicago is the greatest manufacturing center in the United States. The pork-packing industry is the largest here that is found in the world. The number of people depending upon this one industry in Chicago for a living number well up into the hundred thousands. In Chicago and around Chicago are the great works of the steel trust turning out the great bridges that span the rivers of the country and the material for the steel construction of sky-scrapers. In these factories men work in the most highly specialized way, each man having some small part of the whole which he does monotonously from one year's end to another.

Chicago is the leading educational center of the United States. Five theological schools have 700 divinity students, the largest number in a single city in the United States. Besides these theological schools there are two missionary training schools and a biblical training school with a two year course conducted by the Moody church. Probably about a thousand people in Chicago are studying for special work in the Protestant church. In addition to this there is being built at the present time a great Jesuit university on the north shore that will furnish theological instruction. Three great universities now operate in and around Chicago, Northwestern, University of Chicago and Lake Forest University. Over ten thousand students are to be found in these institutions training for the work of life. It is said there are thirteen medical colleges in the city. There are numerous other schools preparing for professional life. The city has great technical schools of which Armour Institute and Lewis Institute are the better known. Private schools of various kinds are in abundance. In addition to these are the public schools.

Chicago is great in the diversity and cosmopolitan character of its life. Ninety per cent. of the population is either foreign born or the children of people who are foreign born. Of this foreign population, the Germans are the largest element numerically. They number 700,000 in Chicago. The Scandinavians have a representation of 300,000 in the city. The recent tendencies of immigration, however, will change this preponderance after awhile. The tide is now set in from southern Europe. 160,000 Poles are now in the city. Italians are coming in great numbers. While New York continues to receive the greater number of the Jews, they are coming to Chicago in larger numbers than before. The Oriental races are here. It is said that forty-three languages are spoken in the city. The Germans have six daily papers. The Jews have five journals. No linguist is so learned that he may speak to all Chicago.

Chicago is phenomenal in the rapidity of her growth. New York exceeds her population, but has several hundred years of history. Chicago has less than a hundred years of history. In 1804 a trading post was established here and a fort erected called Fort Dearborn. During the war of 1812 this fort was destroyed, but was afterward rebuilt. The first school was opened in Chicago in 1832. The city of Chicago was not incorporated until 1837. Within the last twenty-five years its greatest growth occurred. Some years ago it was growing by the influx of people from the country districts. Now this source of growth is outshadowed by the incoming thousands from across the sea.

The Disciples of Christ have grown in Chicago far in excess of the money or effort that has been expended. An encyclopedia giving the churches in 1890 reported four Christian churches. At the present time we have twenty-two. These churches all have a regular ministry and carry on the usual lines of church work. The reported membership of these churches is five thousand, and over, making Chicago a claimant to the honor of having more Disciples than any other city in the United States. When it is remembered, however, that Chicago has a Catholic population of a million people, our pride subsides. When we learn that only one out of every fifty Protestants is a Disciple, we grow more modest still. When we compare the seven thousand dollars a year that we spend on city mission work with the fifty thousand dollars that is spent by the Presbyterians, we see that we are merely playing with the problem here.

Let it not be thought that five thousand Disciples in Chicago is such a host that they ought to finish the evangelization of the city alone. Not a single church in this city has a building worth fifty thousand dollars. Nearly every church here has a large debt on its building and struggles along handicapped with fearful interest charges. Furthermore the Disciples of Chicago have no millionaires. Our people are a poor people compared with Indianapolis, Cleveland or Kansas City. Most of them are employed and on such terms that their continued stay in the city is a matter of uncertainty. Our churches frequently lose twenty-five per cent. of their members in a single year. Our churches have a larger per cent. of additions each year than do the down state churches, but their losses materially reduce the net gain.

We shall in later studies report the enterprises of the various denominations and the enterprises of the social settlements. We shall hope in this page to give such information from time to time as shall arouse the Disciples with the sense of the strategic nature of this city and of the possibility of their having a far larger place in working out its redemption.

Dr. Errett Gates preached at the Englewood church Sunday morning and evening. He reports a great church there, developed largely through the work and "spiritual genius" of the pastor, C. G. Kindred. During Mr. Kindred's sickness the church has held strongly together, its organization has been maintained in a truly admirable manner considering the long absence of the pastor. Reports from the hospital indicate that Mr. Kindred is doing grandly, and confident hopes of his complete recovery are given out. A fervent prayer in his behalf is offered weekly at the minister's meeting, where his genial presence is greatly missed.

Harry F. Burns, of the Douglas Park Church, read an admirable paper on the Sunday School Curriculum to the ministers, last Monday. He contended for a straight-out graded system of organization and a straight-out graded system of lessons to match it. The desire for uniformity at the expense of effectiveness he greatly deplored. He pleaded for a larger freedom in choosing the materials for religious instruction, suggesting the necessity of building up in the child's mind a religious conception of all good literature. The facts of missions and modern social life and problems, he contended, should enter into the curriculum as well as the Bible text.

Some interesting confessions followed this paper. One pastor of a large SundaySchool declared that his school was a "jamboree." It had a capital orchestra, but its teaching force was not trained as it should be. Only twenty-five per cent. of a recently graduated teacher-training class had become teachers. Another pastor argued that the one hour on Sunday was insufficient to allow for any serious instruction. Another said that he was in the habit of spending as much thought and preparation on the Sunday School service as on the preaching service. This pastor confessed that he was now teaching a class of children of about seven years and that he had to hustle to keep up with them.

It was announced that the Hyde Park Sunday School of which Professor MacClintock is Superintendent, proposes to print the results of their interesting experiment in this work shortly.

A special meeting of the C. W. B. M. was held recently at the Jackson Boulevard Church. The society was addressed by the pastor, Parker Stockdale. He told the ladies that the C. W. B. M. stood third in the United States for compactness of organization. Mrs. Ida W. Harrison will visit the society some time the coming month.

Parker Stockdale reported that of one thousand dollars pledged a month ago to the Jackson Boulevard Church, all of it had been paid save twelve dollars, and that will be paid. We are glad to have this testimony that among their many other virtues, the Jackson Boulevard Church possesses common honesty! Too many church members lack just this.

The Oak Park Church reports one added last Sunday and one hundred in Sunday School.

Richard W. Gentry has accepted the position of Director of Religious Instruction at the Monroe Street Church. He will be associated with the pastor, C. C. Morrison. It is planned to recognize the teaching function of the church in this way as well as the preaching and pastoral function. Mr. Gentry brings a splendid equipment for just this type of work. He has had experience in city work, having been assistant pastor for Dr. C. H. Parkhurst's church in New York City, and associate pastor with Dr. Willett, at the First and Memorial churches in Chicago. His graduate education has been received at Union Theological Seminary, New York, the University of Missouri, and the University of Chicago. He has specialized in the field of pedagogy, and will bring to his new task not technical skill alone, but a lovable and consecrated personality.

F. W. Norton, of Hiram, Ohio, spent the hour with the ministers' association, Monday afternoon.

A BIBLE COLLEGE AT VIGAN.

In recent years the Foreign society has established Bible colleges at Tokyo, Japan, Nanking, China, and Jubbulpore, India. These have proven marvelous instruments of good.

The next task is a Bible college at Vigan, P. I. Only a few years of labor in that field results in about 3,000 converts, thirty-four churches and 171 native evangelists. This is one evangelist out of every seventeen members.

Our colleges in this country are crying out for ministerial students. Our young preachers in the Philippine Islands cry out for a college. "In bare-footed simplicity; with thumb-worn testaments, they search out the people of God. They tell winningly the glad tidings; they baptise disciples; they inaugurate the Lord's supper and organize congregations."

When the college is once erected, it will be self-supporting. We already have the beginning of such a college at Vigan in a small rented building. Hermann P. Williams, our missionary at this place, states the possibilities as follows: "Our proposition is to enlarge the college at Vigan, to buy a farm, build suitable houses, and provide an equipment. We would make it an industrial school for evangelists, where the preachers and teachers may come, support themselves by their own labor and learn in their own language the further counsel of God. They can make brick and erect for the school large, permanent buildings, and they can learn handicrafts that will enable them to reproduce the example of Paul, the tent-maker, among their own villages. In this way every dollar spent from America would buy its full value in each of these benefits. It would build up a permanent college plant; it would develop a higher standard of thrift in our Christian communities; it would provide a numerous, trained and self-supporting ministry for our churches."

Now is the nick of time in the Philippines. The missionaries and evangelists are welcome everywhere. The people read the Bible and religious literature with eagerness. A trained force of native preachers means a marvelous growth of the church and a speedy evangelization of the islands.

It will cost $25,000 to establish this college. The friends of the work ought to provide this at once. We are hoping that some wide awake, enterprising disciple, will suggest in each community steps to be taken to aid in this great enterprise. This is one of our Centennial aims. We hope a number of people will give $500 each; some even larger amounts.

F. M. Rains and S. J. Corey, Secretaries.

MISSIONARY NOTES.

A sister in Iowa has just sent the Foreign society $1,000 to aid in the building of a Bible college at Vigan, Province of Luzon, P. I. The importance of this new enterprise is very great. The society hopes that many others will follow this liberal example at once, that the $25,000 may soon be secured.

J. C. Archer and wife of Ohio, have recently sailed from New York for Jubblepore, as missionaries of the Foreign society. Mr. Archer has gone out to devote his life to the work in the Bible college at that station. His robust health, his complete consecration, his scholarly attainments, all eminently qualify him for the responsible position.

During the month of October thirty-nine churches made offerings to the Foreign society—a gain of thirteen on the corresponding month 1907.

James Ware of Shanghai, China, is now on a trip to Australia, where he will visit the churches. He will return by way of America, reaching this country in February or March next. He has been a missionary of the Foreign society in China for nearly twenty years. The Australian brethren are sure to give him a cordial reception; they made a special request for a visit from him.

A CORDIAL APPRECIATION.

W. D. McClintock, who has recently returned from a trip to the Far East, writes the Foreign society as follows:

"I returned in September from my long trip in the Philippines, China and Japan. Of course, I was, as you may remember, chiefly engaged in educational work, but I kept aware all the time, when possible, of missionary conditions. I am glad to say that I came home deeply convinced of the legitimacy, necessity and success of Christian missions. I keep feeling, as I think most people in the East now do, that China is the great country—a place where we ought to put most of our efforts. I think that Japan at the present moment seems to yield the quicker return, but the future is all on the side of China. They are to dominate the East, and ultimately even overshadow and control Japan. The Chinese are a deeper, nobler, more intelligent people than the Japanese. I found the folks at Manila in good shape, as far as they have gone, though of course, things are really just beginning. They certainly have secured a magnificent location, and I felt deeply satisfied with the way their money had been spent. I had short interviews with the people in Osaka and a visit with the schools in Tokyo. I was very sorry to be there when Place was in the mountains. What a great pity that Guy had to return home! Everybody is speaking regretfully of that. The Tokyo plant is splendid. I got reflections from the other missions of the city that they all envied us.

If you ever could be tempted to discouragement, I could do my part in putting heart into you. But I am sure you do not need it."

Charcoal Purifies Any Breath

And In Its Purest Form Has Long Been Known As the Greatest Gas Absorber

Pure willow charcoal will oxidize almost any odor and render it sweet and pure. A panful in a foul cellar will absorb deadly fumes, for charcoal absorbs one hundred times its volume in gas.

The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England today charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with charcoal powder.

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By their gentle qualities they control beneficially bowel action and stop diarrhœa and constipation.

Bad breath simply cannot exist when charcoal is used. There are no ifs or ands about this statement. Don't take our word for it, but look into the matter yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man the best form of charcoal for use.

Pure willow and honey is the result. Two or three after meals and at bedtime sweeten the breath, stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

Stuart's Charcoal Lozenges are sold everywhere in vast quantities, thus they must have merit. Every druggist carries them, price, twenty-five cents per box, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

A FAT BABY.

Usually Evidence of Proper Feeding.

Babies grow very rapidly and if they do not get the right kind of food they grow backwards instead of forwards; that is, when their food is not nourishing they grow thin and cross and some of them die from the lack of the right kind of food. A girl writes:

"My aunt's baby was very delicate and was always ill. She was not able to nurse it and took it to one doctor after another, but none of them did the child any good.

"One day mother told my aunt to try Grape-Nuts for the baby, but she laughed and said if the doctors couldn't do the baby any good, how could Grape-Nuts? But mother said 'try it anyway.'

"So my aunt put one tablespoonful of Grape-Nuts in a quarter cup of hot water and when the food was soft she added as much milk as water and gave that to the baby.

"In a month and a half you would hardly have known that baby, it was so fat and thrived so fast. A neighbor asked my aunt what made the baby so healthy and fat when only six weeks before it was so thin. She said 'Grape-Nuts.' The neighbor got Grape-Nuts for her baby and it was soon as fat as my aunt's child."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

HOW A WOMAN MADE MONEY.

A woman writing to the Globe from Mexico says: "While I am way down in Mexico I do not want my friends who read the Globe to think I am out of the world, for I am making more money now than I ever did in my life. Four years ago I took up a fruit claim. They give you the land if you will pay for setting out five acres of tropical fruit trees within five years. The Department of Improvement set out my banana trees, 1000 on five acres, and attended to them for two years, or until the first crop was ready to gather, and it cost me only $6.20. The Department of Improvement will care for your trees and gather and market your fruit continuously for one third of the crop, so I just let them attend to my orchard. In 1907 the Department paid me for my share $1,281.30 in gold. For the first six months of 1908 I had received $708.76 in gold, and expect the second half of the year will bring me a little more. You get your money every three months, asbananas are picked and marketed every day of the year. You do not have to come to Mexico to take up land. You can pay for planting the trees in installments of $5 a month if you wish, and need never go to Mexico yourself." Write to the Jantha Plantation Co., Block 69, P...sburg, Pa., for Friut Claim Blanks, as literature printed in English, regarding Mexican Homestead, is distributed from Pittsburg.

ONE HUNDRED AND FIFTH ANIVERSARY CELEBRATION.

The Central Christian Church of Warren, Ohio, where J. E. Lynn has ministered for almost five years, celebrated its 105th anniversary as a congregation during the week leading up to and on Sunday, Nov. 8th. It proved to be one of the most notable occasions in the long and celebrated history of this famous old church. An anniversary banquet was held on Wednesday evening, Nov. 4th, at which time a number of toasts of a reminiscent nature were responded to and an address given by Pres. Miner Lee Bates of Hiram College, a former pastor. On Sunday the day was crowded full of excellent services. It was made Home Coming Day for all former members and pastors and a large number took advantage of the occasion to go up to their Jerusalem. The Second Church organized by the Central two years ago, and their pastor, C. C. Reynard, joined in the festivities of the day. A very happy part of the program was the speeches from the Baptist pastor as a representative of the Baptist ancestry of the Disciples. He was ready to remove the last rail from the division fence that separated the Baptists and Disciples. As representative of the Presbyterian ancestry of the Disciples, Dr. Reinhold of this church spoke of the great loss to the Presbyterians occasioned by the going forth of such men as the Campbells from their fold.

Letters were read from the following who were unable to attend: Rev. J. M. Van Horn, Toronto, Can.; Rev. J. L. Darsie, of New York City; Rev. M. L. Bates, president of Hiram college, all former pastors, and Revs. Howard Weir, Jas. Brown and C. S. Medbury, young men of the church who entered the ministry. Rev. Charles Louis Loos, of Lexington, Ky., Henry Christy of Cleveland, Miss Mary Johnson, Ft. Wayne, Ind., Mrs. Mary Cross of this city, and Miss Effa Hall Newton.

From the historical address delivered by J. E. Lynn we give the following interesting items concerning the history of this church:

Warren was in earlier years the capital of the Western Reserve of Ohio, the territory of the greater part of the Mahoning Baptist association, the soil upon which the Reformation first took root.

The Central Christian church at Warren, Ohio, is, therefore, a church of considerable historic interest. It was organized over one hundred years ago, on September 3, 1803, as the Concord Baptist church. The book containing the minutes of the meeting of organization and the signatures of the seven charter members is now in possession of the church. It contains the minutes of the official meetings down to 1836. The great name in the first chapter of the congregation's history, was that of Adamson Bentley, the pastor for twenty years, from 1811 to 1831. In his farewell discourse, at the end of his long pastorate, he spoke of his "travel from Calvinism to the simplicity of the gospel." In this change, which had taken place in the heart of Adamson Bentley, the entire congregation shared. No exact date when the church ceased to be a Baptist church, and became simply Christian, can be definitely fixed. It was not the work of a day, but a gradual evolution. Certain phrases found in the minutes of these years indicate the process going on. The now famous meeting held by Walter Scott in the winter of 1828, was one of the turning points. This was in fact, the first meeting held by the reformers, in which the New Testament laws of pardon were laid down. True, at New Lisbon, Ohio, the previous November, Mr. Scott had made his first public statement of these laws, but no protracted evangelistic effort was held at that time.

Mr. Scott came to Warren to "lay siege" as he put it, to the city. The meeting shook the whole community, resulting immediately in fifty confessions, the practical persuading of Pastor Bentley to the new view and great strides forward toward the apostolic teaching on the part of the entire church.

The church has had a number of notable men as her pastors and preachers. Conspicuous among them is the name of Isaac Errett, who was pastor from 1851 to 1856. He was then a young man of thirty-six years. Alex Campbell, W. K. Pendleton, Charles Louis Loos, B. A. Hinsdale and James A. Garfield often preached here. J. W. Lamphear was pastor from '61-'65. It was the war times. Men needed comfort and strength and found them in this Godly man. There were many young people in the church. Nineteen young men from Miss Lottie Sackett's class went to the front at the first call. This number was later increased to twenty-eight. Many times the services were interrupted by news from the battlefield or the return of the wounded or dying. When peace was restored and the news was brought of Lincoln's assassination, the people came with one accord to this old church, and listened to a memorial address by Mr. Lamphear. The church was draped in black and the national colors.

George T. Smith and wife went from the pastorate of the church to their work in Japan. During Dr. Thayer's ministry, the membership of the church was largely increased. In 1888, while E. B. Wakefield was pastor, the present church building was erected at a cost of $30,000. Soon after the dedication of the building, he accepted a professorship in Hiram college, where his fragrant life has been a continual source of inspiration and power to young men and women. During J. M. Van Horn's eleven years of service, the church was steadily strengthened and built up into a commanding position in the city and a substantial addition was made to the material equipment by the erection of an unusually fine parsonage.

Miner Lee Bates, now president of Hiram college, followed with a short but brilliant pastorate.

The history of the church is notable for its even tenure, for the entire absence of dissension and strife, for its high standard of intellectual and spiritual life, for the loyal devotion and hearty co-operation of the entire church to the pastors that have been chosen to lead. The resident membership of the congregation is, in round numbers, one thousand, and constitutes a veritable bee hive of activity. With the present pastorate dating from 1904, the second century of the church life began. In this pastorate of less than five years, 594 persons have been added to the church. The Second Christian church has been built at a cost of $11,000, and has now a flourishing congregation of 350, under the wise leadership of C. O. Reynard, making the Disciples the strongest in this city. One letter of 216 names was granted to the members who organized the Second church. In these not quite five years, $16,465.00 has been raised for all purposes. In this amount is included $7,000.00 of the Second church building fund. Of the above amount $10,133.00 was for missions.

Among the young people of the church who have entered the ministry are: C. S. Medbury, Des Moines, Iowa; Raymond A. McCorcle, Japan; Eva Raw, China; Howard Weir, Bowmansville, Ontario; James Brown, Hartford, Mich.

J. E. Lynn.

Warren, Ohio.

"Man Is As Old As His Stomach"

This Persian Epigram Is the Real Gauge of A Man's Life.

The Persians were a very sagacious people, noted among other things, for their deep thinking on life and the things which make up life.

The above epigram shows the wisdom of their thought.

When a man's stomach is able to furnish new material to the system as fast or faster than the natural decay of man requires, then such a man lives his fullest and his best.

When through wrong living or disease a man's stomach begins to tax the other organs and takes from the blood strength which it cannot give back in nourishment taken from food, then begins the death of man and he decays fast. The stomach is strong, splendidly strong, and can stand an untold amount of abuse and neglect, but when it dies, man dies.

The stomach gives tons upon tons of good rich blood every year to the system and draws only 680 lbs. of nourishment for its own use. If, however, the food which it receives cannot be turned into blood which is capable of use by the body, then the stomach receives no help from the other organs.

Stuart's Dyspepsia Tablets contain the most perfect digestive qualities known to science and at the same time the most powerful. They will mix with the poisonous juices of a sick stomach and digest food in spite of this handicap.

They will stop gas making and bad breath. They tone up the nerves of the whole digestive canal, including those of the stomach.

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JUST BOYS.

Sunday School Teacher—"Now, boys, be quiet, please, while we take up the study of the lesson. Take your feet off the chair, James; that isn't gentlemanly. The Philistine army fought the people of Israel and beat them, and Saul was killed."

Jimmy—"And his three sons and the caddy that carried his things."

Billy—"Get on to the candy kid! Knows his lesson like a book! Quit kickin' me!"

Teacher—"Stop fighting, boys! Saul and his armor bearer fell on their swords and died."

Sam—"Was they the long kind that gets between your feet? I seen a actor fall on his once."

Teacher—"No, I mean they killed themselves with them."

Jack—"Why didn't they shoot theirselves?"

Jimmy—"They didn't have guns in those days."

Jack—"Aw, they did, too!"

Jimmy—"They did not!"

Jack—"What do you know about it? You wasn't there."

Billy—"Feller on our street shot a burglar. I had a ride in a police patrol."

Sam.—"Like fun you did!"

Billy—"Well, on the step. Copper chased me off."

Teacher—"Silence, boys! When Saul was dead the enemy cut off his head."

Sam—"What good did that do? He was a deader, anyhow."

Teacher—"It was a way they did in those days."

George—"Glad I wasn't living then, or maybe I'd 'a' been dead. I'm going to bring a new feller to Sunday School next Sunday. He'll have to go home fifteen minutes early to feed his dog."

Billy—"Who, that long-legged guy I seen you with Thursday? Whose room in school is he in?"

George—"He goes to private school."

Sam—"Aw, a regular Willie boy!"

George—"He ain't neither!"

Sam—"He is, too! Guess I know him!"

Teacher—"Sit over here, Samuel. Stop swinging your feet, George. The people of Jabesh Gilead were grateful to Saul and gave him a decent funeral after the Philistines went away. What do you think about Saul?"

Jack—"Nothing. I don't let him bother me."

Teacher—"He was conceited——"

Billy—"Conceited' Gee, you ought to see Mamie Kelly! She walks into school like this!"

Teacher—"Sit down, William. Saul was jealous."

Sam—"I seen a feller in a show called 'The Jealous Lover.' There was more shooting in that show than would 'a' killed a army. It was bully."

Jimmy—"I can shoot a revolver."

Billy—"Yes, you can—not. Maybe you can shoot a bean-shooter."

Jimmy—"I can, too. I'll show you some day."

Teacher—"Saul did not keep up as he started out. He failed——"

Jack—"My uncle has failed three times. Is there a picture in your locket?"

Teacher—"Saul failed to——"

Jack—"Is it a feller's picture?"

Billy—"Susie Andrews got a locket for geeting passed. Wisht somebody would give me something for passing. Maybe I would, then."

George—"You get something for not passing. Who's Susie Andrews?"

Jimmy—"She lives on our street. She's the limit."

Teacher—"David was probably very sad over the death of Jonathan, his friend."

Sam—"Who was it I seen you with last night? Did you go to a show?"

Teacher—"Yes, downtown. Listen, boys, Saul—I mean David had——"

George—"Aw, look at Miss Wheeler's class! Those girls don't come half the time. I seen one of them buying gum with her Sunday School nickel."

Billy—"How do you know it was?"

George—"I ast her."

Sam—"What did she say?"

George—"Said the gum wasn't any good anyway and she wisht she'd used the nickel to go to a moving-picture show."

Teacher—"David had——"

Jack—"How could she go to a nickel show when it's closed?"

Sam—"Aw gee, there's others."

Jack—"There ain't!"

Sam—"There is!"

Jack—"Not near here."

Sam—"Aw, there, now! You didn't say that!"

Teacher—"Silence for a little longer, boys. Jonathan was a lovable young man and we should have liked to see him live and be the friend of the new king——"

Jimmy—"I don't care about it. He's more interesting dead."

Billy—"Ain't it most time for the bell?"

George—"Wisht there was kings nowadays."

Jimmy—"There is. Ain't you read nothing about the kings of England and France and Italy?"

George—"I mean in America."

Sam—"Aw, ain't we got enough trouble without having kings?"

Jack—"Bert Wheeler's got the mumps."

Teacher—"David's character shows strongly in his acts at this time."

George—"Our room at school's going to have a party."

Sam—"Aw, it is not!"

George—"It is, too, I'm getting it up."

Sam—"I ain't coming."

George—"You ain't asked. My brother's going to get a feller to do tricks."

Jack—"I can beat him. I can make disappearing cards."

Sam—"So can I. It's a cinch."

Teacher—"David had trained himself——"

Jimmy—"My father says anybody can train himself. Specially to run. I seen a race on Labor day."

Teacher—"There's the bell. Turn your chairs around now. Quietly, boys. Pick up your book, William; it's on the floor."

Billy—"Song 342. Aw, gee, regular baby song! Wisht I'd stayed at home. Ain't that the limit?"—Chicago Daily News.

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AUSTIN, TEXAS.

Dr. J. W. Lowber, pastor of Austin Central church for twelve years, has offered his resignation to take effect at the end of the present year. The church has accepted the resignation. Dr. and Mrs. Lowber expect to evangelize, lecture and travel in the future. The church has extended a call to Brother Kerns, now at Carbondale, Ill. It is more than likely that Brother Kerns will accept the call.

The two Bible Chair buildings at Austin, Texas, are to be completed by January 1. Work is progressing rapidly. These buildings have been made possible through the gift of Mrs. M. M. Blanks, Lockhart, Texas. This new movement assures permanency and character to the Texas Bible Chair.

The C. W. B. M. of Texas, through the very earnest labors of the state secretary, Miss Virginia Hearne, is making elaborate preparations for the celebration of C. W. B. M. day. The proceeds of this day in Texas go to the support of the Texas Bible Chair.

Probably the greatest union revival in Austin in several years has just been closed by Evangelist George R. Stuart. It has been an unusual demonstration of sanity and emotion. The good accomplished is certainly wide reaching.

Frank L. Jewett.

EFFECTUAL THANKSGIVING.

Americans have many ways of observing their holidays. Perhaps the most common and most popular is by eating too much. It is generally agreed that most of us eat too much every day in the year. But on Thanksgiving day, especially, we double the transgression. There are very few of us that fail to do this. Perhaps there is no home in which these lines will be read where there is not a deliberate purpose to overeat on Thanksgiving day. Then how can we plead that we cannot afford to help in the Bible School offering for home missions?

Another popular way of celebrating holidays is by visiting those who visit us. Would it not be well this Centennial Thanksgiving to vary the order and visit some that we have not heretofore honored by a place on our calling lists? Let us remember also the great company of noble men and women that are engaged 365 days in the year under the auspices of the American Christian Missionary society, in continuing the work of the Master, going about doing good. The Bible school that makes an offering for this purpose brings every one of its members into the fellowship of this blessed work.

Some of us spend our holidays gloating, like Nebuchadnezzar, over our own sordid achievements, and others, like Elijah, repining over our hard luck. Let the former make practical acknowledgment of God's hand in his prosperity, and let the latter observe that however sad his case, but for God's mercy it would be worse.

The only effectual way of observing Thanksgiving day in a Christian land, is by doing something positive and worthy toward bringing to pass the thing that God wants done. This means in every Bible school an offering for Home Missions. However we may have missed our chances in other years, and failed of our duty at other times, let everyone do his best for the Centennial.

W. R. Warren, Centennial Secretary.

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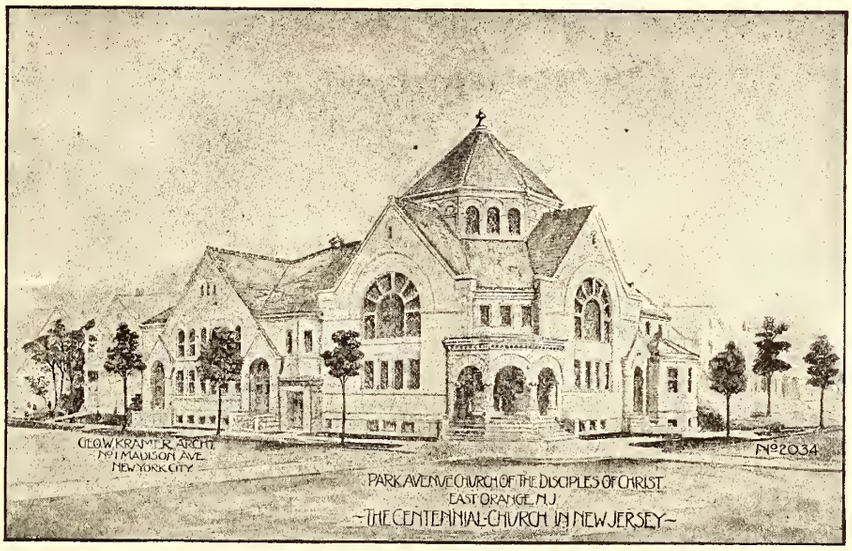
VOL. XXV. NOVEMBER 28, 1908 NO. 48

THE CHRISTIAN CENTURY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See Page 21.

CHICAGO

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To New Friends.

Certain Brethren who wish the truth concerning Professor H. L. Willett's teaching to be known by the ministers of the brotherhood have become responsible for circulating a number of extra copies of this issue of the Christian Century.

Professor Willett is one of the editors of this paper and conducts a department on Biblical Problems each week which is crowded out this week by the Protests against his withdrawal from the Centennial Program.

Since the reorganization of the Christian Century Co. two months ago the support of the paper has been enthusiastically increased. Ministers and laymen conservative and liberal, unite in approving the policy of frank, plain-spoken discussion of the problems of religion and the church.

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The Christian Century

Vol. XXV. CHICAGO, ILL., NOVEMBER 28, 1908 No. 48.

My Confession of Faith—IV. A Summary

In the statements made under this title in foregoing numbers of the Christian Century, I have recorded the more important of my convictions regarding the Old Testament, the New Testament, and the program announced by the fathers of this reformation, a century ago. It remains only to add in this concluding section, a few observations upon the significance of what has been set down.

It must be quite apparent to every reflecting reader that I have not attempted a comprehensive presentation of my beliefs regarding the Bible or the work of the Disciples. There are many other things which might be included in such a confession of faith as I have here recorded. But I hold them to be of lesser significance and have not thought it necessary to include them. I have endeavored to make clear at least the central convictions of my heart, as well as a few of those views which I hold as opinions, but not as tests of fellowship.

I wish to repeat with emphasis what I have already explained to be the purpose of these statements. In all that I have said there has been no effort to bring any reader to my views on these matters. I have not taken time or space to set down the evidence for any one of these convictions. That evidence lies ready to hand in abundance, and during the twenty years which I have spent as teacher, preacher and writer among the Disciples I have set forth that evidence, in the class-room, on the platform and in the press. This I expect to continue as long as I live.

But all that I am concerned to accomplish in this series of utterances is to make quite clear my own position on the most important themes of our faith, and then to ask the question, "Is one who holds these views entitled to a place in that brotherhood which began its labors a hundred years ago, pledged to a fresh and searching study of the Holy Scriptures, to an abandonment of human traditions, to the acceptance of the lordship and leadership of Jesus and to the sincere effort to unite the children of God?" I do not wish to have this issue obscured by any disagreement over mere opinions either regarding the Bible or the plea the fathers made. I am not concerned as to whether any particular reader assents to my opinions on special points that I have mentioned. I am perfectly confident that every Disciple who is entitled to bear the name of Christ shares with me the great convictions of our common faith as to the essential facts and duties of the gospel. More than this, I am assured that a great company of the Disciples share my opinions regarding the main issues of biblical study and Christian teaching. Of this I have been made aware of late by messages specific and convincing beyond all misreading. Not a few have written me that my statements have been more conservative, not only than they expected from me, but more so than they would themselves make.

But this entire question of agreement in matters of opinion, in conclusions regarding the dates and authorships of certain books of the Bible, in views of science and its relation to theology, and in the interpretation of our own history and purposes, is absolutely secondary to the inquiry which has been raised, to which every man is giving an answer either publicly or in his own soul. And in the answer which he gives, whether he desires it or not, he is passing judgment on the plea the fathers made that the appeal must be to Christ alone and not to any human interpretations or opinions; he is pronouncing his verdict on the whole history of Protestantism, which arose as a protest against the uniformity and limitations of Rome, and a plea for liberty of conscience as enlightened by individual study of the Word of God; and he is uttering sentence on the work of Christ, whose first task it was to emancipate men from the legalism and formalism of Jewish traditions and rites, and lead them out into the freedom of the sons of God.

I have no desire to play fast and loose with the term liberty. No one wishes to foster a freedom which is anarchy, nor to think so loosely as to allow our Christian faith to degenerate into a mere limp and lavender liberalism which possesses no convictions and renders no service. We have not so learned Christ. It is not such liberty that the men of this generation are seeking. But they are seeking the privilege of honest inquiry into the greatest questions of life, of frank and fearless investigation of the teachings of Scripture both about the Christ and about themselves. And as I come to know the generation better and become more sensitive to its inquiries, its aspirations, its yearnings after firmer faith, and its profound wish to waste no time with useless and outworn dogma, ritual or machinery, I am increasingly assured that the answer which Christ gave to his own generation, with his insistence upon personal faith in himself and relationship to God; the answer which the fathers of Protestantism gave to the men of their time, in their employment of the plain and convincing historical method in the study of the Bible; the answer which the fathers of our own movement gave, with its emphatic call to the Christ himself, and unity in him, and the answer which the noblest, most consecrated and prophetic spirits in all the churches are giving today, is a true and convincing answer. It is the assurance that God is our Father, that we know him in Christ the Revealer, that freedom from sin is possible only by his redemptive aid, that prayer is heard and answered, that the program of Jesus is practicable and satisfying, and that when our earthly tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens. I am convinced that the men of this age are, in their deepest hearts, concerned with no questions so profoundly as with these. It is because I have found the interpretation of the Christian faith to which I have given expression in these papers the most satisfying, final, comforting and inspiring, not only to myself, but also to the people—students, artisans, merchants and professional men—whom I have had the privilege of helping to firmer ground, that I am glad to include such items in these confessions of my faith.

The Disciples of Christ should be by right of origin and of history, the most open-minded, intelligent, progressive and fearless champions of the truth needed by our generation. Many of them have these qualities. Our danger lies in failure to recognize our opportunity for testimony and leadership, and to fall into the easy, careless, fatal satisfaction with past attainments or the equally fatal self-seeking which means insularity, stagnation and death. The choice is upon us. We cannot serve Christ and the mammon of self-interest. To do so would be to retreat into that very traditionalism from which the fathers and the Master made it their task to rescue us. To stand fast in the true liberty, the liberty wherewith Christ has made his people free, loyal to him, to a free and open Bible, and to our historic purpose to unite all believers in one, this is our vocation and our glory.

My life has been spent thus far in the work of this brotherhood. The noblest and most endearing memories of the fathers were my prized inheritance. The names of the brethren who were princes in our Israel were household words in my boyhood home. The fellowship of the master spirits in our ranks today is my constant satisfaction. The future of our work is the subject of my greatest concern. To promote its fulfillment of the noble promise made thus far is an ambition sufficient to make rich all my future years. I have labored too long in its service to be content to see any backward steps taken. So far as in me lies, I shall endeavor to prevent its decline upon lower levels, from which it should be leading the entire Christian world to the higher ground where there is a clearer air and a broader view. These past experiences, these present convictions and these future hopes must be my justification for what might otherwise seem a needlessly personal intrusion upon the good will of those who read what I have set down. That my own views are of special moment to my brethren among the Disciples, I do not for a moment permit myself to believe. But that the principles which I have attempted to consider are of profound significance, and that our attitude toward them will interpret favorably or otherwise our whole enterprise in the thought of the Christian world, no one can question.

HERBERT L. WILLETT.

C. W. B. M. Day in December

The C. W. B. M. has a number of distinctions which are not generally known, for the women are not very much inclined to spend time in self-glorification. First of all this society had the largest income of any society in our brotherhood last year. This fact alone entitles the organization to consideration. Again, these women are doing things which no other organization in our brotherhood is doing. It has missions in South America and Mexico, the only ones sustained by our church in these sections. The organization does most of the mission work carried on in the West Indies. Again, this organization has been a pioneer in a new field, that of planting the gospel in the great state universities. Bible chairs are being sustained in Virginia, Michigan and Kansas at the state universities. These chairs sometimes lead young men into the ministry and even where this does not happen, the young people of the universities are given biblical instruction which will do much to make them take a place in the religious forces of the community where they shall be doing their life work.

The missionary situation in our brotherhood quite contradicts the usual estimates of the psychologists as to the character of women. It is usually said that men are systematic while women are emotional. Yet in our churches the women take their missionary offerings by monthly dues while the men still depend upon mass meetings and frenzied appeals. There is no more compact and effective organization among us than the C. W. B. M. Some may question whether it might not have a more representative form of government but none would question that it gets things done.

For all of these reasons, the preacher should give the C. W. B. M. a cordial representation in his church. Let none think that it occupies a place as some mere side issue in the church's life. It has become one of the really effective forces for the fighting of the King's battles. On the first Sunday in December the pastor should be willing to vacate his pulpit to the good women if they have a speaker and if not, he should then set to work early to get acquainted with the varied lines of work the organization carries on. Free from the least shadow of newspaper dictation, possessed of an income already larger than any other society and continually growing, this society is destined to hold a great place in the future progress of the Disciples of Christ.

The Freemasonry of Souls

Why have churches? Religion is a spiritual matter. It is devoutness toward God, mercy toward men and purity in the heart. What has going to church to do with this? Why not worship God under the open sky in field or park, or in the home? Why not be content to keep the mind free of evil and filled with clean thoughts, and extend the open hand of kindness to our brothers?

In the days of old there was good reason for going to church. The minister was the educated man of the community. Books were few, newspapers scant, and the church meeting was a clearing house of information and instruction. Today the press is prolific of books and magazines and newspapers. They are the carriers of truth to each soul. The best sermons are printed. The sermons spoken in the church often lack the spiritual character of such idealistic teachers as Emerson and Carlyle and Maeterlinck. Why not, then, find communion with the greatest souls through their books and shake off the conventional "going to meeting" habit?

Moreover, Jesus founded no church; had, indeed, very little to do with the church, except to expose its leaders. He wore no vestments. No acolytes carried his train, or marched before him with the insignia of a new or an old religion. A preacher, yet he held no official position. A boat was his pulpit or a smooth rock on the hillside. He never asked men to go to church or to join one. He appointed no "days" or services; he wrote no Bible. He preached the kingdom of God, an ideal republic of souls, not an overt institution with officials arranged in a hierarchy. And, as if to make yet more individualistic his message, he declared that this kingdom was within men, not outward and observable and ceremonial.

Why have churches, then? It would seem that our conventional church habits are an appendage to the Christianity of Christ.

But let us look a bit further into what Christ did.

He did get men together. Their getting together was informal, his own person was the unifying factor of their company. He called men to follow him and they found themselves forthwith in a social company of others who had likewise been called. He knew that the social give and take among his disciples was necessary in order for his message to be understood and to become effective in their lives. He kept these men near to him and near to one another. They shared life in common. There was no ritual, no plan for an institution. There was just this gathering of men together to talk together over what their life might mean at bottom, to learn from the One who was able to teach, to question one another on the meanings of the lessons, and to plan together how they could teach others and help others. This Jesus did do; He brought men together that they might think and pray and plan and work together.

And this is not the least of the secrets of Christianity's power: it presupposes that the goods of life are procured through a social exchange and it provides a way for this exchange to take place. The religion of Jesus is not just an individual experience but a social experience—socially conditioned and socially obligated. Being a Christian is not to go away from the world to think and think, but to think in company, to talk your thoughts, to listen to others talk their thoughts and to plan to make the big, common, social thought a practical reality in the world.

And the church is just this spiritual intercourse taking place. The church is not an institution, it is not a building, not a time or a place, it is an assembling of souls, a coming together that, doubting, we may be strengthened by the faith of others, or believing, we may bring courage to the soul that is distressed.

The church is the organized freemasonry of the Spirit.

What is the unifying principle of this free masonry of souls? It is not an aesthetic bond—a similarity in tastes, or an equality in "society." It is not an aristocratic bond—an equality in culture or wealth. "The rich and the poor meet together; the Lord is the Maker of them all." Nor is it an intellectual bond—an agreement in a creedal statement of truth. The church is the one level upon which man meets man, where the accidents and artifices and limitations that separate them, soul from soul, in business, in society, in education—where all these barriers are broken down and the really human of us holds communion with the really human of others. The Holy Spirit is the bond of the fraternity.

The church is on the level. Its level is the spiritual nature of man, not any accidental possession he may have.

It is this freemasonry of souls that gives meaning and argument to everything we do in the church. The ordinances derive their value as means of promoting this free-fellowship. The great argument for baptism is not that Christ commanded it, but that man needs it. The heart would have invented it had not Christ authorized it. And so the commission of Christ to baptize is really an argument for Christ as well as an argument for baptism. It shows how well he knew our needs, how well he read our natures and how adequately he provided in the church for our deepest life. Baptism initiates into this fraternity. It marks with a beautiful symbol each soul's self-committment to the common life. It is his oath of allegiance to the republic of the Spirit.

The Lord's Supper, too, derives its value as a function in maintaining the communal spirit. It is the sweetest symbol of our fraternity. The common loaf, the common cup, the common Christ of whom we all partake—it is more than a feast of memory, it is a fraternal communion, it is the holy altar of the freemasonry of souls.

In this view how meaningful are our gatherings together in the house of God! What lack in the lives of those who refuse to assemble with their brothers on the level of the Spirit! The singing together, the praying together, the thinking together, the resolving together, the working together—the together-ness of our religion is the essence of it. Who can sing the "Hallelujah Chorus" alone? If closet prayer has certain values that public prayer does not possess, let us also freely grant that there is a unique thrill and uplift, an enlargement and enriching of soul, in a true preacher's leading his people together to God's throne.

Moreover, the high themes of life gain in cogency when discoursed in the assembly. Sheer truth makes little progress by itself. It seeks to socialize itself. It likes to find men together. It gets cogency from the reciprocity of minds.

Where in all the world is there a meeting of souls so beautiful, so stimulating in its presuppositions, as that of a congregation reverently gathering in one place to be instructed in the things of God by a man of God?

And the prayer meeting, treated with contempt by ninety-five per cent. of the Christian people, what an ideally beautiful occasion it might be! It is the soul's big chance. Here even the distinction between teacher and taught is broken down and all are teachers and all are taught. It is here that the freemasonry of souls finds its most characteristic expression. The weak show their weakness and the strong lend their strength. Self-importance and self-seeking have no place. We are gathered together on this level because we are soul's with aspirations aching in us, with great deep needs for companionship and faith. Some of us blunder along in the valley. Some climb bravely up the steep ascent. Rare soul's achieve the heights and stand above us with the golden crown of the morning upon their heads.

And the church is the invisible upland to which the blunderers and the climbers and those who dwell in the heights may come, those above to help those below, while all cling fast to the hand of Christ.

The Simplest Way to Lasting Peace

Our brotherhood is in the throes of a grievous controversy. A theological controversy is bad enough at any time. But this is not merely a difference of opinion about theology. The well being of our missionary societies is manaced by one party to the controversy. The Christian Standard threatens to throw its influence against the missionary societies unless certain brethren are removed from the program of the Centennial Convention. One of these brethren, H. L. Willett, comes forward and agrees to resign from the program if the owner of The Standard will give assurance either in the columns of his paper or by private pledge that there will be no attack on the remainder of the program, and that the missionary societies will be relieved of further menace. Dr. Willett has taken this position in the face of a storm of protest from many of the best brethren of the church. He feels that the burden of a depleted missionary collection this year would be a responsibility he could not personally endure to bear. Therefore he has graciously placed himself in a position where, if the brotherhood is able to estop the Christian Standard's further attack, there will be no occasion for further agitation.

It is interesting to note how prolific in "solutions" our brethren are. Many proposals to solve all our difficulties have been suggested to us. The latest is certainly the most interesting of all. It proposes that a new Centennial committee be appointed to make a new program altogether!

We have a proposal to make. It is brand-new. It is original. No one seems to have thought of it. But it is the most obviously right method of all. It would settle the controversy not for this year only, but for all time. It would bring a lasting peace.

Our proposal is that the Christian Standard tell the truth about Professor Willett to its readers! It does not seem to us sufficient that the Standard keep still merely, that it sit with folded hands while we march up to Pittsburg. The cause of peace which many brethren are pleading now, can be realized easily if the Standard will do a simple act of justice. It has poisoned and corrupted the minds of many of its readers against Professor Willett. It has taken the headlines of newspapers in preference to his own statements. It has said things about him that were simply untrue. Now the surest way of bringing in true peace is for the Standard to make a statement to its readers somewhat as follows:

1. **Professor Willett believes in one living and true God.**
2. **He believes in Jesus Christ as the Son of God, his Savior and Lord.**
3. **He believes in the Holy Scriptures as the Word of God, able to make all men wise unto salvation.**
4. **He believes that Jesus was born of a Virgin.**
5. **He believes that Jesus worked miracles.**
6. **He believes that Jesus rose from the dead and is a living, regnant Christ today.**

If on these points the Christian Standard would enlighten its readers, we believe we would have peace indeed. And why should not the Standard do so simple an act of justice as this. That paper is itself responsible for whatever sentiment against Professor Willett prevails among its readers. Its so-called "protest" against his being on the program is largely the reflection of the Standard's own instruction of its readers. The paper calls Dr. Willett an infidel. He is made out a destroyer of the faith, disloyal to our plea, a treacherous teacher of young men.

Why should not the Standard make the "amende honorable." Here is a chance for Russell Errett to show his Christian character, which he so vigorously defended against the exposure of A. McLean a year ago. Here is a simple Christian act to be done. Let the Standard say: We stated thus and thus about Professor Willett's views. We find now that we based our statements upon misinformation or misconstruction of his utterances. Dr. Willett now tells us that he does believe in those verities which, by direct statement, and by implication, we charged him with denying. We accept his statements and assure our readers that any man of Christian character who confesses his faith in these facts is our brother and may have the fullest fellowship with us.

Is not this the way of real peace? Is there any other way to real peace? Is it not simply Jesus' way? Professor Willett will cheerfully withdraw from the program if his withdrawal will bring only so much as nominal and apparent peace. That kind of peace might do very well for a political party, but is it the kind of peace this is worth anything in the church of Jesus Christ? In the nature of the case Professor Willett's withdrawal from the program can procure at the most only a show of peace. His withdrawal will outrage the consciences of thousands of our leading brethren who will go to Pittsburg with bleeding hearts.

Some who want peace at any price urge that it is a condition not a theory that confronts us. Dr. Willett has been misrepresented, they admit. He is in reality true to our plea and our Christ. But many brethren are prejudiced against him. They know him only as he has been caricatured in the Christian Standard. There is no hope of setting their minds right. The personal Confession of Faith printed by Dr. Willett in the Christian Century reaches only a small fragment of the Standard's readers. Therefore, helpless as we are to get the truth known, the only course left is for Dr. Willett to withdraw and bring peace. This is the reasoning of some.

Our point now is that we are not helpless unless the conscience of the Christian Standard is calloused. The Standard's columns are the channel by which a misinformed brotherhood can be reached. Let the Standard tell the truth about Dr. Willett. That will stop the letters of protest they are receiving. That will relieve the anxiety of the missionary secretaries. That will spread abroad among us such a spirit of good-will that our treasuries will not hold the offerings the churches will send in. That will give the young man newly called to edit the Christian Standard a place in the heart of the brotherhood that will make him a true successor to Isaac Errett.

The Christian Standard has the key to the situation. It can bring about a peace that is peace, indeed.

They Speak For Themselves

The voice of the brotherhood is speaking in emphatic tones to Professor Willett and the Christian Century protesting against his withdrawal from the Centennial program. Men who stand highest in the counsels of our people, who know what our plea is, insist that there is room with the Disciples for such as he. The revelations of our issue of two weeks ago have shocked the brotherhood into a consciousness of the gravity of the present situation. The Disciples of Christ demand open discussion. They abhor a subterranean "arrangement." No compact between Russell Errett and H. L. Willett involving a sacrifice of one to save the face of the other will be tolerated. These letters call for no comment from us. They speak for themselves.

To The Christian Century:

For nearly twelve years I have tried to present Christ to this community in such a manner that men would love and obey him. I have been too busy to find fault with my brethren. I have marveled how men in dead earnest about Christ could find time to write the stuff that appears in some of our papers. I pause for a moment in the midst of a great revival to enter my most earnest protest against Brother Willett resigning from the Centennial program. If the time has come when one man can browbeat a million freemen in Christ Jesus we ought to know it. If anyone is to resign let him resign whose hands are red by the life blood of our missionary societies, who has put Christ to shame oftener, who has caused more grief and bitterness, who has stirred up more strife for six or eight years than any other man or set of men in our brotherhood. God cannot hold this man guiltless. Let him resign. Let us exalt Christ.

Salina, Kansas. **David H. Shields.**

Loyalty to the faith and liberty of opinion are the two pillars of our distinctive plea for union and both must be maintained in their full strength and scope. If either is weakened or denied, our whole movement will prove a disastrous failure. Infringement of the right of opinion is a surrender of the plea of the pioneers of our restoration as clearly as the denial of the faith. If this is permitted by the Disciples the Centennial should be declared off, since we shall have nothing worth while to celebrate after we have thus demonstrated that the famous declaration and address of Thomas Campbell is a prodigious farce.

This Cincinnati apostasy must be arrested in its downward and destructive tendencies. It is the mightiest force for the ruin of our cause that has ever appeared in our history. As Peter said of certain of the sect of the Pharisees, so say we: "Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we are able to bear."

Indianapolis, Ind. **W. L. Hayden.**

Dear Brother Willett: I wish to express my approval of the course you are pursuing in the Centennial program controversy. I well understand that you care nothing for the mere fact of being on the program, but there is a great principle involved in the attitude of our brotherhood toward those who differ in matters of opinion from the traditional views of things. I am glad that the program committee desire that you deliver the address as they first had planned, and I am glad that you are willing to leave this to their judgment. In my judgment it would be very wrong to yield to the narrow and carping criticisms of the Standard. You are right in your position on miracles, besides opinions on such matters cannot be made a test of fellowship among the Disciples of Christ. I am much pleased with the New Christian Century and the more vigorous attitude it is assuming on the questions before the brotherhood.

Boise, Idaho. **A. L. Chapman.**

Men Who Protest

My Dear Dr. Willett: I have just read the article in the Century on page 665 and am amazed at the facts presented. The situation seems to me to be very grave. I realize the exceeding delicacy of your situation, and I appreciate somewhat, I think, the nature of the pressure brought to bear upon you. The situation in respect to our missionary societies is also precarious, but it seems to me that we have arrived at a point where neither personal preference nor expediency can be relied upon to determine our conduct. If the situation is as presented, I, for one, cannot approve of surrender. If you withdraw, the fight is hopeless. In view of that for which you have always stood, in view of the cause of liberty of conscience, I hope you will not withdraw out of any personal feelings of modesty.

I have never taken personal hand in the conflict because I was in no way thrown into it, but if the issue can be drawn as clearly as the present article draws it I am ready to support the Century position and lend whatever aid lies within my power. The fight is on. I am unwilling to go muzzled to Pittsburg.

Yours sincerely,

New York. J. P. Lichtenberger.

Dear Brother Willett: I have just read with considerable interest the account in The Century that there was a likelihood of your agreeing to withdraw from the Centennial program in order to prevent an attack by the Lord-Errett faction upon the missionary offerings for the ensuing year.

I desire to express to you my personal disapproval of such a step on your part for the following reasons:

First, Messrs. Lord and Errett are assuming a prerogative which is not theirs either by right of inheritance or election.

Second, If all charges made by them were true you yet might be representative of quite a large following who by right of their choice would demand a representative.

Third, That if any men or set of men can by threats of such a character as they have made, control our brotherhood the sooner we know of this and overcome such a power the quicker we will attain our ideal.

There might be reasons ad infinitum offered but it seems childish to wrangle over such matters. Suffice to say that your frank statements that have been appearing in the last three issues of the Century have taken from "our friends" all grounds on which to stand and they now resort to methods quite in keeping with other efforts. I have never felt it my duty to declare myself before over the many controversies which have been going pro and con but I could not resist the impulse to assure you of our belief in you and to urge a firm stand for principles which you believe to be true.

Fraternally yours,

Table Grove, Ill. W. L. Hipsley.

Dear Brother Willett: I am happy. I want to write you. It has been a long while since I enjoyed myself as much as I did last night reading the November 14, New Christian Century.

I think it is wise on your part to print your "Confession of Faith," the way you are putting it. I sympathize with you in your efforts to teach us legalists. Some of us are deep in the darkness; but we will get out, or into the twilight, perhaps, if you will patiently keep on helping us. Personally I enjoy your writing.

I have just written Brother Geo. A. Campbell. He is fine. His articles are unique, and wonderfully helpful.

The New Christian Century is great! Whoever it is that is writing such articles as "Shall Professor Willett Resign?" is competent to handle Russell Errett and the Christian Standard. If the Century will keep up the fight as well as they have started in of late, they will win. You have the truth, you have the favor of God, and it seems to me that the Century has struggled along for just such a time as this.

J. H. Fillmore.

Cincinnati, Ohio.

My Dear Dr. Willett: I cannot tell you with what interest I have read the two installments of your "Confession of Faith." But for bigotry and malignity your statements would convince any honest man that there is not only room in our brotherhood for you, but that you are absolutely necessary to us in our work. Your "Confession" is really the confession of multitudes of our preachers. Many of us could sign our names to it. Must this multitude sit down and let your enemy, the Standard, malign and harrass you? God forbid. In my own little corner I have done all I could to drive that viper out. No man who values truth more than partisanship is safe with that insidious influence at work among his people.

I want to protest against your resigning from the Centennial program. I recognize the unpleasant position in which this controversy has placed you. I know that you never sought the place, nor coveted it as a personal matter. But I also know that the Centennial will be ruined for multitudes if you are not on the program. We want you there because your ability and your sacrifices for our cause justly place you there. Yes, we want you there because of the principle involved. If our secretaries have advised your withdrawal they have "gone on the war path" instead of on the road to peace. If you are not on the program then let us go to Pittsburg to mourn in sack cloth and ashes our slavery, rather than to make a hurrah for a professed liberty that has no existence.

Cecil J. Armstrong.

Troy, N. Y.

I see no reason why H. L. Willett should not give an address at Pittsburg. I expect to go to the Centennial and shall hope to hear him.

As to his orthodoxy I do not know who is to decide. I am a devoted "Campbellite" and Alexander Campbell gave definition of orthodoxy as "my doxy" and heterodoxy as "your doxy."

In this day of searching for truth I think we should deal very charitably and considerately with each other.

H. F. Barstow.

Grand Rapids, Mich.

Editors of Christian Century: Your center shots at the would-be archbishop, Russell Errett, are grand. Continue the war! If you give up now, go to Pittsburg and elect Errett and Lord dictators of the Christian, then come home and wait for your orders. In the name of heaven stand by the Eight (8) on the Centennial program who said, "no man shall dictate who shall speak at Pittsburg." I have read our papers for forty years, the Century is up to any of them.

J. C. McArthur.

Salina, Kansas.

C. C. Morrison, Editor Christian Century: Now is the time to stand by the guns. Professor Willett is right. The far larger part of the better brains and hearts of the Disciples know that he is right in this controversy. Is so great a people with such a heritage of heroism, to now fear such a paper as the Standard?

Yet I am convinced that this matter should be decided chiefly by the feelings of Brother Willett. Only he and his Father in heaven can foretell the manner and method in which he will be able to most effectually continue the noble propaganda that the Lord has seen fit to commit into his hands and ours.

If he should resign, the Pittsburg convention will demand to hear his voice, and will give him such an ovation and endorsement as no man among us has ever received.

Jesse B. Haston.

Denver, Col.

My Dear Dr. Willett: Having carefully read your "Confession of Faith," as published in successive issues of The Christian Century, I wish to say that I think you "stand on the platform which the fathers of this reformation declared to be sufficient for the people of God."

May I also express the hope that you will not resign the place assigned you on the Centennial program. This I do both as an act of simple justice to a fellow Christian and fidelity to the spirit of liberty which has always characterized the Disciples of Christ. Wishing you every blessing, I remain in all Christian affection, Your friend,

N. M. Ragland.

Springfield, Mo.

Editors Christian Century: It has been with a pained heart that I have followed the attack upon Professor Willett by some of our brethren. It would be a severe blow to our plea for liberty if he were removed from the program. For the life of me I cannot see anything wrong in having a man of Brother Willett's unquestioned Christian character represent us. Jesus Christ demanded nothing as a test of fellowship which could not be reduced to the terms of life. Shall we make intellectual conceptions in the realm of theory, or vital connection in the realm of experience, the standard today? The very genius of our movement says "make room for Willett." George H. Coombs said at Norfolk that we ought to have a platform big enough to hold a Willett and a McGarvey, and why not? Where is the jury to try one accused of heresy, by what canons shall he be judged and who will appoint the inquisitorial board?

God pity us if we have come to the point where any great number of us would use the "big stick" and say to our missionary boards "put him off or we will quit paying." Whereunto would such a program carry us? I cannot believe this would be true of our great royal brotherhood. When I was a lad I heard one of our preachers describe with what certain victory this movement would be crowned if we were not sidetracked somewhere along the way. Have we come to the siding? Are we to pull off the main line of our splendid successes when we were headed right and making good time, there to wait and watch other good brotherhoods go by in the accomplishment of their great purposes, while all who behold us shall say, "they took the wrong siding"? May the God who has given us our mission guide us to His own glory.

Most fraternally,

Augusta, Ga. Howard T. Cree.

The Brotherhood's Conscience Outraged

Editors Christian Century: Basing an opinion on the magnificent address which Dr. Willett delivered at the Presbyterian Church in this city during the convention, I would consider it a great misfortune not to have the privilege of hearing him again, in Pittsburg.

I have not kept up with the controversy carried on in the papers concerning the matter, but whatever truth there may be in that, we cannot afford to put ourselves on the side of the dogmatist, who is afraid for his teachings to pass the scrutiny of the thinking minds.

I have always been one of the most conservative of the conservatives and I am very loyal to the Word, if I know my heart; yet am not afraid but that the Word can stand the light of scholarly research. Paul said, "For we can do nothing against the truth, but for the truth."

In the first years of my ministry I very unfortunately used invective and denunciatory methods of opposition against those who would dare to differ from me, but since carefully studying the scriptures I find that this was not the spirit and method of Christ, but on the other hand he courted investigation and seemed to fear more the dead weight of the non-thinking minds than he did the possibility of error growing out of vigorous research: in fact it seems to me that God, Christ and the writers of the Old and New Testaments challenged investigation always and everywhere.

It is a demonstrated fact that we cannot put these questions down by casting our votes to seal the lips of those who are propounding them, and it is just as certain that any church which undertakes to settle them in that way is but sounding its own death-knell.

Let our church papers take up these questions of criticism and discuss them—not the men—in a brotherly and scholarly way and leave the people to be the jury to decide who is right; our brotherhood is not a body of weaklings that they should have some to draw their conclusions for them; they are quite expert in deciding the merits of a friendly controversy. Any other kind is more destructive than higher criticism.

I am quite certain that Dr. Willett has the tact and the wisdom to deliver only such a message at our centennial convention as will strengthen our faith and reflect glory upon our fathers and the Christ of the Gospels; to this end it is my great desire to hear him in Pittsburg.

Yours fraternally,
W. M. Taylor.

New Orleans, La.

Dear Brother Willett: I wish to write you expressing my appreciation of the most splendid manner in which you have written your "Confession of Faith" in the Old and New Testaments. Your statements are safe, sane and constructive. I find no difficulty in agreeing with you on nearly every point. Unless a man is so wrapped in a dead medieval theology that the light of the twentieth century cannot penetrate it, I don't see how he can object to your statements. If he can not acknowledge it all, he should certainly be willing to grant you the "liberty of opinion" he assumes for himself.

As one individual, I want to urge you not to resign your place on the Centennial program. I am opposed to giving up the slogan that has guided us safely for a hundred years—"Where the scriptures speak, we speak, and where the scriptures are silent, we are silent." I am opposed to a "moss-back" and out-grown theology, or even a selfish paper skillfully manipulated for self interest to dictate the policy of a great brotherhood. When we assemble in Pittsburg in Centennial Convention, with the whole world as spectators, I think the "moss" should be scraped off of our backs at least in spots. If a man is loyal to Christ, I am willing that he represent any school of theology that may seem best to him and that meets his needs most completely. And I urge upon him to give to every one else the same liberty of conscience.

I am constrained to think the great body of our brotherhood will want you to fill your place on the Centennial program. I don't think the voice of this great people has been spoken, on this subject, in the columns of the Christian Standard.

I have written this letter because duty and the spirit of fairness has prompted it. I also want you to know that I appreciate the fight you are making for our brotherhood as well as in defense of self.

Yours in His name,
J. W. Reynolds.
Salem, Ohio.

P. S. We are in a good meeting with M. J. Grable, a former pastor, as evangelist.

J. W. R.

Dear Bro. Willett:

I am deeply grieved, I am amazed that the Missionary Secretaries should ask you to resign. Better that the missionary offerings should show a decided falling off even in the Centennial year than that you, or any man, should be dictated to by the cut-throat paper at Cincinnati in the interest of a pseudo-peace.

The great body of Disciples who love and trust you do not for a moment imagine you are coveting a place on the program, but believing you to be the prophet of a better day soon to dawn they want you on that program.

J. P. Rowlison.
No. Vernon, Ind.

To The Christian Century: I have expressed the conviction to a member of the program committee that Dr. Willett should not be moved nor requested to resign, for the following reasons:

First, If Dr. Willett has convictions not in harmony with some then he is entitled to a place on any platform of the brotherhood to which he may be called. If he is not in good standing with any one or any number of his brethren elsewhere, let him be tried at home, and if condemned, then it will be time to exclude him from our platforms.

Second, If Dr. Willett has expressed convictions on any question not in harmony with some editors and brethren among us, who gave them the right to condemn him without trial?

Third, If Dr. Willett is loyal to the Christ who shall declare his convictions on other questions, right or wrong, unfit him to appear on any platform among the brotherhood?

Fourth, If Dr. Willett is forced to retire from his place on our Centennial platform, then alas for our boast of liberty in Christ. Alas! for our boasted love of learning and freedom.

Fifth, If Dr. Willett has convictions not in harmony with some even a majority of his brethren, he is not worse than Alexander Campbell, when he was practically driven from the Baptist church.

Finally, the writer is not in harmony with the views recently expressed by Dr. Willett. He does not believe that one per cent of the Disciple Brotherhood holds his views, but while he is pure in heart and clean in life and loyal to Christ, there is room for him in any department of our work to which he is called.

Fraternally,
T. P. Haley.
Kansas City, Mo.

Dr. Willett resign? What for? He's a Christian, he's a Disciple; he's competent; he's without a peer upon the platform, and his character is beyond reproach. Why, then? Why? For the sake of peace? But there is no peace. For more than ten years to my personal knowledge, the Christian Standard has been attacking some good man or cause and will probably continue to do so until an economic danger is scented.

Moreover is our liberty to think and speak freely to be surrendered for the sake of a few musty dollars to swell the annual report of the societies. A. McLean whipped the opposition to a standstill a year ago, nevertheless, more of our churches gave more money to foreign missions this last year than ever before.

Professor Willett and the committee should stand by their guns and we will support them.

W. D. Endres.
Harvey, Ill.

Christian Century, Chicago, Ill.: I do not think Dr. Willett should withdraw from the Centennial program. I do not look upon this as a personal matter, the whole question is one affecting the liberty of every man in the brotherhood. Dr. Willett's withdrawal would be tantamount to an acknowledgment that somebody or other has the right to pass on the orthodoxy or heterodoxy of a member of the Christian Church. And that nobody has such a right is the very thing for which we have been fighting and for which we must continue to fight, or give up our appeal. We have no right to exist if we once acknowledge that any body of men or any man or any authority of human character can be constituted to pass on our intellectual positions. As soon as we admit that we are done for, because if we stand for anything, it is for union; and to constitute any authority on matters of intellectual opinion, however important, would immediately tend to disunion.

I do not consider this a question of expediency; expediency has absolutely no place where freedom is involved. Personally I do not believe that one dollar of missionary contributions will be sacrificed by a firm stand in this matter. But I would rather see every dollar sacrificed than to see our entire position as a brotherhood jeopardized, subverted, annihilated. In my mind this is a time to die in the last ditch, if that were necessary. The language is a trifle heroic, I know, because no one is going to kill us in the last ditch; no one is going to turn us out of the brotherhood; they can't. But if they were, it seems to me right here is the ground on which we should give our last gasp as free citizens in the Kingdom of God.

Burris A. Jenkins.
Kansas City, Mo.

I would like to add a word in protest to Dr. Willett withdrawing from our Centennial program. I feel I can say with Patrick Henry, "Gentlemen may cry peace, peace; but there is no peace only in submission and slavery." Besides we have no election if we are true to the liberty in which Christ hath made us free.

Very sincerely,
Mrs. E. N. Holmes.
Peoria, Ill.

I am unalterably opposed to the resignation of Professor Willett from the program of the Centennial Convention. I believe in and crave peace, but not at the price of liberty. The only peace and success worthy our great plea must come through the exercise of Christian love and charity by all, toward all, believing in the Sonship of Jesus.

Levi G. Batman.
Philadelphia, Pa.

Dear Brother Willett: It does our hearts good to feel our faith in you unshaken. We are glad you are to speak in Pittsburg.

Royal J. Dye, M. D.
Missionary to Africa.

A Ministerial Association Protests

The question as to whether Professor Willett shall appear on the Centennial program is not, as I apprehend it, a question regarding what people think of his orthodoxy or lack of orthodoxy. He has appeared many times before on our national programs and he is the same man with the same faith today that he was then. The Centennial committee, as I apprehend it, is not a tribunal to discriminate as to the relative faith of our preachers or any others whose names may be proposed. There have appeared on our programs men of many denominational creeds and at times men who presumably had none. The question, as I apprehend it, is whether good men, whose faith has never been impeached, selected to perform certain duties for a great brotherhood and who proceed to perform these duties to the best of their ability must submit to the dictation of the opinions of others. The question is one of Christian liberty and is far more vital than the views of any individual. If the actions of the Centennial committee or any other servant of the brotherhood do not suit any individual he has an inherent right to object as vigorously as he pleases and to seek by all honorable means to have something different done. But he has not the right to use the big stick or to threaten the interests of the church of Christ. Our believers in Christian liberty and courtesy will never submit to the dictation by any class. The question is settled from one aspect. Professor Willett will appear on the program. The practical question now is whether our great missionary interests are to be knifed by men whose opinions differ from the opinions of the Centennial committee. Concerning the personal views of Mr. Willett, these words are neither a defense nor an offense.

Valparaiso, Indiana. **Bruce Brown.**

Editor Christian Century: I am in accord with what you say on "Shall Professor Willett Resign?" It is surely a bad precedent to make a man's opinions on religious questions a test of his fitness to appear on a missionary program. Besides this the attack on Willett is a direct attack on our missionary work and should not be allowed to go unrebuked by a great brotherhood. The idea of not supporting our missionaries because this or that man appears on a convention program is absurd. The man who makes such an excuse is searching for an opportunity to follow the desire of his heart.

Decatur, Ill. **O. W. Lawrence.**

May God's blessing rest upon you in your stand for the truth. Let your courage fail not.

H. F. Reed.

Cleveland, Okla.

SHOULD PROFESSOR WILLETT RESIGN?

From what is he asked to resign and why? From the program of the Centennial Convention to be held in Pittsburg next year. Of what will the Centennial Convention be a celebration and why is it appointed for the year 1909? The Centennial will celebrate one hundred years of the history of the movement known as the Christian or Disciple Church, a movement for the union of the divided forces of Christendom upon the principle "that the Church of Christ upon earth is essentially, intentionally and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the scriptures and that manifest the same by their tempers and conduct." (From the address of Thomas Campbell.) The movement was a protest against the division of the Church of Christ through the principle of excluding from membership in the various churches all those who did not hold the formulated doctrinal statements contained in the creeds of those churches. The year 1909 has been selected in which to celebrate this movement because the declaration and address setting forth the above principle was issued September 7, 1809. No one will claim that that declaration and address were intended to be a new creed or standard for the church, but they do set forth the spirit and purpose of the movement. Proposition six of the address runs as follows, "that although inferences and deductions from scripture premises, when fairly inferred, may be truly called the doctrine of God's holy word; yet are they not formally binding upon the consciences of Christians farther than they perceive the connection, and evidently see that they are so; for their faith must not stand in the wisdom of men; but in the power and veracity of God; therefore, no such deduction can be made terms of communion, but do properly belong to the after and progressive edification of the church. Hence it is evident that no such deductions or inferential truths ought to have any place in the church's confession."

Now Professor Willett is asked to resign because, it is said, he does not represent the brotherhood. In what? Not in the fact of Christ's divinity. He even holds to the fact of the virgin birth. Not in the fact of Christ's miracles, but, we are told, in that he holds to a certain philosophy of miracles. Is not the demand that Professor Willett resign because he does not hold a certain philosophy of miracles a return in principle to the very thing against which our movement is a protest? The question at issue is not whether his philosophy of miracles is true or false, but what have his views upon that subject to do with his representing the brotherhood? Must we as a Christian brotherhood agree upon a philosophy of miracles before we celebrate our Centennial? If so I fear we will have to set a later date than October, 1909, for the celebration.

G. B. Van Arsdall.

Cedar Rapids, Iowa.

AN OVERTURE FOR PEACE.

The Ministerial Association of Indianapolis and vicinity deeply deplores the controversy occasioned by certain appointments on the Centennial program.

The necessity for ignoring all personal and party peculiarities and receiving one another in a common faith without regard to opinions, is manifest in order that our Centennial may be a magnificent celebration in which the whole brotherhood can join.

We therefore, believe it to be for the best interests of our cause and the plea for Christian union that all the brotherhood should acquiesce in the decision of the committee having the responsibility for the program and that further agitation of the matter in our church papers should cease at once.

We cordially commend our missionary boards for confining themselves to their expressed purpose and have full confidence that the brethren at large will approve their course as eminently wise.

Therefore, brethren in the Lord, let us all "endeavor to keep the unity of the Spirit in the bond of peace" and "follow after the things that make for peace and things wherewith one may edify another."

Fraternally submitted by

A. B. Phillput, Clerk,
W. L. Hayden, Sec.
A. R. Benton,
Jas. W.Conner,
Austin Hunter,
Committee.

This report of the committee was approved unanimously, save one, twenty-eight present, by the association November 23, 1908, and kindly requested that this overture be published in the Christian Standard, Christian Evangelist and the New Christian Century at the earliest possible date.

C. H. Winders, President.
Charles M. Fillmore, Vice President.
C. W. Cauble, Secretary.

SHALL WE GO BACKWARD?

The Christian Century:

I regret more deeply than I can express that in our great Brotherhood, seeking so sincerely to follow Jesus only, seeking also, thereby to lay stress upon a great principle of unity and manifest to the Christian world that same spirit—I regret that in such a body the very opposite spirit should be so evident in the effort now being made to strike Prof. Willett's name from the Pittsburg program. I rise to champion the cause of no man or movement among us. I belong to the brotherhood and feel myself akin to every member of it, and every phase of its thought and life, and believe sincerely that we have abundant room for every man in it. Whence comes this insistence that somebody has authority to say what somebody else shall do? Who shall presume to spy out the liberty we have in Christ? In Christ are we not free, and what man is qualified to say which one of us is not in Christ? These are questions that will never be answered. For a hundred years we have been saying that our faith is in a person rather than a doctrinal statement, and that the personal faith in a person is the basis of unity. Are we going to wake up at Pittsburg and find that we are further back on the dial of progress than we were in 1809? Let a host of free men answer that question. I am wedded to this great movement, the fair daughter of the west; born and reared in it, and for nearly twenty years have done my poor best to make it appear the big, broad thing that it really is, and shall proudly stand there, not for the sake of the movement, but for its glorious ultimation—a united Christendom. God has given me as much authority to tell a man to step aside as he has to anybody else, and that is absolutely none. My candid opinion is that if each one of us will keep himself in the straight and narrow way he will do well.

If we are to insist upon a dead and monotonous uniformity and strangle that spirit that permits variety and unity to go hand in hand, we are a mistake. If our plea is not large enough for all who love the Lord in sincerity, it is not a union plea, but a sectarian plea. The question is not, who shall speak on the Pittsburg program, but who has placed somebody to be a ruler and a judge over us? Therefore we urge that the program committee be left free to use their wisdom in making up the bill of fare. Speaking personally, I never saw Professor Willett attempt a task that was not gracefully and efficiently, and I will say scripturally, accomplished. To demur because he does not always walk in familiar paths is not the spirit of progress. Let all men speak, and let them speak in the open, for truth cannot perish but rather thrives in the arena of free, open discussion. "Truth wears no mask, bows at no shrine, seeks neither place nor applause, and asks only a hearing."

J. M. Lowe.

Woodland, Kansas.

Our Essential Plea Imperiled

SHALL PROF. WILLETT RESIGN?

If it is the intention of the Disciples of Christ to celebrate the Centennial of the Declaration and address of Thomas Campbell in October, 1909, in such a way as to sacrifice the fundamental principles—liberty in Christ, loyalty to Christ, and love for Christ and his followers—of that historic document, then let Prof. Willett resign or be put off the program. But if it is our wish and intention to celebrate that memorable event in a manner that shall exemplify to our whole brotherhood and to the world at large, the meaning and spirit of that instrument then let Prof. Willett remain on the program. Personally, I would rather see this whole Centennial proposition collapse and pass into innocuous desuetude, going where the woodbine twineth, than to see it enacted along the farcical lines on which it is now moving.

Is Prof. Willett intellectually qualified to hold a place on the Centennial program? No man in our ranks is more so. Does his moral character disqualify him? No one would dare make the suggestion. Is he a genuine believer in and a true follower of our Lord Jesus Christ? Of this there is not the shadow of a doubt. Then on what ground is he to be denied a place on the Centennial program? If it is not on the ground of personal malice, as I fear it is with some, it can only be on the ground that Prof. Willett holds some peculiar philosophy concerning inspiration and miracles. So does every other man who allows himself to think on these subjects. I do not agree with Prof. Willett in some of his views. Neither do I agree with Brother McGarvey or Brother Briney, or Brother David Lipscomb in some of their views. But is this a valid reason why I should object to any or all of these, my brethren, appearing on the Centennial program? It will be the chief glory of that occasion to see these strong Christian men of divergent views sitting together in unity, and celebrating the historic event that made possible such liberty, such loyalty and such fraternity.

So far as known to me there is no church, from the Roman Catholic to the Mormons, that has not within its fold different schools of thought. There are "many men of many minds." They cannot all think alike. Recognizing these facts it was the purpose of the "Declaration and Address" to find a tolerant platform on which the loyal subjects of Jesus Christ could stand together with differing opinions but united hearts. The Church of Christ was rent and divided into discordant and jarring sects, when in 1809 the voice of Thomas Campbell was heard "crying in the wilderness, prepare ye the way of the Lord." Are we, now, on the eve of celebrating that conspicuous epoch in the religious history of America, going to turn the hands on the dial back a hundred years by fomenting strife, creating dissentions and divisions and sects among the very people who have fought their way out from these very conditions into a broader vision? God forbid.

In the Christian Standard of Nov. 14, 1908, is an editorial on "The Conserving Creed." In it I find this paragraph:

"The spirit of fraternity is abroad today among Christian believers, and good men of all communions are considering what may be done to consummate Christian unity. The impossibility of agreeing on any human confession of faith is easily demonstrated. The necessity for ignoring all personal and party peculiarities, and receiving one another in a common faith without regard to opinions, is manifest. If it is asked who should be united, we answer, All the children of God, all who have been redeemed by the blood of Christ. The saved should be one people, uniting in one creed and granting to each other the fullest liberty of opinion consistent with loyalty to the common faith."

When I read this article my heart expanded. It was a new note in that periodical. I had not found such a sentiment in the Standard for ten years. I thanked God and took courage. But, now, listen. In the very same paper of the very same date in another column was another editorial. In this there is a threat held over the brotherhood, that if Prof. Willett is retained on the Centennial program, then the dogs of war will be turned loose from the Standard office on our organized missionary work and on the Centennial celebration to the discomfiture of the whole brotherhood. "Consistency, though art a jewel." "Doth the same mouth send forth blessing and cursing?" "Doth the same fountain send forth sweet water and bitter? These things ought not so to be." (James 3: 10).

The Christian Standard seems to me to have lost the capacity of blushing for shame. This persecution of Prof. Willett—and this is just what it is—only makes for him a larger place in the sympathies and affections of the brotherhood.

Peter and Paul had a dissension, Paul and Barnabas had a difference, yet they did not seek to ostracise each other or to depose one another from any program of common Christian work. Shall Prof. Willett resign? No. A thousand times NO. If this battle has to be fought, let it be fought now, and fought to a finish.

A. B. Jones.

Liberty, Mo.

"BRETHREN, YE HAVE BEEN CALLED UNTO LIBERTY."

As one knowing, loving and trusting H. L. Willett as an able, consecrated, Christian man, it seems the least that friendship could do to declare one's faith in him, when prejudice and criticism are rampant.

From the days of Luther onward, Protestant critics have questioned the purity of the Biblical record and made many corrections. Every revision of the Bible text strikes out previously accepted passages and makes the truth of Scriptures more impregnable.

Scholars must be free to investigate and reach conclusions for or against questionable parts of the sacred record or there can be no such thing as Biblical criticism. Our own free principles could never have been formulated or proclaimed by the Campbells had they not claimed and exercised the right of Christian liberty in Biblical criticism. Our movement could have made no progress except in the direction of narrowness and bigotry were it not for our brave and able men who have been willing to be criticized unkindly and be misunderstood by the opponents of intellectual and spiritual liberty.

The effort to cripple our missionary work by cutting off contributions to the missionary societies unless they knife Dr. Willett is utterly ignoble. It may certainly make it hard for our missionary secretaries who desire to make this our geatest year but they would betray the cause they are working to support if they yielded in a matter so clearly involving our liberty in Christ. We had better go to Pittsburg with a depleted treasury than with a treasury swollen by the barter and sale of our birthright.

Every living thing has organs that reach out and appropriate the food that makes for new growth and organs that conserve and protect the accumulated material. Something corresponding to bark and bud is found in every living, growing institution. The bark needs the bud; the bud needs the bark. We need men like Professor McGarvey, we need men like Professor Willett, and the right spirit enables both to work together in mutual toleration and love.

We hope the New Christian Century will stand firm for the full integrity of our plea, in a big, kindly, patient way; that it will not be intolerant toward the conservative and less liberal brethren; that it will convince the brotherhood that the Chicago Disciples are neither puffed up by a boasted knowledge nor supercilious in unwarranted conceit, but on the contrary, that centered around Chicago University we have a band of able men loyal to our plea and to the brotherhood, who can and will do much, if we will permit them, to give us results of modern scholarship and thought, promote union between Baptists and Disciples, and in every way advance the world wide Kingship of our Lord.

The Gospel must be preached in University circles as well as in the country districts. The preaching that might be edifying in the back counties might neither be edifying nor convincing in University circles. There is probably not a modern University religious lecturer in the land whose utterances would not arouse criticism and opposition if reported by the daily press to the public.

I thank God for Brother Willett and I thank God for the humblest and most illiterate preacher who in the loving spirit of the Gospel is helping his fellowmen Godward.

Wm. Bayard Craig.

Denver, Colorado.

My dear Brother Willett:

I cannot begin to tell you how glad I am that you are lifting your voice in the defense of that liberty of life and conscience which belongs to every last one of us. If I should chide you it would be for the silence with which you have borne the direct attacks, and more deadly insinuations, that all too long have been made against you and your work. If the position that is now being taken by the Century is the correct one, then it deserves the cordial reception of its plea; if it is indefensible in its position, in time it can be dislodged. But for one I am willing that you turn on the light and let us have done with the covert assaults that are made against the Lord's own.

Samuel W. Traum.

Richmond, Ind.

To the Editor of the Christian Century: I wish to add my protest to the effort that is being made in one way and another to secure the resignation of Professor Willett from the Centennial program. The noise of the Standard should be regarded as childish ranting. Our secretaries should be reminded that it is better to serve God than mammon. Now is a very good time for the brotherhood to decide once and for all whether Jesus is the Christ and the Bible the Word of God, or whether Russell Errett is the Christ and the Standard the Word of God.

Very sincerely yours,

L. P. Schooling.

Pullman, Wash.

Is a Newspaper Our Supreme Court?

PROTEST AGAINST BROTHER WILLETT'S RESIGNATION.

I want to enter my protest against Brother Willett's resignation from the Centennial program. I do not do this in the personal interest of Brother Willett. It little matters what becomes of any one man in a great movement, but it all matters what becomes of the movement.

I do not take my orthodoxy from either Brother Willett or Brother Lord. Neither of them suit me. What shall I do about it? Become agitated and read them out? It is presumptuous. What shall they do? Read each other out? It is farcical; yet this is what Brother Lord proposes to do with Brother Willett.

In this is involved a principle of Christian liberty that is the life and soul of our movement. The personalities in the case are mere incidentals, but the principle is everything. Shall any man have authority to read another out of our fellowship, who is loyal to the life and teaching of Jesus, simply because he may differ from some of his brethren in theories of interpretation? And that man, too, who proposes to do this a self appointed one? This is what the Christian Standard proposes to do. That means not back to Jerusalem, but back to Rome; not back to Christ, but back to the Pope.

Some of our brotherhood think Brother Willett is unorthodox about the miracles of Christ, if the public press has correctly reported him. However, the Christian Standard of November 14th, prints a statement in which Brother Willett denies the truth of these reports. But grant for the sake of the case Brother Willett is a little wobbly theologically. What are you going to do about it? When on the other hand there is another equal number of our brotherhood who think Brother Lord is equally unorthodox in the practice of the ethics and liberty of which Jesus taught, if the Standard editorials correctly report him.

Surely the man who lifts his big stick to strike our Missionary Secretaries and thereby thwart the spreading of the message of salvation is not to be regarded more orthodox than the man who gives his life unreservedly to the spreading of the gospel though he may hold revised thoughts concerning old theories of interpretation.

Is the man who assumes an attitude toward our missionary institutions which in effect says the confession shall not be taken except by men of my mold to be regarded more orthodox than the man who takes the confession and supports the institutions that propagate it, though he may hold a different opinion as to how historically that confession came to take certain form?

Of the two, I regard the former decidedly more unorthodox. If there is any departure from the Faith it is on the part of the Standard. If this controversy were a mere matter of men we could let either or both of them go, but since it is a matter of our Position, which means Christian liberty, we must keep both. Read Brother Lord out and we introduce a principle which closes the sky above us. For the same reason read Brother Willett out and we go up to Pittsburg with suicided hopes and to weep at the grave of the sage of Bethany. But no one proposes to read Brother Lord out; yet this is what the Standard proposes for Brother Willett. Not by a direct process, but by the process of boycott and lance on our Missionary Societies.

Read Brother Willett out and we descend religiously to factional lawlessness where even Haman himself may be executed on the very scaffold he erected for Mordecai.

If necessary, which I do not believe, I would rather go up to the Centennial with an empty Missionary treasury, but with clear sky above us and the liberty of free speech in Christ, than to go up with a gagged tongue and a full treasury. With the liberty of the Fathers we can acquire money, but money cannot buy their liberty.

I protest against Brother Willett's resignation in the name of the Kingdom, which always suffers from pharisaical devotions, in the name of Our Imperial Position, in the name of Brother Lord as much as Brother Willett, neither of whom do I believe the Almighty has yet dammed, and why should we? Last of all I protest in the interest of myself. For, if this proposition should prevail, I have lost the liberty wherein I was born.

A. D. Harmon.

St. Paul, Minn.

Christian Century Co.,
235 East Fortieth St.,
Chicago, Ill.

I have been a reader of the Christian Century for ten years, but have never had a copy cause me the deep regret that the one of November 14th, in which I find Professor Willett is considering a resignation from the Centennial program. I want to protest against this. Thousands of people will be disappointed. I am going to cross the continent to be present at that convention; yet one of the most pleasant of my anticipations, that of hearing Dr. Willett, will be taken away. Are we to let a narrow-minded editor dictate to us who shall represent us on our national program?

Dr. Willett may be a heretic according to the Christian Standard, but he has given back to me a faith that was fast slipping away; he has made Christ nearer and dearer to me, and God the Father a reality.

Sincerely,

Effie B. Brooks.

Pasadena, California.

PROFESSOR WILLETT AND THE CENTENNIAL.

I ask the privilege of making a few observations on the situation relative to Prof. Willett and the Centennial program. I, with multitudes of others, am deeply grieved and humiliated by this whole un-Christian controversy. I do not write as a champion of any man, but in the hope that I may throw some light on the principle involved in this discussion. I may best put my thought by asking some questions.

First—If Prof. Willett is to resign the place he has been officially asked to fill because some persons object to his appearing on the program, ought not the names of all other speakers be published, and ought not all those to whom objection is made resign their places?

Second—Have not I and any other member of the church as much right to object to any man's appearing on the program as have Mr. Lord or Mr. Errett? If not, we must confess to having on our hands, indeed, some "paper Popes"!

Third—What are we to think of the consistency of a so-called religious paper which confesses its unfriendliness to our organized missionary work but at the same time agrees to pretend to be favorable to it for one year, if its demands for Prof. Willett's resignation are granted? If I were at the head of any one of our missionary societies, I would much prefer the open hostility of such a paper to its purchased friendship. The time has come, it seems to me, when the battle for freedom from the dictation of the Standard must be fought, and I regard it as unmanly to try to buy peace at its hands! If this question must be settled, it may as well be now as later on. I am unalterably opposed to the surrender of our Christian liberty, even if such surrender will buy us the insincere friendship of the Standard for a year. I think I will feel ashamed to go to the Centennial, if the proposed truce is entered into. How can we consistently celebrate the issuance of our Declaration of Independence, by going to Pittsburgh with the shackles of a publishing house on our wrists? Let us be free, even if we have to be divided to do so! I am opposed to the "peace at any price" policy.

Graham Frank.

Liberty, Mo.

Editor Christian Century: I have read with profound interest the editorial in your paper "Shall Dr. Willett Resign?"

I regret exceedingly the situation which it records. I fear we may become fanatical and over-strenuous in our desires and efforts for peace. My pugilistic days have long since passed, but not my willingness to stand for principle. Peace is good, but only good when deserved, and no people is deserving of it if they would buy it with unholy compacts and compromises.

My faith in our great, good brotherhood would suffer considerably if I believed our people were willing to accept peace at so great a cost as you suggest the salesmen are demanding. We have admired too much the courage of Luther, and the heroism of our fathers to procure a truce by compromise.

I am jealous of our brotherhood's interests. I want to spare the missionary societies, Dr. Willett and the Christian Standard from any such disgrace. I cannot yet believe the Standard would allow its editors to sign a statement to cease the attack on the missionary societies simply on Dr. Willett's resignation from a program. If the Standard's war on missionary interests and officials during the past years has been just, the desired voluntary resignation of a man from a program, which produces no change in the societies or their officials, cannot be sufficient ground for a peaceful attitude.

I want to protest most vigorously against the editor of any of our papers being encouraged or permitted to compromise himself or his paper in such an unholy cause.

If the Standard's attitude has been sincere let us demand that, without changed conditions, its policy shall not be changed.

I believe in clean journalism, and would be grieved if a christian paper among us would permit the sincerity of its columns to be modified.

Let us go to Pittsburg next year with divisions in our ranks, if we must, but let every loyal heart pray that we may not go with a well-patronized debased journalism.

Very truly,

H. T. Morrison, jr.

Springfield, Ill.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates.

Some Questions For Prof. McGarvey.

Prof. J. W. McGarvey comes to the explanation and defense of Lexington against statements made in this department concerning the "Lexington Creed." The Professor takes refuge behind the words of Jesus, and practically admits with respect to the second and fourth articles of the creed that they are made tests of fellowship by him at least.

Article 2 reads: "I believe that Moses wrote every word of the Pentateuch." Concerning this the Professor says: "Everybody in Lexington, so far as I know, believes the assertion of Jesus that the books called the Pentateuch are the writings of Moses; but not one, so far as I know, is so silly as to *believe that Moses wrote the last chapter of Deuteronomy describing his own death and burial.*"

Why should Professor McGarvey except the "last chapter of Deuteronomy?" That is a part of the Pentateuch, and just as integral a part, as the first chapter of Genesis. Why should it be any more difficult or unreasonable for Moses, under the inspiration of God, to look *forward* than to look *backward*. Yet the Professor says no one is "so silly as to believe that Moses wrote it." Where in the New Testament Gospels does Jesus except the account of Moses' "death and burial" from Mosaic authorship. Jesus makes no such distinction.

Article 4, in the "Lexington Creed," reads as follows: "I believe that the whale actually swallowed Jonah." Professor McGarvey says of this: "If Gates had put it 'the great fish,' instead of 'the whale,' this article would have been correct, except that nobody in Lexington makes this a test of fellowship. In believing this, the Lexingtonians believe what Jesus affirms about Jonah, as they are bound to do because they believe that he is the Christ, the Son of the living God. Errett Gates denies that the fish swallowed Jonah, and *this is partial infidelity*, because it is denial of what Jesus affirms."

"Gates" has neither affirmed nor denied that the whale swallowed Jonah; that was not the question at issue; but he does deny that Lexington or Cincinnati or any other school among the Disciples has any right or authority from Jesus or any precedent from "the fathers" for making either the affirming or the denying of it a test of fellowship. Professor McGarvey shows that he does not make this article a test of fellowship by declaring that "Errett Gates denies that the fish swallowed Jonah, and this is partial infidelity." If Errett Gates is a "partial infidel" for denying that the whale swallowed Jonah, it would certainly make him an entire infidel, if he denied in addition that Moses wrote the Pentateuch, and should say that any one was "silly who believed that Moses wrote the last chapter of Deuteronomy describing his burial."

Jesus' Terms of Fellowship.

If the words of Jesus settle any question for Christian men, they must settle the terms of *Christian fellowship*. Professor McGarvey and Errett Gates would probably agree in making a final appeal to Jesus in this matter. Let me ask the Professor *where in Matthew, Mark, Luke or John, Jesus gave him the right to call a man "a partial infidel" for not believing* that the whale swallowed Jonah? If the Gospels contain any such teaching by Jesus, it is singular that the Disciples as a whole have overlooked it to the present time, and have not made it a test of fellowship. A man who is an infidel or even a "partial infidel" has no right to fellowship in a Christian church. The church is composed of believers, not infidels, and whatever makes a man an infidel or "partial infidel" disqualifies him for Christian fellowship. Professor McGarvey has made himself perfectly clear in this most recent statement, and the brotherhood of the Disciples ought to know what his position is, for he has great influence with students in the Bible College at Lexington, and in all the affairs of the college. It would be interesting to know whether the colleagues of Professor McGarvey—Professors Deweese, Calhoun, Jefferson and others—hold his views and propagate his tests of infidelity and terms of Christian fellowship.

Why should the Professor say that "nobody in Lexington makes this a test of fellowship," when he himself in the same paragraph makes it the basis for a charge of "partial infidelity." In another part of his criticism he charges that I have "slandered Lexington" and calls the "articles of the Creed" "misrepresentations." It would be pleasant to believe that they were "misrepresentations," but his own admission that he holds one who denies that the whale swallowed Jonah, as guilty of *"partial infidelity,"* and the repeated applications through years past, of the term infidel to teachers and ministers who have not accepted one or another of the articles of the "Lexington Creed," fully justify all that I wrote of that creed. But it is still encouraging to witness even the slightest revolt in the venerable professor from the Lexington Creed, if he would only stand consistently by it. He repudiates the "Creed" as a test of fellowship in one sentence, but in the next he drags it in and charges "partial infidelity" for its denial.

Scholarship and Infidelity.

It is quite as serious as has ever been thought of Lexington—"partial infidelity" for denying that the whale swallowed Jonah! Lexington has made great boast of "speaking where the Scriptures speak," but this looks like a case of speaking where the Scriptures are silent, and making that a mark of semi-infidelity which neither Jesus nor his apostles have made a mark of infidelity.

It has been all too easy for Professor McGarvey to declare or imply (and one is as damaging as the other) that men were infidels for not agreeing with his opinions in matters of historic criticism. Does he realize what a menace to free scholarly inquiry and what a gag to free speech among the Disciples his department of "Biblical Criticism" has been for more than eighteen years, all because of the reign of fear established by the easy use of the word "infidel"?

What a profound silence has fallen upon the voices of our teachers during these years, except those who agreed with Lexington! Men who should have been leading us into the light and liberty have been silent with fear. What an aversion toward the world's advancing biblical scholarship has sprung up in our churches; what prejudices toward universities, the higher criticism and modern science, all because the word "infidel" has been steadily hurled at them by Lexington. Is it any wonder that our own colleges are struggling for an existence? It is impossible to make the declaration repeatedly and continuously for eighteen years before the brotherhood that "universities propagate infidelity" that "modern biblical criticism is destructive," without putting every college among us under suspicion. How far it has put back education and scholarship among the Disciples it is difficult to say. No greater disaster could overtake the church of God than to assume an attitude of hostility and fear toward the world's growing knowledge. It is both an attitude of cowardice, and a confession of weakness.

McGarvey vs. Jesus.

Professor McGarvey deals in some pleasant bantering at my expense on account of what he implies was a grievous blunder in my biblical information. He says:

"If Gates had put it 'the great fish,' instead of 'the whale' this article would have been correct." "When Jesus says one thing and Errett Gates says the opposite, Lexington believes Jesus rather than Gates."

If the Professor will turn to Matthew 12: 40, he will find my authority for calling it 'whale' instead of 'great fish.' Jesus himself says it was a 'whale'; "for as Jonah was three days and three nights *in the belly of the whale.*"

Does Professor McGarvey take issue with Jesus? Did he know what Jesus said, and then deliberately put his own construction upon it, that he might put my profound scholarship in bad light?

When Jesus says one thing and J. W. McGarvey says the opposite, Chicago believes Jesus rather than McGarvey.

The Bears.

The seventh article in the Lexington Creed reads as follows: "I believe that God sent the bears to tear the boys who made fun of Elisha."

Concerning this the Professor says: "We believe that the bears went for the children *because they were hungry.* They didn't wait for either God or the devil to send them."

Read more carefully the account of that incident in 2 Kings, 2: 23, 24.

"And he went up from thence into Beth-el; and as he was going up by the way, there came forth young lads out of the city, and mocked him, and said unto him, Go up, thou baldhead; go up, thou baldhead. And he looked behind him and saw them, and *cursed them in the name of Jehovah.* And there came forth two she-bears out of the wood, and tore forty and two lads of them."

I am willing to leave it to the youngest student in Professor McGarvey's class whether the account does not imply that the coming of the bears was *a divine judgement* upon the boys for their meanness.

Yet he says they came because "they were hungry"!

It would be a far more rational inference that they came because they were *angry*—, a thing you might expect from the fact that they were "she-bears."

But Professor McGarvey will have it that they came not because God or the devil sent them but because they were *hungry!*

Who, now, has turned rationalist and destructive critic! Who, now, is "dropping his obnoxious sayings!"

Will the Professor leave them undefended, "as an ostrich is

(Concluded on page 14.)

Sunday School Lesson

SOLOMON'S CHOICE*

The events which lead to Solomon's choice as king have already been reviewed in these studies. David's death soon afterwards left the young king in full power with an admirable opportunity to shape his kingdom as he would. There were two paths open to him, either one of which might have been regarded as successful from certain points of view. The first was to continue the policy of David, his father, making himself the friend of the people, continuing to honor the prophets, and developing the resources of his land as opportunity offered. Israel would in this manner have remained practically where David left it so far as its industrial with those in Matthew and Mark. See Luke 24: 46, 47; John 20: and political life was concerned. But it would have deepened its religious interests and would have grown in the direction which the prophets were most anxious should be the path of development.

A Secular Ideal.

On the other hand, it was possible for Solomon to organize his kingdom upon the plan of an autocratic monarchy, making himself the chief figure in the state, grouping about him the priests and officials as the proper setting for such a king as he proposed to be, and leaving the question of religious instruction and the development of piety on the part of the people largely out of consideration. In harmony with this plan, he would place emphasis upon the architectural features of his city and the military strength of his kingdom. He would increase its revenues by commence and would make neighboring nations contribute as far as possible to his riches.

Solomon's Choice.

This second plan was precisely the one which Solomon adopted. In nature and disposition he was quite the opposite of David. The latter had been deeply interested in the religious life of his people. He himself was a man of piety, though by no means perfect. But his relations with the prophets were always intimate and appreciative. Solomon on the other hand had been reared in the hot-house atmosphere of the court. He had the conception of the person of the king and the character of a court which could only grow up in the cloistered solitude of such an establishment and had become possible in the prosperous days of the late reign. Almost at once Solomon began to give evidence of his shrewd, far-sighted, calculating unemotional nature. He proposed to make a success of his rule beyond everything else.

Solomon's Wisdom.

We may not doubt in the least the genuineness of his desire for such wisdom as would enable him to succeed. Whether the request made at Gibeon was the genuine sentiment of Solomon or was colored by the favorable views of later biographers is immaterial. Solomon stands out on the page of the Old Testament as a most wise and diplomatic ruler. A part of this wisdom of his was the result of natural shrewdness, and a part of it came from close observation of men and things. We are told that Solomon spoke of plants and animals in proverbs that became current among the people; that he composed a thousand and five songs, and that his wisdom was known to distant lands. Instances of his unusual shrewdness in discerning the motives of people are pointed out; such as his decision in the case of the two mothers, each of whom claimed the living child.

The Wise Man.

In this manner Solomon became the reputed head of that school of thought in Israel which in later times developed to a considerable strength and was called the School of Wisdow or of the Sages. Through this later view of the ancient king he was credited with the authorship of the Book of Proverbs, the Book of Ecclesiastics, the Song of Songs, and even by some he was made the author of Job. By the men of the Greek period he was supposed to have written the Psalms of Solomon and the Wisdom of Solomon. Later generations attributed to him unusual sagacity not only in matters of science and administration but as well in the secrets of the black art, so that the Jews of the first Christian century believed that Solomon had control over the spirits of the abyss and could call them to the accomplishment of his will.

A Truer Estimate.

But a careful study of the life of Solomon shows that the usual view that he was very pious and humble at the opening of his reign, but declined more and more into sensuality and pessimism toward the close, in spite of his wisdom, does not meet the test of the facts. The dominant characteristic of Solomon's nature was his thoroughgoing policy of self aggrandisement. He was bent on turning everything to his own account. He made himself the leading figure in the state; he developed the priestly order in so far as it assisted him in presenting to the people the gorgeous pageant of court and temple life. He built the temple as one of the architectural features of his growing city, and he organized his kingdom in a manner to exact from it all possible revenues and to make it the center toward which the caravans and ships of other lands should come.

Solomon's Religion.

Solomon's religion never impresses the readers of the Old Testament as having been more than a professional attitude, a part of the diplomacy of his highly successful life. He was not an irreligious man, nor was there any proof he was profligate or addicted to the follies which have so often ruined the lives of kings. He was too cool, calculating, and far-sighted for this. But he made government, trade, even religion itself, a means of securing for himself the supreme place in the state.

The Wise Lesson.

It remains then for the teacher to ask the question, to just what extent this lesson may be made useful in the instruction of the child. The response must be that we are not judges of Solomon, only students of his attitude and character. Certainly his request for wisdom, whether it really expressed his early aspirations after ability to rule with moderation and justice or was merely a part of his personal ambition, was an admirable desire and request. His petition is a model for imitation. It presents the only way in which the larger wisdom of life is to be found. The man who demands for himself personal success, wealth, political power, or social influence, is likely to find that the very devotion to these things as ends in themselves has robbed him of a certain quality of mind, a certain strength of character, which is the very essence of true living. The man who seeks first the kingdom of God, the higher good of himself and the world, is the one to whom, as Jesus said, desirable things are sure to be added in the proportion that they are needed. That does not mean that every wish will be gratified, but it does mean that this is the kind of man who may be trusted, not only to desire blessings for the highest purpose, but to use them with this intent. Viewed from this angle, the lesson of Solomon's request for wisdom is valuable in every class. The worst of men furnish us with qualities worthy of imitation, and Solomon was certainly far from being the worst of men, even though he was equally far from being an ideal man or ruler.

Daily Readings: Monday: Dedication of the Temple; I Kings 8: 1-11. Tuesday: Delight in God's House; Psalm 84. Wednesday: Zeal for God's House; Psalm 69: 1-9. Thursday: Re-dedicating the People; 2 Chron. ch. 7. Friday: The God of the Ark: Psalms 68: 1-20. Saturday: Latter day glory; Haggai 2: 1-9. Sunday: Going to the Sanctuary; Psalm 122.

*International Sunday-school lesson, December 6, 1908. Solomon chooses Wisdom: I Kings 3: 4-15.

Golden Text: "The fear of the Lord is the beginning of Wisdom;" Proverbs 9-10. Memory verses, 11 and 12.

The Prayer Meeting.

SILAS JONES.

Topic December 2: The Consolation of God. Job 15:11.

Eliphaz the Temanite had a theory. He believed it had been held by all the wise men of the past and therefore he had no doubt that it was true. To attack it was to raise impious war against the throne and monarchy of God. And this is the theory: All suffering is caused by the sin of the sufferer. The exceptional sufferer is an exceptional sinner. Eliphaz was consistent and heroically applied his theory to the experiences of friend and foe alike. As soon as news came to him of the appalling calamities that had befallen his friend Job, he hastened to Job with an invitation to repentance. To his horror Job indignantly spurned the wisdom of the ancients. He said in substance: "Your assertion that I have sinned beyond the measure of other men and that therefore I am plagued beyond them is false. I do not know why these afflictions have been visited upon me, but I do know that your explanation does injustice to me."

"Are the consolations of God too small for thee?" Who puts this question? Is it Eliphaz the Temanite? To him Jehovah said: "My wrath is kindled against thee, and against thy two friends; for ye have not spoken to me the things that is right, as my servant Job hath." God accepted the man who boldly met the

facts even when he could not explain them and he condemned the men who thought facts ought to conform to preconceived opinions. Life is so complex that the wisest man will overlook some of its most important aspects. When we attempt to speak for God, we dare not presume to declare all the mind of God. The mystery of suffering is great. The fact that sin is punished does not sustain the conclusion that men in trouble are wicked. To come in the name of God to the broken in spirit and to speak the thing that is not true is to alienate them from God. A Job is great enough to go into the very presence of God for an answer, but many souls will accept our explanation as final and turn away from God.

Where there is actual sin the consolations of God are sufficient. "Christ Jesus came into the world to save sinners." It is our privilege to say to every man of every land and of every condition that there is salvation from sin. The business of the church of Jesus Christ is to deliver the message of salvation. It should be interested in the whole life of man. It should denounce the oppressor, whether he be king of money magnate; it should plead for the right of working men to breathe pure air and eat wholesome food; it should be the champion of the child against all who would rob it of its heritage; but when it ceases to point men to the Lamb of God that taketh away the sin of the world it will no longer be needed. Other institutions can then do its work better. The Lord's Supper tells of sins forgiven and of restored fellowship with God. Baptism has no meaning if it does not have behind it repentance and the belief that God can and will cure souls of sin. Many men think too meanly of themselves. They do not believe it is possible for them to live worthily in the sight of God. Some have not learned that confession of sin is the assertion of a claim to the highest human dignity. They have no conception of the consolation that is the portion of one who humbly acknowledges his transgression and receives the divine forgiveness. They need instruction.

The consolations of God are needed by the afflicted. It is mockery to the bereaved to reason that the heart can be satisfied without God. Is this great universe heartless? Is man the highest power that sympathizes with us in the hour of pain and anguish? Then I have not much respect for the universe. If it is not concerned for me I have no inclination to praise it. But if God is our refuge and strength, if his loving purposes are manifest in the ongoing of nature and in human history, if no sparrow falls unnoticed by him, I have comfort for every time of meed.

"No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead His love for love.

And so beside the silent Sea
I wait with muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

TEACHER TRAINING COURSE

By H. D. C. Maclachlan.

PART II.. SUNDAY SCHOOL PEDAGOGY.

LESSON V. HISTORY OF RELIGIOUS EDUCATION. MODERN DEVELOPMENTS.

I. THE CONVENTION SYSTEM. Quite early in the history of Sunday-schools City and District Conventions began to be held for the purpose of mutual inspiration and helpfulness, but it was not till the year 1832, in New York, that the First National Convention was held. The time, however, was not ripe for that regular system of Conventions which is the keynote of modern Sunday-school work, and more than a quarter of a century elapsed before another National Convention was organized. Again the movement was interrupted, this time for nine years by the Civil War, but the idea was far too vital to be abandoned, and in 1869 the Fourth National Convention was held in Newark, New Jersey, since which time the series has been unbroken.

II. INTERNATIONAL SYSTEM. After 1869 the response to the Convention idea was so hearty and unanimous, that it was soon found impossible to confine the work within merely national limits, and in 1875 the First International Convention was organized at Baltimore. Since that time these internationl gatherings have been held regularly every three years. Their "international" character consists in the catholic spirit of their efforts and, specifically, in their recognition of representatives from Great Britain, Canada and other co-operating countries. In addition to the international conventions the following World's Conventions have been held: London, England, 1889; St. Louis, 1893; London, 1898; Jerusalem, 1904.

III. OTHER CONVENTIONS. Meanwhile we have to mark the rise of a lesser convention system. We have already spoken of the local conventions that preceded the first National Convention, but these seem to have been inspirational rather than systematic, and the real value of this class of work was not developed until later. In 1856 Massachusetts held what is known as the First State Convention, and in the following year her example was followed by New York and Connecticut. Thus began the system of state organization. Other states soon followed the lead of these pioneers until today state conventions are part of the alphabet of Sunday-school work the country over.

(b.) COUNTY CONVENTIONS. To Stephen Paxson belongs the honor of organizing the First County Convention in the United States. This was at Winchester, Ill., in 1846. Since then the county convention has become a regular part of the Sunday-school machinery of the country, and with the state convention is closely affiliated with, and tributary to, the work of the International Association. In some states County Secretaries are employed.

IV. THE INTERNATIONAL ASSOCIATION. This is the organization that represents the corporate functions of the International Conventions, and gives to them as it were, a continuous personality, and a "local habitation and a name."

(1.) ORGANIZATION. It has under its a control a system of organized work that covers every state and territory in the union. The "convention chain" is as follows: International, State, County, Township or District, each of the lower being under the jurisdiction of the higher gatherings. Of course some states are more perfectly organized than others, but the above is the standard.

(2.) DEPARTMENTS. From time to time new interests have arisen and these have been regularly recognized, as the demand became imperative, by the creation of special departments. As these will be considered later in detail a bare mention of them will be sufficient here. They are: Home, Elementary, Intermediate, Adult, International Reading Circle, Teacher Training, Missionary, Temperance. These departments are regularly organized and carry on continuous propogandas for the furtherance of their special aims.

V. UNIFORM LESSON SYSTEM. As far back as 1826 the American Sunday-school Union had made an effort to unify the lesson material and introduce systematic Bible study by publishing selected portions of scripture for each Sunday. But the reach of the plan was limited and as the Sunday-school work throughout the country became more unified there arose a demand for a thorough working out of the principle of uniformity through the inspiration and initiative of the national conventions. The first step towards this was taken at the fifth national convention held in Indianapolis in 1872, when a committee was appointed to select a series of uniform lessons for the first seven years course. The principle thus established has governed the policy of the International Association ever since and the work of the Lesson Committee of 1908 differs only in detail from that of 1872.

(1.) LESSON COMMITTEE. As at present constituted the Lesson Committee consists of fifteen members distributed among the denominations with reference to their numerical strength, together with corresponding members from other countries. Six or eight meetings are usually held during its term of office. The aim of the committee is to cover the whole course of Bible literature in each period of six years. In doing so its method has been in the main chronological, that is to say, mechanical, though of late years there has been a tendency to give more time to certain leading portions of scripture and to study the prophets and epistles in connection with the history that gave rise to them.

(2.) GROWTH OF GRADED LESSONS. Certain weaknesses in the rigid carrying out of the uniform lesson scheme soon came to be felt. One of these was the piecemeal nature of the Bible study and the lack of any connected view of the book as a whole. This was in part remedied by the provision of Supplemental Lessons, prepared by the International Primary Union and graded to meet the requirements of the differnt ages up to the close of the junior period. Another weakness of the uniform-lesson plan was that it provided the same lesson material for pupils of all ages. The pressure of this difficulty began to be felt in the primary grades, and a first step towards remedying it was taken at the Denver Convention when an optional two years series of primary lessons was authorized. Since then the principle of graded instruction has grown rapidly and at the latest convention held at Louisville, Ky., the Lesson Committee was instructed to prepare an optional series of graded lessons for the use of the whole school. It is safe to predict that this series will eventually replace the old "uniform lessons."

VI. OTHER PRODUCTS OF ORGANIZATION. In addition to the organizations already mentioned, the following should be familiar to every student of religious education:

(This lesson concluded next week.)

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

Death.

The Correspondent:—"I believe in Christ's message of immortality; at least I profess to the world and to myself that I do. But I find this faith in the unendingness of ourselves does not keep me from the fear of death. Do Christians generally welcome death? With security do they draw the drapery of their couch about them and lie down to pleasant dreams? Do they let not their hearts be troubled because they believe in the many mansions Christ has gone to prepare? Even when the saints have come to the cold river's edge I find that death is so foreign to their desire that it is very rare that any of them will invite conversation as to their passing from this life. Even preachers who are supposed to be the ministers of the eternal are not now accustomed to converse much with the dying."

Lightfoot and Tennyson made the Gospel of Christ to be the gospel of the life beyond. They were right. Our present day is made glorious by the eternal day. "Eternal" may imply the quality of life; but its significance is lost if robbed of endless duration. Bunyan said: "Children, the milk and honey are beyond the wilderness." While this world tremendously needs to be humanized and brotherized; we must not for one moment forget that our glory, stay and progress are to be found in our immortality. It is not true that man will keep hard at high tasks even though he believes that at the end of the road he dies, to think and to love never again. Christianity means defeated death, the sundered grave. It is victory. It is life. If there was no hope in death there would be no Christianity. Love is love because man is undying. Purpose and conseeration are determined and meaningful because they build for aye. Fatherhood is eternal, and brotherhood without fatherhood is a manufactured sentiment, not a sustained feeling. We clothe the naked not simply because their bodies which die tomorrow are cold; but because their souls which never die, in order to rise to their best, need good houses.

Christianity Not Hum-drum.

If the church is neglecting the dying, she is neglecting the tragedies of her mission. The Christian and the Christian ministers are in danger of viewing all happenings as a mere matter of course. Life is not hum-drum. There are awful mountain tops and terrible valleys. The soul of man is a pulsating, quivering, suspended spirit ever liable to fly to heaven or drop to hell. Man is not an animal that merely eats and sleeps. He is a tumultuous ghost that prays and blasphemes, that worships and curses. He walks not on a plane. He shouts on some vast peak. He weeps in some bottomless pit of gloom. He smells a rose and wonders as to God and the devil and all their angels and imps. He scurries across some awful desert; and longs to gain water for his parched lips and his infinite thirst. He gives a penny for a daily paper and sells his soul to the devil for an evil love. He is a vulgar, smattering creature. He is Mozart, Beethoven, Raphael, Angelo. He is a fiend. He is a Christian. He is not a mathematician. He is a singer of songs not lawful to be uttered. He does not die by rule of Euclid. He wonders, he prays, he doubts, he believes, he denies. It is to man, awful in his varied moods, that the church must come with her ministry of healing and comfort. The church too has her mighty, high places. There are thundering and lightning at her inception, there are moving stars, heavenly singing angels, miraculous cures of healing; the dead restored to their startled associates and relatives. Blood as sweat flowing in a garden because of a heart-breaking soul pain, a cross on a hill with lights and shadows that encircle infinity, a vacant tomb that sets a universe writing and singing anthems of hope. The spirit descending to give courage and vision. Ah! let no one think that either life or Christianity is hum-drum. Let the church visit the dying. Let her know the transcendence of death. Let her not talk of Pneumonia or Consumption. Let her talk about God. Let her not be a slave to the doctor. Let her say, "a soul that belongs to God is about to set out for its eternal home, and we must sing the songs of Zion to speed it on its way." Let her talk repentence to the sinner, comfort to the saint, Christ to both.

Experience in the Presence of Death.

I used to be afraid of death. When he threatened one of the members of my flock I would steal quietly into the sick home, inquire as to his probable success, and then hurry away. I would not talk to the sick of the deep things of life, for fear they would be made worse. The real reason was that fear was in my own heart. Cannon Farrar said in all his pastoral work he made it a practice to talk frankly with the dying as to the future. He said in no instance were there bad results. If the minister has conversed with his member while the latter was in good health about the transcendent things, he will find little difficulty in giving comfort in time of illness. I have witnessed some beautiful triumphs of faith in the hour of death. Doubtless it is natural for health and youth to shrink from death. But nature and God are kind. When we hunger, we take pleasure in eating. When tired and sleepy it is a joy to sleep. When old and exhausted there is often longing for the rest of death. Recently a friend of mine passed to the beyond. He knew he had received the summons to be graduated from this world. He was as happy as a high-school senior. Often did he expostulate to me on his contemplated journey. He wondered about its surprises and the new duties. He expected to continue a workman of God; and an agent of His redeeming Grace. The last time I saw him alive he quoted with clear voice and full appreciation of their far reach the following words:

"The longer I live and the more I see
The struggle of souls to the heights above,
The more these truths comes home to me:—
That the universe rests on the shoulders of love—
Love so vast, so deep, so broad
That men have renamed it and call it—God."

Another friend who long lingered in great pain, spoke often to me in the deepest longing of the spiritual world. He talked with God "as a friend talketh with a friend" and then told me all about it. The last that he wrote on earth was, "He that keepeth Israel shall neither slumber nor sleep." Think you, the faith that can so write is of small moment.

As long as men die the preacher of "The Resurrection of the Dead" need not lose courage. Death itself is his ally. Conscience, sin, judgment, God, the soul, redemption, atonement and forgiveness, will all have reality of meaning while death continues.

Jesus Christ died for us, that whether we wake or sleep, we should live together with him.

Austin Station, Chicago.

An Appreciation of the Congress.

After returning from the Congress recently held at Chicago and thinking over it again I can not refrain from writing a note of appreciation of that splendid gathering. I was greatly blessed in spirit and profited in mind by it. The program was an excellent one, and it was admirably arranged. The Disciples of Christ that were upon it acquitted themselves with great credit.

The interchange of thought by the leaders from different parts of the country was most helpful to all. The fellowship of the Congress was most delightful. The close contact with new minds and hearts was such a rich spiritual and intellectual treat. On the matter of Christian Union it was a great privilege to see the question from the angle that others see it from. The addresses on the question of Christian Union by the Baptists were broad and frank; difficulties were freely acknowledged and favorable factors pointed out. I came from the Congress feeling that it was indeed good to have been there. I trust that we may have many joint congresses in the future.

Vincennes, Ind. **William Oeschger.**

(Concluded from Page 11.)

said to leave her eggs uncared for to the fate that may await them?" "Perhaps he will learn something from his new experience." "He ought to have 'girded his loins with truth,' before he enlisted as a soldier in the war."

To say that God did not send the she-bears, but that they came because they were hungry, is the same as to say that the lions into whose den Daniel was cast did not devour him, not because God shut the lion's mouths, but because they were not hungry.

Would Professor McGarvey go through the Old and New Testaments, explaining away miraculous narratives by rationalistic inferences, as he has done in the case of the she-bears? Will he now take care of his "obnoxious sayings"?

What must the student in the Bible College, and the colleagues of the Professor think of this bit of delicious rationalism, that would do credit even to the University of Chicago?

Two Questions.

Will Professor McGarvey answer two questions. He has appealed to the words of Jesus concerning Jonah and the authorship of the Pentateuch.

Here are some words of Jesus: "He (God) maketh his *Sun to rise* on the evil and the good."

1. *Do you believe that the sun rises and sets according to the Ptolmaic system of astronomy or that it stands still according to the Copernican system?*

2. *On what grounds do you affirm that Moses did not write the account of his own death and burial?*

We shall await with profoundest interest the Professor's answers to these questions.

THE DAWN AT SHANTY BAY

By Robert E. Knowles, Author "St. Cuthberts" and "The Undertow"

CHAPTER IX—Continued.

"He got that frae his grandfaither," Ronald relaxed long enough to explain. "Where's the laddie bidin' noo? . . . but it doesna maitter," he added, the light dying from his face. "He's naethin' till me ony mair," the lips hardening as he spoke. "Ye ken, nae doot, what he did afore he left us? He was in a bank, ye ken; an' what's mair, he ca'd me a liar till my face," the depth of darksome feeling showing on the strong Scotch countenance. "An' that left me wi'oot chick or child—save yin that was an after-thocht frae God," he concluded sorrowfully, his face turned tenderly toward the little house.

At this juncture the conversation was interrupted by a cry from behind the cabin: "Oh, daddy, daddy, come here quick. Take me down there—look at that!" Ronald hurried in the direction whence the child's voice proceeded, snatching up Mildred in his arms. "Look, look there!" and the child pointed as she spoke. Ronald looked—then started swiftly down the slope, still bearing the precious load.

And as he came close to a heaving stain upon the snow-white surface, a lonely spectacle met his gaze. For a rough box lay within the shadow of the silent soil upthrown; and beside it there yawned the narrow cell that awaits all of woman born, a shallow grave, evidently digged the night before by hands unfamiliar with the sombre industry. And stealing stealthily across the snow, his heavy eyes fixed in dull grief upon the waiting sepulchre, there came an Indian form, one of the surviving fugitives of the forest, creeping in his loneliness closer to the haunts of men, seeking in his sorrow but to touch the hem of humanity's garment. Behind him trailed his long toboggan, heavy-freighted with the slient form of his only child. She had died far off in his lonely tent; but, responsive to that mystic sense that the forest breeds, he had heard the voice of echoing axes speaking as if with human tongues. And here, doomed to restless roving as he knew his own life to be, he would lay the precious dust close to the beating hearts of men, his brothers, though he knew it not.

Only a few words of broken English the Indian spoke, but they told the story of his loss. Silently, Ronald standing bareheaded the while, the child of the forest untied the thongs that bound the silent form to its humble bier; but as he began to raise his daughter from the sleigh, Ronald's hat was thrown upon the ground, and, with reverent hands he helped to lay the girlish form in its lonely resting place. Together they filled in the little grave, each relieving the other. Then the father's tawny hands thrust a tiny picket far down within the yielding earth, solemnly producing a little ribbon of black which he tied about the slab. A dim sense of civilization's ways had prompted this; whereat Mildred, her face glowing with a light as from afar, quickly stripped from her face a dusky veil she wore to shield her from the wind, binding it about the paltry emblem of a father's grief. When this was done, Ronald and the red man took a long look into each other's face. The same language leaped from both; for the Indian cast one swift glance at Mildred, then in tenderness fixed his eyes again mutely on the man, extended his hand in the strong swift clasp of human sympathy, turned, stopped to recover the rope of his toboggan, and strode swiftly back into the shadowy bosom of the tender woods.

Ronald and the girl started slowly back toward the cabin, both pondering deeply. Suddenly Mildred spoke, turning and looking back at the new-made grave:

"It looks lonely, doesn't it, daddy?"

"Aye, lassie—aye, it luiks lonely."

"Is her mother in heaven, too?" the child asked simply.

Ronald hesitated; the destiny of the soul was a dark problem to such as he. But the child's eyes were upturned for an answer.

"Aye, Mildred, I dinna doot—aye, her mither's in heaven tae."

"Then she won't be lonely, will she?" pursued the little questioner.

"No, dear; no, she'll no' be lonely ony mair."

"If he could have his little girl back again, I guess he'd do anything she wanted him to, wouldn't he, daddy?"

"Aye, lassie, she'd have it a' her ain way, I'm thinkin'," Ronald agreed, smiling down at the little reasoner.

"Daddy!" after a long pause.

"Aye, lassie—what is it?"

"I'm nearly well, daddy."

The man's face shone. "Aye, dear," he said gladly, "I'm hopin' ye'll sune be weel." But he glanced at the delicate lips and wished that a rosier hue were theirs.

"You prayed for that, didn't you, daddy?" the child pursued.

Ronald was silent. Recounting religious feats was not his favorite pastime.

"Of course I know you did," Mildred went on, "and I often wonder if you pray for ——— ——. You could get lots of things if you prayed for them, daddy. I'm just sure you could," the child assured him in an earnest voice, swinging round in front to look up into his face.

"It's bonnie to see my wee lassie gettin' weel again," he responded dexterously. "Luik, there's Larry—he's beckonin' on ye; run till Larry."

CHAPTER X.

When the Night is Gone.

"I'll slip it in while you're unharnessin' the kid an' gettin' her to bed; it's a peach of a Christmas tree—the prettiest balsam round Shanty Bay."

"I'm feart she winna be up till't," Ronald's troubled voice replied; "the bairn's no sae weel the nicht."

Wherefore, after Ronald had bidden her good-night, he went back once again, holding the hot little hand as he sat on the edge of the bed beside her.

"We're haein' some bonnie fixin's for the morn," he said, hoping for a glad response.

The soulful eyes glowed up toward him through the brief silence that followed. Very sweet came the earnest voice.

"I want it to be Christmas for the men."

"To be what? What men are ye meanin'?" Ronald asked perplexed.

Mildred pointed toward a carpetbag on the shelf—it had borne her choicest treasures to the toyless North.

"They've been so kind to me," she explained. "Larry let me turn the grindstone, when I wasn't too tired, and Barney used to let me ride on Sleepy Jake, and Jim, he let me blow the bellows—and the cook used to let me wind the clock. So I want to give Larry my necklace, and Jim my Martha Washington doll, and Barney my music-box, and the cook my set of dishes—and if I'm not up, give my love to all the rest and tell them all Merry Christmas for me, daddy," the voice a little fainter. "Oh, daddy," she cried suddenly, "what's that? Give me my handkerchief: it's coming again—it's red—it's blood, daddy. it's blood!" the voice rising to a cry.

Ronald leaped for the light, mutely praying for better than he feared. But the ruddy glare mingled with the dread insignia as he held the lamp above, and the crimson burned itself into his soul.

He called Ephraim, then lifted the child and held her in his arms. The Christmas balsam lay on the floor without.

Gazing into the pallid face, his lips were moving slightly, and Ephraim caught the words: "Oh, God, if ye'll gie her back, I'll come back mysel'—I'll gie in, Oh, Lord, if ye'll gie her back," and the untutored listener joined in the prayer as best he knew.

Suddenly Ephraim leaped from his chair. He had remembered, joyfully, that the company's doctor had reached the camp that very evening on his periodical visit; and his hurried word of explanation was scarcely uttered before he had closed the door behind him, disappearing in the direction of the adjoining shanty.

Only a few minutes had elapsed before the youthful physician was standing by the bed, the little patient's bright and eager face in striking contrast to the pale and quivering features that betrayed the anguish Ronald was enduring.

After an exhaustive examination, the doctor turned toward the bending man. Ronald rose unconsciously to his feet; he knew a verdict was to be pronounced. But the smile upon the doctor's face was like the light of Heaven to his soul. "The news is good, Mr. Robertson," he began in answer to the silent pleading of Ronald's eyes. "This little one has evidently had a sore time of it—but the trouble's acute only, I'm glad to say, a kind of congestion—mostly in the bronchial tubes; and this effusion ought to give her the greatest of relief. It will, too," he added confidently; "it's the beginning of the end of the trouble—why, she's looking better already, and the thermometer shows normal!" he affirmed, holding it again to the light as he spoke.

"Thank God," Ronald murmured beneath his breath; Ephraim leaned over and kissed the little one on the forehead.

"Wud it be safe to tak her hame?" Ronald ventured timidly.

The doctor thought a moment "'Twouldn't do a bit of harm; good care, and lots of nourishing food, and she'd be just as well there as here. She's got the turn, and I believe she'd be just as well at home.

There was no sleep that night for the rejoicing Ronald; nor did he seek it. Wherefore, when Mildred called him some time later he answered almost before she spoke.

"Come and lie down beside me, daddy."

"Ye're no feart o' the dark, are ye?" he asked as he took his place beside her, feeling for the hand that was already seeking his.

"No, oh, no—but I wanted to talk a little. Daddy, I've been thinking about last Christmas Eve. Santa Claus gave me——"

"Aye, aye, lassie," Ronald interrupted: "I heard aboot it," he averred. This was followed by a swift prayer for forgiveness; how deceitful is the natural man! thought Ronald.

"And I don't want any Christmas tree this year," the child went on. "Santa Claus gave me such lots of lovely things last year—but I want something else this year, daddy. I just want one thing—and I want you to give it to me. Nobody else can give it to me only you; won't you, daddy?"

"What micht ye be wantin'?"

"I want you to give Hugh back—to his mother. She's so lonely; and it'll be a lovely Christmas present. It's the time God gave us a wonderful present—and it's lovely to

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fast, with coward footsteps, before the all-be able to do something like that, to be able to give somebody to somebody, don't you see, daddy?"

Ronald's face was close beside the little advocate's pleading face upon the pillow. "Aye, lassie, aye, I see, I see, an'——"

"You see, daddy," broke in the earnest voice, "that's the very best kind of a present. And anyhow, daddy, it's only fair. You prayed for God to give me back to you—and He's doing it. I heard you. Well, I prayed for God to give Hugh back to you and Nanna—and I want my prayer answered just like yours. And there isn't anybody can help Him as much as you, daddy. Won't you give him back, daddy?"

In that hour God had all His will with Ronald Robertson. "Aye, lassie," he sobbed in broken accents; "aye, my darlin', I'll gie him back—I'll gie him back, my bonnie," his lips straying among the tangled locks.

Then Ronald Robertson arose and went out into the night. But it was retreating conquering Dawn. Over hill and lake, over the towering cliffs and the whispering forest, the light was breaking with grave rejoicing, healing everywhere the ravages of the dark. And in that redemptive hour, all the bitterness and resentment and wrath of Ronald's long beshadowed heart vanished to return no more, even as the mists of the night, writhing as if in torment, will flee away before the rising sun.

(To be continued.)

WITH THE WORKERS

C. E. Chambers has just closed a meeting at Marble Rock, Iowa, which has resulted in seventy additions.

Herman P. Williams, who has recently returned from the foreign field, was compelled to submit to an operation but is doing nicely.

The church at Jackson Center, Ohio, dedicated a new house of worship recently. L. L. Carpenter officiated in his favorite capacity.

L. L. Carpenter will dedicate a church at Atlanta, Mo., soon. An invitation is extended to people in surrounding districts to attend.

The church at Tamaroa is much in need of a minister. A meeting has been held there by G. W. Wise of DuQuoin and a pastor should be caring for the results.

The church at Versailles, Kentucky, is now in a meeting aided by Evangelist B. H. Melton. There have been twenty-two conversions to date and the meetings continue. The pastor is R. J. Bamber.

The church at Enon, Va., where W. L. Burner ministers, has been having a series of union meetings with the Baptist minister, which will improve the opportunities of effective gospel service in both churches.

The Parkland church at Louisville, Kentucky, has just closed a helpful series of special services. The preaching was done by the pastor, G. W. Nutter. He was assisted in the music by Miss Mabelle Meyers.

Over forty thousand dollars have been added to the equipment of the Eugene Bible University this past year. $35,000 of this has been expended in the erection of a new building. Morton L. Rose was master of ceremonies at the dedication services.

The new Christian church which is in process of erection in Aurora, Missouri, is now almost complete. Iit is costing twenty thousand dollars. It will be dedicated the last Sunday in the month with the assistance of H. O. Breeden. The pastor hopes to follow the dedication with a series of evangelistic meetings.

A year ago, S. M. Martin held a meeting in the church in Los Angeles, where W. S. Myers preaches. That meeting resulted in 185 additions. He was recalled for a meeting this fall and 177 were added. Of this number, 112 came by confession of faith. In the five years of the present ministry, 662 people have been added to the church.

The church at Puyallup, Washington, has just concluded one of the most successful evangelistic enterprises that has ever been held on the Pacific coast. Evangelist Olson did the preaching, assisted by competent singers. Two hundred were added to the church, 138 of them by primary obedience. The church building proved to be too small and a tent was placed on the church lot, which made room for 1,200 people. J. T. Eshelmann is the pastor of the church.

The church at California, Pa., is in need of a pastor. Their salary is nine hundred per annum.

A. Munyon has just finished a twelve day meeting at Lentner, Mo., with ten additions, eight by primary obedience.

J. T. Stivers of Los Angeles has recently closed a meeting with the church at Corona, California, which has added twenty-eight to the membership.

J. M. De Lezene believes in doing home mission work in his own district. In a meeting held at a schoolhouse near his town, he had twelve additions.

Evangelist C. E. Chambers has held a good meeting at Marble Rock, Iowa, which resulted in seventy additions to the church. B. W. Hampton is the pastor of the church.

The church at Ladonia, Mo., has had a meeting with Evangelists Spicer and Douthit assisting. The meeting resulted in fifty-one accessions, thirty-three by confession of faith.

The Mt. Auburn (Ill.) Christian Church desires to call a minister. They have a good parsonage and can pay six hundred per year. This is a good opening for gospel work for some young man.

Z. E. Irvin has closed a successful year at Montpelier, Indiana. Attendance at the public meetings of the church has doubled and fourteen have been added to the membership of the church.

J. J. Nudson held a good meeting at Shiloh, Ilinois, recently. There were twenty-five additions, twenty-one of them by confession of faith. He has also had six additions in his work at Reeves.

N. E. Cory, one of the veteran preachers of Illinois, has resigned at Colchester to take the work at Keokuk, Iowa. Before leaving the Illinois field he assisted in the erection of a new house of worship.

J. H. Jones has been holding a meeting at Ash Grove, Mo., which has met with the discouragements of bad weather and election excitement, but which brought twenty-seven into the membership of the church.

Church building activities continue in Kansas City, Mo. The Jackson Avenue Christian Church is beginning the erection of a twenty thousand dollar building. The ladies of the church are collecting a mile of dimes and have half of them already. These dimes will be valued at ten thousand dollars.

The congregation of the First Christian Church of Louisville, Ky., E. L. Powell, minister, has decided by majority vote to authorize the trustees of the church to sell their property. It is their notion to move out of the business portion of the city and build a more comodious and up-to-date building. Some time ago they were offered $165,000 for their present site.

The small congregation at Forrest City, Ark., desires a minister. They are able to pay six hundred per year.

F. M. Rains will be master of ceremonies at the dedication of a new house of worship at Robinson, Illinois, where G. S. McGaughey ministers. The church cost twenty thousand dollars and will be dedicated November 29th.

A number of the Disciple divinity students of Yale are assisting in a meeting at Bridgeport, Conn., and are meeting with success. We have 20 men enrolled in the divinity school of Yale university this year, more than in any other divinity school outside our own brotherhood in the country. The presence of Prof. Hiram Van Kirk on the faculty as a teacher of systematic theology will do much to solidify the group.

F. B. Sapp of Fargo, N. D. sends in an account of the funeral of Mrs. F. B. Gannon, of Aberdeen, who died November 11. Mrs. Gannon was one of the leading Disciples of the state, an active business woman, sharing with her husband in the management of two of the leading banks of North Dakota, and a woman of deepest piety and humble spirit, notwithstanding her wealth and social leadership. She was a student at Hiram, under Garfield. Her death takes from our work in the Northwest one of the choicest spirits.

Another disaster has happened to James Gage, who is the pastor of our church in Roff, Oklahoma. Last summer he was fearfully beaten by a ruffian, barely escaping with his life. He recovered, however, and now a new calamity appears in a fire which wiped out practically all of his earthly possessions. Some of the churches of his state are taking up collections to relieve his necessities. It is suggested by one of the ministerial brethren that others outside of Oklahoma lend a helping hand. "Bear ye one another's burdens."

The Northside Christian Church of Kansas City, Kansas, had a jubilee service last Sunday to rejoice in the progress made in their work recently. When James S. Myers, the present pastor, took the work there was an amount of $4,000 owing. This has been paid and the mortgage has been cancelled. The membership of the church has increased from 200 to 500. In the early spring they hope to begin the erection of a $25,000 church building. This will be built on the basement, which has been constructed already, at a cost of $8,000.

We shall always be glad to receive significant news from our brethren with regard to their own churches or those in their section. Church news has a value in spurring others to renewed efforts in the work of the kingdom and is not to be regarded in the light of personal puffs. It is to be regretted that many of the ministers of the larger churches have discontinued sending news notes to any of our papers because of the abuses that have crept into the news columns of our journals. The Century is inaugurating a reform in the character of its news service and invites the men with really significant news to send it

WITH THE WORKERS

There were two more additions at the church at Hoopeston, Ill., last Sunday.

V. M. Elston and Charles E. McVay will hold a meeting at Atlantic, Iowa, in January.

F. M. Green, of Akron, Ohio, has been appointed chaplain of the county infirmary in his home city.

J. R. Beard has been in a meeting recently near Hugo, Oklahoma, which resulted in fifteen additions.

The meeting at Beaumont, Texas, resulted in over a hundred additions. It was held by William J. Lockhart.

Edward Chitter is in a good meeting at Osborne, Kansas, where sixty have been added the past seventeen days.

Prof. Noblitt has received 160 members into the church at Guthrie, Oklahoma, 105 of htem coming in the Brandt meeting.

Evangelists Snively and Altheide began a meeting in Warrensburg, Mo., with the First Church last Sunday. The pastor is George B. Stewart.

Ben F. Hill has had a large increase in the membership of the church at Okmulgee, Oklahoma, since he took the work there. Over 100 were added.

The Brandt meeting in Walla Walla, Washington, is meeting with great success. There were 90 additions in the first two weeks. On Nov. 15 there were 27 additions.

W. W. Burks of Nevada, Missouri, will take charge of the work at the 56th Street Church in New York City about January first. J. L. Darsie is the retiring pastor of the church.

The meeting at Clarinda, Iowa, is meeting with great success. There were 53 additions in the first two weeks. Evangelist Fife and son are holding the meeting. The people are co-operating loyally.

The Central church at Joplin, Missouri, is now in a meeting with Evangelists Cooksey and Miller in charge. The first night of the meeting there were 20 additions. The outlook is especially favorable.

The church in South Omaha where F. T. Ray ministers is starting the erection of a new house of worship. The building is to cost nearly seven thousand dollars exclusive of the stone which is now on hand.

The church at Hastings, Oklahomo, has been having a period of spiritual blessing in their work. Forty-four have been added to the church there recently, and a thousand dollars has been raised for a new church.

J. E. Chase of North Bend, Nebraska, will hold a meeting in his own church during the month of November. A debt on the parsonage has been recently paid off and exerything looks bright for an aggressive year's work.

The pastor of the church at Maywood, Nebraska, J. R. Radcliff, has held a meeting and organized a church of twenty members at Lamar. Eight hundred dollars was raised towards the erection of a new house of worship.

The West Side Christian Church at Bridgeport, Conn., has recently dedicated a church building. With a small membership of 28 and great odds to labor against, they have come up throught adversity to the present victory. President Cramblett assisted in the dedication.

TELEGRAMS.

Akron, O., Nov. 23d, '08.

We are in a great meeting with Mitchell and Bilby. Largest crowds ever in this field; forty additions to-day. Our minister Brother Stahl, has done splendid work. New-Berlin gave Clarence Mitchell a reception for his revival work in helping bring about their new twenty thousand dollar church building.

Dr. Chas. E. Held.

Anderson, Ind., Nov. 23d, '08.

We are back here where we had 1,271 converts three years ago. 350 in Sunday-school first Sunday then, 900 last Sunday and 1201 to-day. There were 5 added first day then. Began here Wednesday night and had 79 added first invitations to-day. Brother and Sister Grafton have two of the greatest adult Sunday-school classes in the brotherhood and have proven themselves major generals in handling this work. I am amazed at the work going on in this great church. The Sunday school superintendent and thirteen of the strongest men on the church board and hundreds of the best workers in the church are converts of our former meeting. Brother Grafton addressed overflow in basement tonight, Vancamp and Rockwell singing.

Chas. Reign Scoville.

Sumner T. Martin reports from Santa Barbara, Cal., that there were six additions at the close of the first week of the meeting which he is holding with his own church. Prof. Stout is singing to the delight and profit of all attending.

The East Side congregation of Denver is having a nice growth since moving into its permanent location. There were seven added last Sunday. Evangelist C. G. Stout comes to them on the 29th of the month to assist in a series of evangelistic services.

The revival effort under the direction of Charles Reign Scoville at Hannibal, Missouri, is meeting with such success that two new churches will be organized there as a result. The pastor, Levi P. Marshall, has prepared the way with many years of faithful work and this harvest is due to his faithful sowing.

The annual Sunday-school convention of Stockland township of Iroquois county in Illinois was held at the Fair View Christian church last Sunday. The president of the convention was Mrs. Decker of the Fair View school. J. K. Arnot of the University of Chicago assisted in the program and preached in the evening.

Pastor Welshimer has been holding a meeting in his own church at Canton, Ohio, that is remarkable for its success. Nearly three hundred have been added and many are compelled to worship in overflow meetings. There are many pastors who could hold their own meetings with a greater number of additions and a greater permanency of results.

In the great city of New York, with its teeming population, we have only six churches in the city and surrounding suburbs. In addition, we have recently founded a mission among the Russians, under the supervision of the American Christian Missionary Society. This is entirely inadequate to the needs of so great a field. There are more people in this one city alone than in any two of the ordinary states in the south or west. New York will be a radiating center of either good or evil in the days to come, and now is the time we decide which.

A new house of worship will be dedicated at Oceanside, San Diego, California, about the first of the new year. The building is costing $2,500 and has a seating capacity of 150 people.

THE GEORGIA CONVENTION.

The Georgia State Convention was held with the church at Fitzgerald on Nov. 9-12. At the opening session, Monday night, the delegates were welcomed by City Attorney Wall, and Secretary J. W. Greer, of the Business League. State Evangelist E. R Clarkson preached.

On Tuesday were given the reports of the year's work in the several districts, as well as reports by the state officers. There were addresses by H. A. Denton, of Cincinnati, on dersville, on "Lining Up the Churches;" "American Missions;" L. M. Omer, of San-Howard J. Brazelton, of Macon, on "How to Increase the Efficiency of the Churches;" and J. J. Haley, of Eustis, Fla., on Foreign Missions." The Woman's Society for Georgia Missions also had a short session.

On Wednesday the speakers were Claud Mayne, of Winder, State Bible School Superintendent; H. A. Denton, of Cincinnati, on "Utilizing Our Youg People;" President Ashley S. Johnson, of the School of the Evangelists, on "Giving the Boys a Chance:" J. H. Mohorter, of St. Louis, and W. B. Shaw, of Baldwin, on the benevolent work; Mrs. L. M. Omer, of Sandersville, on the Centennial Aim of the C. W. B. M.; John H. Wood, of Winder, and Marion Stevenson, of St. Louis. The Christian Woman's Board of Missions held a very interesting and instructive session.

On Thursday morning a short session was held, and the remainder of the day was spent in seeing the city. The convention came to a close at night with a sermon by President Ashley S. Johnson.

Marion Stevenson, of St. Louis, conducted four Bible study hours during the convention, and pledges were made by the delegates present for the organization during the coming year of fifteen adult Bible classes and six teacher training classes. Brother Stevenson was a revelation to all, and his work will bear fruit.

An auxiliary of the C. W. B. M. for the Fitzgerald church was organized on Thursday with twenty members.

The next convention well be held at Dublin. The state board for the coming year is as follows: President, T. E. Patterson, Griffin; vice-president, H. K. Pendleton, Atlanta; secretary, Bernard P. Smith, Atlanta; treasurer, F. J. Spratling, Atlanta; W. H. Roper, Macon; H. M. Patterson, Atlanta; John H. Wood, Winder.

LIFE AND SERVICE.

Christ sets His followers no task. He appoints no hours. He allots no sphere. He himself simply went about and did good. He did not stop to do some special thing which should be called religious. His life was His religion. His pulpit was the hillside. His congregation a woman at a well. We never think of Him in connection with a Church. We cannot picture him in the garb of a priest or belonging to any of the classes who specialize religion. His service was of a universal human order.

—Henry Drummond.

WITH THE WORKERS

THIRD DISTRICT, MICHIGAN.

A convention of the Third District of the Michigan Christian Missionary Society was held at Wayland, Mich., Nov. 4-6, 1908

The convention was called to order by Pres. C. A. Preston of Ionia. Addresses were given by pastors of the district as follows:

"The Church and Men," O. W. Winter, Belding.

"Incidental Evangelism," E. E. Barnes, Grand Rapids.

"A Plea for Enthusiasm," W. A. Bellamy, Grand Rapids.

"The Country Church," J. W. Curch, Ballards.

The addresses were suggestive and helpful.

Thursday afternoon was given over to the session of the C. W. B. M. The session was exceedingly interesting, inspiring and practical.

The closing session of the convention was held Thursday evening. The address on "The Work of the C. W. B. M." by Miss Crozier revealed a thorough knowledge of the organization, its purpose, and activities and was well received by the audience.

The closing address was delivered by Cor. Secretary F. P. Arthur of Grand Rapids. With characteristic optimism and force he presented a splendid view of the attainments and aims of the Disciples of Christ.

The Christian courtesy of the Congregationalist brethren in giving us the use of their church for the evening session is fully appreciated. Our houses of worship could not be lighted because the plant of the electric lighting company was out of commission.

The royal hospitality of the Wayland brethren will be long and delightfully remembered. Much credit is due Pastor E. G. Campbell for his work of local preparation for the convention. The church at Wayland is prospering under the leadership of Bro. Campbell. Five hundred dollars ($500) has recently been spent in improving the property.

The attendance at the convention was not large but what was lacking on account of numbers was more than made up by the earnestness and enthusiasm of both speakers and hearers.

Strong emphasis was placed on planning and accomplishing larger things during this Centennial year. Two conventions are to be held one with the Lyon Street Church, Grand Rapids, March 30th and 31st and April 1st, '09, the other with the Belding Church soon after the Centennial at Pittsburg.

The officers for the year are: President, G. Webster Moore, Ionia; Vice-President, W. Muir, Grand Rapids; Secretary, O. W. Winter, Belding; Treasurer, W. P. Workman, Grand Rapids.

The command God gave his people centuries ago was that they "Go forward." Let the disciples of Christ of the Third District go forward! Let us make an irresistible advance all along the line.

O. W. Winter, Sec.

G. A. CAMPBELL AT DANVILLE.

Have just returned from Danville, Ill., where I spoke five nights for the Second Church, Andrew Scott pastor. I had a delightful fellowship with both the pastor and the church. Brother Scott has led this church to worthy position and is deeply entrenched in the hearts of the people. The Second Church has a mission in Oaklawn, a new and growing section of the city. Brother Ainsworth of the First Church is holding a meeting at Catlin with good results. Knox P. Taylor, our veteran Bible teacher and preacher, was helping Brother S. S. Jones. It was a great pleasure to meet these brethren twice, once with Mrs. Ainsworth and again with Mrs. Scott. Mrs Jones was also with them on both occasions. The cause in Danville has grown with the rapid growth of the city. But those leading have done their part. Brother Scott's son, Walter, led our singing. He is but sixteen. He has a future.

Brother Scott and I visited S. E. Fisher one day at Champaign. This church has two mission points which Brother Fisher reports as prosperous.

It will be interesting to some to know that Brother Scott says the strength of his church was doubled by the Scoville meeting.

George A. Campbell,
Austin Sta., Chicago.

"I'M THANKFUL FOR YOU."

This was the sweet, consoling word that came to a woman struggling with fresh bereavement at the Thanksgiving season. Instantly a well of thankfulness was unsealed in her own heart. All was not over, then! There was still something left to live for. Someone yet leaned on her. Someone turned to her for help and strength and comfort. It set a whole nest of singing birds caroling in the very ruins of her own happiness.

Does this not give us a hint how to comfort the sorrowful? "I don't want to be 'poor-deared'!" cried one whose best-beloved had been taken. "All I want on earth is just once more to hear him say, 'I need you.'" That comfort, alas! was nevermore to be hers, but time showed her a helpless worldful of people always saying it. It is the true soul-tonic. The solace of helping others is within the reach of every sufferer. Added to that is sometimes vouchsafed the reward hinted at in the beginning of this paragraph. Now and then someone will feel a warm throb of thankfulness toward us, and say so. It pays a thousand times for the little we are able to do out of our weakness. It is a thousand times better than sitting be life's wayside and holding out pitiful hands for beggars' alms of condolence and sympathy. Nobody wants to have anybody thankful to him, but it is a high form of happiness to know that someone is thankful for us.—Congregationalist.

When Feet
are Tired and Sore
Bathe them with

Glenn's Sulphur Soap and lukewarm water, just before retiring. The relief is immediate, grateful and comforting. Sold by druggists. Always ask for

Glenn's Sulphur Soap

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OUT OF THE MOUTHS OF BABES.

"Tommy," said the teacher to a small pupil who had got the short end of a fistic encounter, "don't you know it is wrong to fight?"

"I didn't till I got licked," was the significant reply.

Bemused Minds.

The truth is that fiction-reading is like dram-drinking. It becomes an inveterate habit, and the patient speedily loses whatever slight inclination he or she may once have had towards good literature.—"Daily Telegraph."

NEW LIFE.
Found In Change to Right Food

After one suffers from acid dyspepsia, sour stomach, for months and then finds the remedy is in getting the right kind of food, it is something to speak out about.

A N. Y. lady and her young son had such an experience and she wants others to know how to get relief. She writes:

"For about fifteen months my little boy and myself had suffered with sour stomach. We were unable to retain much of anything we ate.

"After suffering in this way for so long I decided to consult a specialist in stomach diseases. Instead of prescribing drugs, he put us both on Grape-Nuts and we began to improve immediately.

"It was the key to a new life. I found we had been eating too much heavy food which we could not digest. In a few weeks after commencing Grape-Nuts, I was able to do my house work. I wake in the morning with a clear head and feel rested and have no sour stomach. My boy sleeps well and wakes with a laugh.

"We have regained our lost weight and continue to eat Grape-Nuts for both the morning and evening meals. We are well and happy and owe it to Grape-Nuts." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Illinois Central R.R.

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CHICAGO

O. F. JORDAN CONTINUES HIS ACCOUNT OF CHICAGO'S MORAL CONDITION. FROM WEEK TO WEEK HE WILL PRESENT SIGNIFICANT SIGHTS AND EVENTS IN HIS WALKS AND TALKS ABOUT THE CITY.

The Enemy in the City.

One of the first needs in planning the redemption of the city is to take note of the strength of the enemy. This may be a discouraging and ungracious task but a necessary one, nevertheless. We shall, in this study, present some of the problems of the city's life.

One of the first facts that strikes the visitor in Chicago is the congested character of the poorer sections of the city. In the stock yards district, the policemen claim that there are houses where twenty people sleep in a single room. These people are men, women and children. There is no embarrassment over the morning toilet for the previous day's attire was not removed. In these places natural modesty is obliterated under the debasing conditions of a struggle for existence. New York has a law of long standing restricting the amount of a lot that may be covered with buildings. No such law exists in Chicago. In one tenement block in Chicago where a census was taken recently, it was found that two thousand, three hundred and twenty-seven people were living in one tenement block. Under such conditions, disease gains fearful headway. These tenement districts are the centers from which the dreaded tubercular infection comes to blanch the cheeks of even the children of millionaires. From these districts the children wander to seek more congenial surroundings, sleeping in barrels and in outhouses rather than endure the filth and depression of their home life. It is true that out of such terrible homes boys have arisen to positions of public honor. It is not true that environment is a fatalistic limitation to the opportunities of life. But it is also true that the percentage of those who can rise out of such surroundings to noble character is much less than from homes where the conditions are more favorable.

Poverty Handicaps The Churches.

Again, the poverty of large classes of population renders efforts at gospel work difficult or impossible. Many sections of the city cannot be made to support religious work of any kind or even the simpler forms of social co-operation. In the rear of the wholesale houses in S. Water street can be seen people hunting over the garbage for rotten vegetables or for fowls that have died in transportation. Families sometimes subsist entirely in hard times from the garbage cans of their more affluent neighbors. This same poverty demands similar economies in dress and rent. Without the service of a bath-tub to be clean, without the forms of clothing prescribed even in our more modest churches, without the manners which association with even people of modest means gives, it is easily seen that we cannot get the neediest people in all Chicago into our churches.

Not only is there the absence of the environment that makes for good citizenship and righteousness, but there are also the secret schools of crime that have made Chicago a terror to the visitor. It is reported that Chicago has more murderers than any other city in the United States and more than any city in Europe except Rome and St. Petersburg. Other forms of crime have entrenched themselves behind systems of bribery so that they are not subject to frequent interference by the police, so it is charged. The lawless spirit is fostered by saloons which remain open all night in spite of city ordinance and remain open on Sunday in spite of the state law. In some of these saloons hold-ups and other forms of crime are planned. This criminal element has great influence in politics in some parts of the city. "Hinky Dink's" place is the rendezvous of the worst element of the ward. Here the tramps and bums of the city congregate at election time and continue in office one of the foremost representatives of the undesirable in politics. Thus it comes about that not only does Chicago have more than its share of the criminal elements, but they have a power with the politics of the city that is hardly surpassed in any city in the world.

Saloons and Their Adjuncts.

The haunts of vice are numerous in Chicago. A hundred million dollars are spent in Chicago every year in the saloons for liquor. While Chicago has something like a thousand churches and it is said to have five thousand grocery stores, it has seven thousand saloons. With many of these saloons are adjuncts such as gambling hells, houses of ill-fame, low vaudeville, exhibitions and other evil things. Ten thousand women live a life that is worse than death and die of disease more dreadful than leprosy after an average of five years spent in the most degrading servitude known in the annals of the race. These become the means of contaminating the population in nameless ways. In New York City a company of physicians made blood tests of several thousand men passing a fairly respectable street. It was found that eighty-five per cent of these men were infected. It is commonly believed by physicians and preachers that less than ten per cent of the young men in Chicago are pure. The dance halls are the means by which the red light district is supplied with its denizens. Evil resorts like that of Freiberg continue to flourish, though now under some embarassing restrictions. Some of these haunts of evil are said to be property of a leading brewery in Milwaukee. Not only is the dance hall a source of contaminating influences but the little shows of the city as well. Many of the penny arcades have pictures as nude as a liberal police supervision will permit and inflame the youth at a penny per. Other influences that break down the morals of the people are of an economic nature. The department stores in many cases pay young women wages which are too small to live on. Where the girls come from homes, they get along but those that have the entire burden of their own support find in the pinch of poverty an incentive to evil living.

Loose Family Life.

Not only is Chicago endangered on the side of the vicious elements, but it threatens to lose the sense of the sanctity of the home among the respectable elements. Divorce is easy and common. Perhaps many of the judges of the city are stringent in their regulation of divorce but others well known to the public, grant them with little ceremony. We once visited a divorce court in Chicago where three divorces were granted in just fifteen minutes by the watch.

This is a problem in other sections of the country as well, but the number of desertions of families on the part of men in the better walks of life and the general loosening up of the sense of the sanctity of the home bodes no good for the future of the city.

We might mention many another entrenchment of evil in our city. We pass many of them by to mention in closing the distinctly anti-Christian movements of the city. In the Bohemian sections particularly, there is an organized teaching of an infidel cathechism with blasphemous references to the birth and life of Jesus. Among the better grade American people there is a following for such a ranter as Mangasarian who attracts an audience by denying about everything that the race affirms. He insists that the church has been an enemy of civilization. With the culture obtained in the Princeton Theological seminary, he influences a considerable following of people to stay away from the church.

Let not those outside Chicago who read this dreadful story of human sin imagine our city is in moral quarantine. The Church of Jesus Christ must take Chicago or the Chicago of evil will take the church and the nation. The continual shifting of population will cause to filter through the entire citizenship the contagion of evil. Chicago is today in her worst spots a Sodom of iniquity. The sins for which the ancient cities were condemned are here. But Chicago redeemed can become the new Jerusalem. The new Jerusalem was not to be a heavenly city but was to be let down to earth. We who are Christian must usher in its coming.

CHURCH NOTES.

During the illness of C. G. Kindred, Dr. Gates of the University of Chicago has been supplying his pulpit. We are glad to report that Mr. Kindred is rapidly getting better though he will probably not be able to get back to work for two months yet. While he is away the faithful workers keep things going. Just now a canvas for subscriptions for the Christian Century is being pushed with vigor.

The New board of the Chicago Christian Missionary Society met and organized last Friday afternoon. The plans of work for the past year were for the most part continued. The plan of district committees was continued and the committees enlarged. O. F. Jordan, pastor of the Evanston church, was elected to succeed Parker Stockdale who finds that the duties of his large church engaged his entire time. Mr. Jordan was secretary of the First District of Illinois for three years and comes into the work with enthusiasm.

John Ray Ewers preached last Sunday at the Irving Park church.

Prof. Gerald B. Smith spoke at the ministers' meeting on Monday on "Christian Science." He made a keen analysis of the subject and explained why the movement had gotten such headway.

The Jackson Boulevard Church had a Harvest Home celebration Sunday. The house was packed at the evening service. There were two additions to the church.

The Armour Avenue Church had one addition last Sunday.

The Oak Park Church had two additions last Sunday. The Sunday-school offerings were $17.

John Ray Ewers spoke briefly on his social settlement work in Youngstown, Ohio, at the ministers meeting Monday.

Sheffield Avenue Church has had additions every Sunday for five Sundays.

Dr. Gates spoke last Sunday at Chicago Heights. The work there was left in flourishing condition by Mr. Lockhart.

Next Monday the Ministers' meeting will listen to an invited speaker on the subject of the new Chicago charter.

ILLINOIS NOTES.

The offerings are coming in strong now from the efforts of churches and brethren on our state day. The illness of our treasurer, J. A. Harrison, prevents the mailing of receipts to many.

The business interests of Brother Harrison make it necessary for him to surrender the treasurer's place and we regret it because of his careful and friendly service. The new treasurer is W. H. Land, Eddy Building, Bloomington. As soon as Brother Harrison can check the books with him orders will be paid and receipts mailed.

The Century kindly gives us space and hereafter we hope to have Illinois Notes every two weeks.

I assisted Brother N. E. Cory, Colchester, in the dedication of the new church building. The Stevens Brothers, Chicago, made a handsome gift of $2,800 to the church in honor of their parents who once lived there.

The new Living-Link churches to our state society are Normal, W. G. McColley; Deland, W. T. McConnell; Quincy, Clyde Darsie.

The old Living-Links that continue with us are Arcola, John I. Gunn; First Church, Springfield, F. W. Burnham; Carthage, W. W. Denham; Central Church, Peoria.

These seven Links cannot possibly spell twenty-five which is one of our Centennial Aims. However, there are others on the way and we fully expect to realize our Aim with the good fellowship of churches and ministers.

Brother Birkey of New Bedford is supporting an evangelist himself.

J. Fred Jones, Field Sec.
W. D. Deweese, Office Sec.

Bloomington.

A HOUSE TO BE SOLD FOR DEBT.

A little congregation of 22 members, at Weldon, near Brandenburg, Meade county, Ky., is confronted by the advertisement for sale of their house of worship, Dec. 7th. This is near the wonderful lithographic stone quarry of 260 acres—the finest in the world—and the only one in the United States. There will be great developments in that section and this house ought not to be sold for the $170.00 they owe on it. They are going to try to pay this themselves; but they despair of doing so. They have asked me to appeal to the Kentucky brotherhood to help them in this emergency. Any money sent to me will be used promptly to relieve this situation. The State Board is not expected to pay money for houses; but to use the funds entrusted to them to pay for preaching. Will not enough people send at once from one dollar to $10.00 each to pay this debt and start this work afresh? Meade county belongs to one of the Western Kentucky districts. Let East and West and North and South Kentucky "lend a hand" at once.

H. W. Elliott, Sec.
Sulphur, Ky., Nov. 19th, '08

"A DOUBLE-LINKUM."

This is a word coined by E. J. Festermacher, Bowling Green, to tell the story of the big advance made by that church in the support of Kentucky Missions. They have provided enough money to insure the putting of two men to work in the 20th District. One man agreed to pay enough for one worker—if the church would do as much. This has been done and so this church is a double-linkum—or double-header. That is a fine record for the Bowling Green Church and their new preacher.

Cadiz has joined the living-link class. Mayfield has agreed to do likewise and of course Owensboro will not fall behind her usual record—with Dr. M. Gano Buckner at the helm and the splendid foundation left by Pres. R. H. Crossfield. Hopkinsville may be counted on in the same class without fail and that makes six of that class in Western Kentucky. Central Kentucky must hold all we have in that line and ought to make some advance. Already Richmond has signified her purpose to do this and assured me that it will be done. That makes ten in upper Kentucky in this class—if all the last year "living-link" churches stay in line. Sixteen altogether and we ought to reach twenty.

The reports from the November offering are not very full; but all that has been heard is of cheering nature. We plead with every church to have fellowship with our state work and to do so now. Do not put it off. Do not let January, 1909, find you without having provided for the needs of Kentucky missions. We urge all who can do so to remit as early as possible.

H. W. Elliott, Sec.
Sulphur, Ky., Nov. 21st, 1908.

SUNDAY IN DAVENPORT.

Yesterday was the greatest day in the history of the First Christian Church. God was certainly with His people in mighty power. There was great rejoicing among the members for they realized that their prayers were being answered. Twenty-six additions, of which twenty-five made the good confession. A wonderful victory for our Christ.

This makes forty-one additions in two weeks, thirty-four by confession. Great crowds have attended every service, giving the very best of attention. This city of 50,000 people is being aroused.

Too much cannot be said of our beloved pastor, S. M. Perkins. We believe that since the days of the apostles, the gospel has never been made more plain, searching and powerful. He leaves nothing uncovered. He is true to his convictions and is wonderfully in earnest. His appeal to the sinner to come to Christ is masterly and convincing.

A large chorus choir is doing a most excellent work in singing the gospel. Brother Perkins says, "he never had such good music." The best of it all is, the work is being done by the members of the church, under the able leadership of Brother Perkins. We are expecting great things this week.

Your brother,
E. R. Moore.

A LAY SERMON TO FATHERS.

Vacation has taught fathers and sons a good many lessons, but none more startling than the fact that boys grow up. And, what is stranger, your boy is growing up. Some day he will be a man; some day he will be where you are, and life will have pushed off on him the responsibilities you bear today.

And yet—God forgive us!—too many of us fathers are trusting schools and clubs and haphazard circumstance to fit our boys for this inevitable usurpation. We are too busy to give them the companionship we owe them; too tired and irritable to read the promise of strength in their restlessness; too indifferent to their unspoken hopes to share in and shape their ambitions. Life and work close in upon us and we forget that they and not we ourselves are to be our successors.

Schools and school-teachers are no substitutes for fathers and mothers. The winter has its opportunities just as truly as has the summer. And the home can have its friendships for father and boy just as truly as have the trail and the camp and the farm. Happy is the boy who knows this! And happier is the father.—The World Today.

Orange, Cal., Nov. 18, '08.

We are having a splendid meeting here with Prof. J. A. Carroll conducting the music and pastor doing the preaching. Meeting 10 days old and 10 additions. House crowded every night. Field was thoroughly gleaned last year by evangelist Stivers so we cannot have a great number of additions.

C. C. Bentley, Pastor.

Evangelist C. E. Shultz, New Castle, Ind., is open for meetings for January and February.

Forgetful.

A minister's wife, a doctor's wife, and a traveling man's wife met one day recently and were talking about the forgetfulness of their husbands.

The minister's wife thought her husband was the most forgetful man living, because he would go to church and forget his notes and no one could make out what he was trying to preach about.

The doctor's wife thought her husband was the most forgetful, for he would often start out to see a patient and forget his medicine case and, therefore, travel miles for nothing.

"Well," said the traveling man's wife, my husband beats that. He came home the other day and patted me on the cheek and said, 'I believe I have seen you before, little girl. What is your name?'"—Tit-Bits.

CLEVER WIFE.
Knew How to Keep Peace in Family.

It is quite significant, the number of persons who get well of alarming heart trouble when they let up on coffee and use Postum as the beverage at meals.

There is nothing surprising about it however, because the harmful alkaloid in coffee—caffeine—is not present in Postum, which is made of clean, hard wheat.

"Two years ago I was having so much trouble with my heart," writes a lady in Washington, "that at times I felt quite alarmed. My husband took me to a specialist to have my heart examined.

"The doctor said he could find no organic trouble but said my heart was irritable from some food I had been accustomed to eat, and asked me to try and remember what disagreed with me.

"I remembered that coffee always soured on my stomach and caused me trouble from palpitation of the heart. So I stopped coffee and began to use Postum. I have had no further trouble since.

"A neighbor of ours, an old man, was so irritable from drinking coffee that his wife wanted him to drink Postum. This made him very angry, but his wife secured some Postum and made it carefully according to directions.

"He drank the Postum and did not know the difference, and is still using it to his lasting benefit. He tells his wife that the coffee is better than it used to be, so she smiles with him and keeps peace in the family by serving Postum instead of coffee."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter?. A new one appears from time to time. They are genuine, true and full of human interest.

DEDICATION AT EAST ORANGE, NEW JERSEY.

One of the most important events to occur in our brotherhood in the East will be the dedication on next Lord's Day, November 29th, of the new edifice of the church in East Orange, New Jersey.

Many efforts have been made in the great centres along the Atlantic coast to establish churches practicing "first principles only," but they have not flourished as in other sections of the country. The great influx of foreigners, the conservatism of the old puritan stock and the general apathy towards religion in large cities have seemed to be the retarding forces; but the great success achieved at East Orange marks the beginning of a new era.

The two large cities, Newark and Jersey City, in the United States that are without churches of our faith are located in New Jersey, and the only organized church we have in the entire state is the one at East Orange. Hence the growth in that state is largely dependent upon their work; and hte influence of their success is of vital importance to our entire work in the East.

In the summer of 1899 disciples from England, Virginia, Iowa, Kentucky and New York state who had moved to New Jersey were brought together for a conference. They decided that if twelve could be found who would work and contribute it would be wise to undertake the laying of a foundation for a future church. After months of hard personal work and advertising in local and our National Church papers, the required number agreed to undertake the work and accordingly these twelve on the first Lord's Day in 1900 came together to break bread. A midweek prayer service and Bible school, with only one child, was also begun.

From the very first, emphasis was placed on missions and that first year's contributions were made for Home and Foreign Missions, church extension, ministerial relief and the American Bible Society.

In October of that year the Home Board came to their aid and made a pastor possible. R. P. Shepherd, now of Pomona, California, being called. For a long time the meetings were held in a plumbing shop and growth was slow. People had never heard of us and we were taken for Mormons, Quakers, Christian Scientists, etc. In the fall of 1901 the Extension Board bought a lot and a chapel was built and dedicated in May, 1902. At this time there was about sixty members. In January, 1904, Mr. Shepherd was succeeded by Miner Lee Bates as pastor. During his ministry the church prospered and obtained a very high standing in the community. In 1906 he resigned to take charge of the 56th Street Church in New York city and L. N. D. Wells of Pittsburg was called. The growth has been steady and substantial until today the church has a membership of 250 with a Bible school attendance of 300.

For some time no efforts have been made to increase the school because of lack of room. It now meets in two sessions and the indications are that the school will reach 500 inside of a year, after getting into the new building when room and proper facilities will be available.

The new buiding consists of a large auditorium with bowled floor, in combination with a modern Sunday-school room: Each part perfect in itself and forming a perfect whole when used in combination; the building will accomodate about 600 in pews of auditorium and a Sunday-school of 700 or more, and providing advantageous seats when in combination for 1,200 to 1,400, all within easy seeing and hearing distance of the speaker. Perfect acoustics, heating and ventilation are essential features. The decorations are simple and in harmony with the Flemish oak doors and trim. The windows are all filled with handsome stained glass of artistic design. The building is perfectly lighted, one of the features being a handsome dome covering the auditorium, throwing in a flood of mellow light. Back of the pulpit opens a baptistry, so arranged that while the central feature of the chancel is entirely out of the way, yet when in use is visible from every part of either room. There is also provided a mothers' retiring room, choir room, pastor's study, robing-rooms, class rooms, etc., all in proper connection. The basement is entirely finished and equipped for all the social work of the church, with rooms adapted to physical exercise, club work, etc., as well as complete culinary and toilet conveniences.

The church is built of white brick, limestone trimmings, red tile roof of Spanish pattern, and in design is of the modern or Americanized Romanesque style. The church is of the domical type, pyramidal in its grouping and has neither tower nor spire. The principal entrance is at the corner, through an imposing porch, with other conveniently located entrances to the various parts. This building complete represents a total cost of about $40,000, exclusive of lot, is located on the principal avenue of the Oranges, that noted residential suburb of New York, and in the center of a population of half a million.

A CENTENNIAL CHALLENGE.

Last week the Foreign Society received an unconditional pledge of $500 for the proposed Bible College at Vigan, Philippine Islands. This friend lives in Illinois.

R. A. Long of Missouri, proposes to give $5,000 for the college at Vigan, and $5,000 also for the one at Bolengi, Africa, upon the condition that $20,000 besides is secured by August 1, 1909. This is a worthy challenge to all classes who are interested in making the Centennial a success and to all who are interested in seeing these great schools provided before the year closes.

We can sweep the province of Luzon in the Philippine Islands with the gospel message if this school can be properly equipped. Already our evangelists are going everywhere, but they need to be more firmly grounded in the faith and to be brought to a wider and more accurate knowledge of the Bible. They must meet the Roman Church upon its own territory. This they are doing with their limited equipment, with unquestioned fidelity and a holy enthusiasm.

Shall we not have many responses to the urgent call for these schools? And shall we not promptly and most cheerfully accept the implied challenge of our large-hearted friend, R. A. Long?

These schools are no wild and impractical experiment. By no means. In the past few years our people have established such schools in Tokio, Japan; Nankin, China. and Jubbulpore, India. They give stability and character and all helpfullness to our work in these pagan lands. What has been done in these fields must now be done for the Philippines and the Congo.

F. M. Rains,
S. J. Corey,
Secretaries.

Cincinnati. O.

A Necessity.

Mrs. Blotter (of a literary turn): "And, John, order a gallon of midnight oil. All our best writers, I am told, burn it."—"Tit-Bits."

Charcoal Removes Stomach Poisons

Pure Charcoal Will Absorb One Hundred Times Its Volume in Poisonous Gases.

Charcoal was made famous by the old monks of Spain, who cured all manner of stomach, liver, blood and bowel troubles by this simple remedy.

One little nervous Frenchman held forth its virtues before a famous convention of European physicians and surgeons. Secheyron was his name. He was odd, quaint and very determined. His brothers in medicine laughed at his claims. Thereupon he swallowed two grains of stryehnine, enough to kill three men, and ate some charcoal. The doctors thought him mad, but he did not even have to go to bed. The charcoal killed the effects of the strychnine and Secheyron was famous. Ever since that day physicians have used it. Run impure water through charcoal and you have a pure, delicious drink.

Bad breath, gastritis, bowel gases, torpid liver, impure blood, etc., give way before the action of charcoal.

It is really a wonderful adjunct to nature and it is a most inexhaustible storehouse of health to the man or woman who suffers from gases or impurities of any kind.

Stuart's Charcoal Lozenges are made of pure willow charcoal, sweetened to a palatable state with honey.

Two or three of them eure an ordinary case of bad breath. They should be used after every meal, espeeially if one's breath is prone to be impure.

These little lozenges have nothing to do with medicine. They are just sweet, fresh willow, burned to a nicety for eharcoal making and fragrant honey, the product of the bee. Thus every ingredient comes to man from the lap of nature.

The only secret lies in the Stuart process of eompressing these simple substances into a hard tablet or lozenge, so that age, evaporation or decay may not assail their curative qualities.

You may take as many of them as you wish and the more you take the quicker will you remove the effects of bad breath and impurities arising from a deeayed or decaying meal. They assist digestion, purify the blood and help the intestines and bowels throw off all waste matter.

Go to your druggist at once and buy a package of Stuart's Charcoal Lozenges, price 25 cents. You will soon be told by your friends that your breath is not so bad as it was. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

Nothing worries disease like good health. Tuberculosis specialists tell us that the parasites, or disease germs, can live only with great difficulty in a perfectly healthy body. They thrive in proportion as the tissue is debased. The theory is that they originally grew only in dead bodies—getting their life from inorganie tissue. The same is true of sin. It has little hope for life in one whose spiritual health is vigorous. It thrives in proportion as the tissue is debased. It is satisfied only with death. There is a Physieian who will keep us in such health that sin will starve when it tries to feed on us. —Sunday School Times.

"William," said the teacher sternly to a precocious youngster, "your writing is awful, it's nothing but a scrawl."

"Oh, well," replied the little fellow, "I don't have to learn to write. Papa is going to buy me a typewriter."

THE SITUATION AT THE SOUTHERN CHRISTIAN INSTITUTE.

From recent letters we gain a better idea of conditions at the Southern Christian Institute after the fire which destroyed the girls' dormitory.

The destruction of the contents of the building was even more complete than at first supposed. It took a brave fight to save the other buildings. The fire spread in the dry grass so rapidly that it took a large force to control it. The wood-house with winter supply of wood was burned. Only enough canned fruit was left for one meal from the large quantity "put up" for winter use.

The negroes of the community rendered every possible aid. The white people showed great sympathy and kindness. The scholars were obedient, helpful and uncomplaining. All there are working together and working hard to bring order out of chaos.

How about the loss? Most of the commissary supplies were burned excepting potatoes. There must be a cash outlay to replace these.

Second, most of the furniture, bedding, linen and general equipment were lost. Money is needed to replace this loss.

Third, they have converted the shop into a temporary dormitory and dining hall. The printing press is moved into a shed, and the machinery moved over behind the barn, and some temporary building had to be done. All these things and many more will take money. All will add expense. Then we cannot now put the building back for anything like the sum which put it there in the first place. All building materials are almost twice as expensive as then.

Clothing for the girls is not needed, as enough is now on the way to supply all these needs, but quilts, table and bed linen and tea towels and the like would be very acceptable. These should be packed in strong boxes or barrels and shipped to J. B. Lehman, Edwards, Hinds Co., Miss.

But the great need is for money gifts. President Lehman thinks that $3,000 will hardly replace the loss,—outside of the insurance. Will not the churches and the brethren of our brotherhood send gifts to cover this loss.

Send all gifts of money to C. C. Smith, 1365 Burdette Ave., Cincinnati, O.

C. C. Smith.

THE CENTENNIAL ROLL BOOK.

In 1900 the Wesleyans of Great Britain made up a roll of a million persons, with a thank offering averaging $5.00 opposite every name. At the same time the Methodists of the United States raised $22,000,000.

For the centennial of the current restoration movement, dating from the publication of Thomas Campbell's declaration and address by the Christian Association of Washington, September, 7, 1809, we want a complete roll of every church that is now enlisted in the movement.

The roll books are being prepared and will soon be ready to send out to the churches at a nominal cost of 10 cents each for those with room for 160 names, 15 cents each for those with capacity for 320 names and 5 cents more for each additional 320 names. Duplicates substantially bound to be preserved in the church will also be provided at the lowest possible expense. These books are so ruled and printed as to show after each name four blank squares in which can be indicated with an (x) the fact that the member is enrolled in the Bible school, has contributed something within the current year to local church work, has given something to the general work, missions, benevolence and education, and at last, that he attended the Centennial Convention in Pittsburgh.

All of these books are to be forwarded to Centennial Headquarters in Pittsburgh, September 7, 1909, and to be kept there until after the Centennial Convention. Then they will be bound together by states and removed to the new Home and Foreign Missionary Building in Cincinnati for perpetual preservation. An engrossed copy will also be placed in the Library of Congress at Washington.

The C. W. B. M. is already earnestly endeavoring to complete a roll of 85,000 members before the Centennial. This will not at all interfere with that but will rather help it.

Five purposes are obvious in the presentation of this centennial roll book. First, to make every member of every church feel that he really stands for something and is identified with a vast and vital movement. Second, to quicken and intensify our evangelism this centennial year. Third, to enroll every church member in the Bible school. Fourth, to secure some contribution to local church work from absolutely every member, young and old, rich and poor. Fifth, to enlist every member in the larger interests of the Kingdom of God represented by the offerings for missions, benevolence and education.

Let us make a record in this year of grace that will testify, to our generation and to all that follow after, of faith in Christ, of hope in God, of love in the Spirit. Brethren, redeemed by the blood of Christ, this is the day for which we were called! All together and altogether, let us lift such a voice as shall ring out above the world's mad babel and ring on and on and on, after our own single, human cries shall have been hushed in the grave.

W. R. Warren, Centennial Secretary.

POCKET S.S. COMMENTARY FOR 1909. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. **Small in Size but Large in Suggestion and Fact.** Daily Bible Readings for 1909, also Topics of **Christian Endeavor Society**, Pledge, etc. Red Cloth 25c, Morocco 35c, Interleaved for Notes 50c, postpaid. Stamps Taken. **Agents Wanted.** Address **GEO. W. NOBLE, Lakeside Bldg, Chicago**

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THE MANCHESTER SITUATION.

The Christian Woman's Board of Missions, with E. M. Todd, as its representative, went to Manchester, New Hampshire, in July, 1907, to inaugurate a work that it was hoped would eventuate in a Church of the Disciples of Christ. There was absolutely nothing to begin with—no buildings, no one waiting for us, nor expecting us, nor interested in us. Mr. Todd, his mother and sister have labored faithfully, but without a building they have been handicapped. If a "faithful few" had been there even a rented hall would have seemed a good place to establish a temporary church home. But to gather people wholly uninterested into such a place and to secure a permanent congregation is always difficult. It was decided that the continuance of the effort must involve at once the expenditure of a large amount of money for a lot and building and that the work could not in many years be self-supporting. Promise of results commensurate with the effort and outlay was lacking, and when it was found that New Hampshire offered no strong inducements to the Disciples of Christ as a point of strategic importance, Mr. Todd advised the discontinuance of the work. Our Board has heartily concurred in his decision. "Fields white to harvest" invite us in many directions, and we are unhesitating in the belief that the decision is right.

Many friends of Mr. Todd, of the Christian Woman's Board of Missions, and of the cause of Christ at large, have watched this effort with deep interest. We regret exceedingly their disappointment. This plain statement of facts is meant to give them the true understanding of the situation. We have never had a record of easily giving up. The confidence of our great brotherhood is dear to us and essential to the mighty work we have to do. God helping us, we shall still deserve it.

Anna R. Atwater,
President of the Christian Woman's Board of Missions.

The Young People's Department of the Christian Woman's Board of Missions is this year celebrating its Silver Anniversary. Every Children's Endeavor Society, Mission Band, and other organization that gave less than $25.00 to its missionary funds last year is asked for $25.00 this year in celebration of the 25 years of the existence of the Department. Other organizations are asked for two or more times this amount. For every $25.00 given this work will be granted a life membership in the Christian Woman's Board of Missions.

A WORD TO OUR MINISTERS ABOUT C. W. B. M. DAY.

I believe the time has come when C. W. B. M. Day deserves the same recognition on the part of ministers and churches that any other date on our calendar of days has and deserves.

Too long have the few women of the Local Auxiliary borne alone the responsibility of this day. The ministers are our pastors and we are their faithful co-laborers: as we bear with you the heat and burden of the church work, day by day, during all the year, are we asking too much when we ask you, dear brothers, to bear with us the responsibility of this, the one day, when with full hearts and trembling lips we try to tell to the church the story of our efforts "to make Jesus Christ known, loved, and obeyed throughout the world."

Reba B. Smith,
Pres. So. Cal. and Ariz. C. W. B. M.

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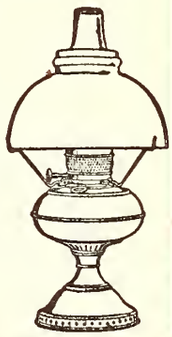

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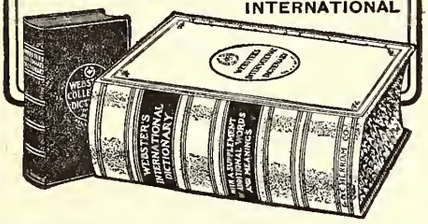

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VOL. XXV. DECEMBER 5, 1908 NO. 49

THE CHRISTIAN CENTURY

NO PEACE WAS EVER WON FROM FATE BY SUBTERFUGE OR AGREEMENTS. NO PEACE IS EVER IN STORE FOR ANY OF US. BUT THAT WHICH WE SHALL WIN BY VICTORY OVER SHAME OR SIN—VICTORY OVER THE SIN THAT OPPRESSES, AS WELL AS OVER THAT WHICH CORRUPTS.—JOHN RUSKIN.

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CHICAGO

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The Christian Century

Vol. XXV. CHICAGO, ILL., DECEMBER 5, 1908 No. 49.

To All Friends of the Truth

We are going to make a most unusual request of our readers this week. We are going to ask all lovers of the Truth to co-operate with us in sending the Christian Century to every preacher in our brotherhood for the next six weeks. There are about five thousand of them who do not see the Century. They have no other source of information concerning the teachings of Professor Willett than the Christian Standard. The minds of multitudes have been poisoned and corrupted by the wanton misrepresentations of that paper.

J. H. Fillmore says: "I just received my Century for November 28. It is simply great. I doubt if there has ever been a single issue of any of our papers that measures up to this number in value. I hope it is going to all our preachers, and especially to those who, in the Standard, are protesting against Willett."

Now, the Century is not going to all our preachers. And according to the postal rules we are not allowed to send out as sample copies any such number as will be necessary to supply the paper to our preachers. But you who wish the brotherhood to become informed of the truth in the current controversy can send the paper to every minister among us.

You can send the paper to the preachers for the next six weeks.

$100 sent to us will send the Century for six weeks to 1,000 preachers.
$50 will send it to 500 preachers.
$25 will send it to 250 preachers.
$10 will send it to 100 preachers.
$ 5 will send it to 50 preachers.
$ 1 will send it to 10 preachers.

We believe many will feel that there is no more important missionary work to be done in the next six weeks than to tell the truth to the ministers of our own brotherhood who have been too long kept in ignorance of the facts which lie at the basis of our present grievous controversy.

If we are enabled to send the Christian Century to our ministers we will make a restatement of the facts that have already been set forth in previous issues with much additional information. Professor Willett's Confession of Faith will be reproduced either in our columns or in tract form, and certain of the protests already printed will be reproduced together with many others that are coming in.

We believe our brotherhood is torn with strife because it has not been told the truth. We believe the tyranny of a newspaper is suppressing the consciences of many brethren. We believe no argument is necessary. Only the facts are necessary. But the facts must be put into the possession of the brethren. Every preacher should read the Christian Century for the next six weeks at least.

This is the moment to act. Let every one who is disposed to have a part in meeting this strategic opportunity send his gift to us at once. It will be acknowledged promptly in the Century unless instructed otherwise. If the response in the next few days warrants us we will proceed with the plan in our next issue. May God graciously use the gifts of his people in bringing lasting peace to our brotherhood.

Young Men and the Ministry

No one who watches the current of events in the church can fail to be impressed by the urgent need of more young men to enter the Christian ministry and devote themselves to this, the greatest work in the world. The need is imperative. Ministers are dropping out of the ranks and leaving gaps which must be filled. Their departure from the ministry may be through death or through a decline of power which makes it necessary for them to seek other types of work. But far beyond these common losses there is the need of young men to keep pace with the growing opportunities which our own country and the world at large offer for the extension of the kingdom. New cities are springing up in a day; old lands are opening to the approach of the Gospel. For all of these reasons a vastly growing number of young men is needed in the ministry.

In addition to these facts it is scarcely necessary to say that young men are required who are trained to guide the religious thinking of the people committed to their care, to meet the objections and arguments hostile to Christianity, to develop the teaching and training side of the work of the church, and to lay foundations for new enterprises in Christian activity. Our cities are absorbing foreign populations which must be evangelized. Country churches are declining and disappearing. Social questions are pressing for consideration. National interests require new and larger interpretations of Christian truth; and far beyond, on the frontiers of Christian lands, there lies a great non-Christian world waiting for something, it scarcely knows what, to guide it to self-realization and power.

In the face of these urgent and imperious needs, why do not more young men enlist in the ministry? The call for service is by no means being met at the present time. While the number of students in theological seminaries and divinity schools has increased during the past few years and the critical situation which confronted several of the churches only a short time ago has in a measure passed, the need is still very urgent and the question arises why the supply is so inadequate.

There are many answers which may be given. Many young men are not quite sure that they wish to devote themselves to the proclamation of truths regarding which their own convictions are not quite mature or stable. Others are hindered from the ministry because they are fearful that in a time of transition the conservative elements in the church will hinder their liberty of thought and their opportunity for service. Then too the courses of study offered in institutions of higher education are so fascinating that many students who at first are interested in preparing for the ministry are led to adopt other fields of study and activity. There is, besides, that recognition of the high moral standard required of a minister which dissuades conscientious young men, for fear they may not rise to the requirements of the sacred work. And, on the other hand, the number of ministerial failures, both intellectual and moral, alarms and disquiets not a few young men who would otherwise devote themselves to this work.

Perhaps the inadequate financial provision made for the ministry is a potent cause of insufficient numbers entering the field. It is one of the outstanding facts that ministers and teachers are among the most poorly paid of all the servants of the present social order. To this, in a measure, they consent by acknowledging that their work is not for reward, but at the same time the community and especially the church owes to them such consideration as to relieve them entirely of this embarrassment. It cannot be doubted that the love of luxury and success keeps some men out of the ministry, but these are hardly worth considering, if they are to be permanently influenced by such motives. Perhaps the most potent of all causes, however, it the neglect of parents to instruct their children regarding the nobility and desirability of the ministry as a life work. At the door of such parents there lies heavy responsibility.

Reflection upon these and other features of the problem of ministerial supply is suggested by a recent book written by Mr. John R. Mott, of the Young Men's Christian Association, entitled "The Future Leadership of the Church."* Mr. Mott has held numerous conferences with the ministers of this and other lands regarding the urgency of the problem of ministerial supply, and he has placed at the disposal of those who are concerned regarding this theme an arsenal of facts and arguments which have been gathered in the course of his conferences.

It ought not to be too much to expect that every minister will preach, at least once in the year, on the ministry as a desirable and imperative work for some young men in his congregation; and that frequently in his public prayers this theme may receive due emphasis. In the preparation of such sermons, Mr. Mott's book will have very great value. In addition, we are glad to know that a series of pamphlets, written by some of the most eminent Christian teachers and preachers, has been prepared to assist in the same work.

Such titles as "The Claim of the Ministry on Strong Men," by Rev. George A. Gordon of Boston; "The Kind of Men for the Ministry," by Bishop McDowell; "The Minister as a Preacher," by Rev. Chas. E. Jefferson; and "The Preparation of the Modern Ministry," by President Moore, show something of the purpose and scope of these now accessible pamphlets.

The problem is not one of any single denomination, but is a part of the work of all the churches and especially in this period when Christian union is receiving so much attention, and the need of a ministry directing its efforts to this end is so clear.

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*New York, Student Department Y. M. C. A. 1908; Pp. 193. $1.00.

Heresies of Heresy-Hunters

It has been a matter of complaint with those who live by the vocation of hunting out heresy in our brotherhood, that the calling of heresy-hunting makes the hunter more odious in the public opinion than the victim. It is inquired by these individuals why the public so fails in the appreciation of their labors.

The reason the public has no admiration for the profession of heresy-hunting is that the heresy hunter is more of a heretic than is the object of the chase. There is not supine indifference in the public mind about religion. There is simply a feeling that a man who must smell out heresy in a brother, and call names, and excommunicate, is whistling to keep up his faith, very much like the small boy who would run away if he did not whistle when he ventures into dark corners. Calvin would not trust his doctrines to the judgement of his fellow-men but must needs put Servetus to death lest all men should become disciples of Servetus. If there is any doubt of the sincerity of Calvin in his inner consciousness it arises from his doubt whether his doctrines would be accepted without the death of Servetus. The vocation of heresy-hunter is odious, then, for the reason that it reveals a state of mind which has more hidden doubts chucked into the dark corners than the heretic ever dares to parade to the public view. For a doubter to accuse others of doubt when he himself has important doubts which he reveals in his very persecution, makes him unpopular. A prominent heresy-hunter once confessed, "we all have doubts enough to get kicked into prominence if we so desired." This was intended as a reflection on heretics. Instead it revealed the state of mind of those who would be orthodox in the public gaze.

Another heresy of the heresy-hunter is that new things must needs be wrong in the very nature of the case. He forgets that Jesus was a heretic to the Pharisees. Paul admitted, "after the way called heresy, worship I the God of my Fathers." Martin Luther and John Wesley were accounted dangerous heretics in their day. Alexander Campbell was generally maligned as a heretic. From the day of the Sermon on the Law until the day of his death, the most serious heresies were ascribed to him. History has shown that from Jesus, the Master Heretic, even unto our day, heresy may be but the name of new truth which is to bless the human race. Jesus was accustomed to say, "It was written by them of old time * * *; but I say unto you * * *." He never spoke a single word that would indicate that he did not wish his disciples to enjoy this same liberty. Heresies of today, then, may be the truths of tomorrow, and the heresy-hunter of today may be called of those of tomorrow a false prophet.

Another common heresy of the heresy-hunter is to assume that the intellectual in religion is the most important. Holding correct doctrine becomes a test of fellowship while purity of life is referred to as "mere ethics." Men may be great theologians and yet not have as genuine an experience of real religion as some poor washerwoman who keeps her tryst with God in private devotion and public worship, and whose home has the sunshine of a radiant faith. The washerwoman may not be able to state a single truth of theology, but far better than this she has experienced religion. The botanist who studies flowers from colored plates may have more technical knowledge but the housewife who cultivates real flowers gets closer to the realities.

The supreme heresy of the heresy-hunter, however, is in his practical denial of human brotherhood. A brother minister developes divergence in doctrine. Many years of educational preparation have unfitted the man for other things quite as much as it has fitted him for the work of preaching. His success in securing a pulpit from which to deliver his message depends upon his reputation. This reputation is even more delicate than that of a woman and suffers more from suspicion. Yet the heresy-hunter hesitates not to brand his brother and warns the churches not to employ him. Sometimes the heresy-hunter is so manifestly wrong about his facts that he must needs apologize. An apology, however, does not run down and overcome the original statement. Sometimes the statement of the heresy-hunter is technically true. But apart from other facts of the heretic's life this isolated fact is distorted out of its true proportions. If there has not been the falsehood of wrong statement, there has been the subtler and more injurious falsehood of untrue emphasis. Paul declared, "The greatest of these is love." A man may be a clanging cymbal of oratory, he may be a very marvel of credulity in receiving ancient doctrine, but if he fail in brotherhood he is nothing. The awfullest of all heresies from the Christian religion has been the heresy of an unbrotherly life.

If the heresy-hunter is genuine in his desire to overcome untruth, there is some advice in Holy Scripture which will be of great service, "And now I say unto you, refrain from these men and let them alone: for if this council or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

A Note from the Editors

To our host of friends who have sent to the Christian Century their congratulations on our recent issues we have not had time to respond. They will be good enough we are sure, to accept this general statement of our thanks as meant for each one of them personally. In undertaking the new work we considered it a most unhappy matter that we should have to launch at once into controversy. Our temper is not polemic. We do not mean to have an argumentative paper. We believe our people are wearied with debates. For ourselves we are not satisfied with our two months' issues from the standpoint of our ideal. But we have been compelled to meet a situation and we have striven to meet it bravely and candidly. We do not know what the end of the agitation will be but we mean to carry forward the good fight for liberty in such a spirit as will continue to us the good favor of the high-minded men and women who have so graciously praised our work.

The Divorce Problem

For twenty years there have been no federal statistics on the divorce problem. In a general way we have felt that the breaking up of homes was going on at an alarming rate, but no definitely tabulated facts were available. The past week, however, the new federal report on the subject has been made public. It contains facts that are startling enough. It is probable that in the United States more divorces are granted annually than in all the rest of the Christian world combined. Divorces have occurred the past twenty years in the ratio of one divorce to every thirteen marriages. The ratio of divorces to marriages has steadily grown and in no period have there been more divorces in proportion to marriages than in the last six years.

In 1870 the divorce rate was twenty-nine in a population of a hundred thousand married people. In 1905 it was eighty-two in the same population or nearly three times as many. If in a third of a century the rate has increased so greatly, it will be easy to calculate how long it will be until the person spending a whole life with one partner will be the curiosity and not the rule. This progressive polygamy will in the end have social consequences that are serious.

In the New Testament, Jesus plainly said that divorce had been allowed because of the hardness of men's hearts and not because it was ideal. His disciples said, as many a modern would say, "If the case of a man be so with his wife, it were better not to marry." We are not to interpret this biblical teaching in a legalistic way but we cannot say too strongly in our churches that divorce is frowned upon by the highest ideals of the race as they find expression in the Holy Scripture and in the conscience of the best people today. Preaching on the biblical ideals of courtship and marriage could be done in a way that would not be sensational or facetious but helpful and spiritual.

We are in deep need of better divorce legislation. Easy divorce laws, the easiest in the world, have encouraged young couples to rush for court relief after their first quarrel. Easy divorce laws have made divorce respectable. In South Carolina there are no divorces granted and from that attitude our states range to the other extreme of the conditions in South Dakota. A national divorce law would unify legislation and make our home life more secure.

In the causes alleged as grounds of divorce the past twenty years, the leading one is desertion. Twice as many women have sought divorce as men and half of the men have sought divorce on this one ground. The cause we have thought the gospel of Matthew allowed is a relatively small part of the whole. In many cases these desertions were agreed to beforehand by the parties wishing the divorce so that the divorce would be possible. Thus, by agreement any couple may devise a way in some of our states to be separated and be married to new partners in two years or less.

In treating with the divorce problem, we should treat the problem and not the offending individuals. Some of the deepest tragedies of life are in connection with the break-up of home life, and no hasty judgment can do full justice. Our remedies should begin with the cultivation of healthy public sentiment and in the enactment of suitable legislation that will make it hard for people to divorce and remarry because of caprice.

When the Pastor Falls Down

This article is taken from our Presbyterian neighbor, The Interior. It is too good a lesson to be read only by our Presbyterian brethren, so we reproduce it for our readers. Being pastors ourselves, and keenly conscious of our oft falling down, this may look like begging for mercy. We might do worse than to frankly confess it!—Editors.

WHAT DO YOU DO IN YOUR CHURCH WHEN THE PREACHER FALLS DOWN?

No, this isn't any slur on the preacher. Being just one human man on a job big enough for a half-dozen superhumans, he's only too certain to fall down somewhere sooner or later. Asking what you mean to do in that case isn't slurring him; it's just insisting on your giving him the square deal that he's entitled to.

The popular way of meeting such a situation is to turn the preacher off and get another.

That might be fair if the pastor's job was just one plain job that one set of qualifications was sufficient for. Then when he failed in that one line, you'd be justified in saying it was all off —that he had missed his calling.

If a carpenter can't fit two boards together, he'd better go and heave coal; fitting boards is all there is to carpentering. So with most occupations; they are single, narrow lines.

But the business of being a preacher is different; it's about a hundred lines wrapped up into one man's task, and it's beyond any decent and reasonable human requirement to expect any one individual to come out with a hundred per cent success on all of them.

Just give a minute's clear and honest thought to what a variety of abilities a minister's position demands of him.

He needs to be a smooth, fluent orator. He ought to have not merely words but ideas too; he very decidedly needs to be a thinker. He needs a lot of book knowledge—theology, philosophy, history and the like—but it won't do for him to read books all the time; people won't stand for him unless he is also very much of a "mixer"—perfectly at home among men.

And of course the modern preacher should be an organizer—masterful as a general in fitting people into the places where they belong. He doesn't dare, however, to show a bit of a general's spirit of command; he's bound to manage people wholly by persuasiveness—which takes enormous persuasiveness. The preacher should be an acute, accurate, discreet business man—in order to keep the church "temporalities" out of tangle. And above all he must be a spiritually minded man, though at the same time it is highly important that he must not be a visionary; people won't listen to him if he is not practical.

Just see what a tremendous bundle of qualities you've got. You could make a lawyer, a politician, a business man, a teacher, a settlement worker, a popular lecturer, an author, a philosopher, a man-around-town, an ascetic, a military commander, all out of that combination, and have a lot of qualities left over to distribute along a whole line of occupations from family physician to church janitor.

Yet you're supposing that you've hired the whole combination in the pastor of your church, and are expecting to get the benefit of each of these various elements of strength—all out of one man.

But you won't; somewhere in the list you're due for a disappointment. If your minister's a great preacher it's more than likely he won't be very strong on organization. If he's a gentle, comforting pastor, he may very probably be a good deal lacking in the pulpit. If he is a deep student, he may be awkward out among men. If he's a hearty good fellow to meet, he may impress you as not very deep intellectually or even spiritually. Some day before long you'll find a weak side to him.

The question is, What are you going to do about it when you make the discovery? Follow the ordinary way and hint to the preacher that it's time for him to move on?

Well, you'll not better the matter that way. The next preacher will have his weakness too.

And you'll do a rank injustice to the man you drive away. No man should be driven out of a pastorate for his defects of ability. There are only four good reasons for shoving out a preacher—his being lazy, being silly, being selfish, or being morally crooked.

When a minister lacks honor, self-sacrifice, industry, or horse-sense—any one—he's not fit for anybody's pastorate.

But all other deficiencies than these are curable. Many of them the preacher himself should be able to cure. But all the shortcomings that the minister either can't or doesn't cure—these are up to his church to take care of.

Every church when it calls a new pastor, ought to watch narrowly to see where he is going to fall down. But not to get a chance to complain—God forbid! When the pastor falls down, then the church has discovered where it can help him.

If the preacher shows up inefficient in organizing the people for work, then that's the signal for the men in the church who are strongest in the knack of organization to turn in and line up the membership for effective results.

If the pastor seems to get tangled and befuddled when money matters are to be dealt with, then let men used to handling dollars step forward and get the money worry off the pastor's mind.

If the pastor is slow and timid about calling on strangers and diffident in meeting newcomers, let the folks that have easy social graces go in strong for friendly visiting and hand-shaking.

If the Sunday-school lags or the prayer meeting is dull, and the pastor doesn't seem to know what to do about it, let the congregation boom these features of work with their own effort.

If the pastor falls down on his preaching, it's harder for the church to fill in that defect—which, by the way, is reason enough why the pastor ought to try specially hard not to fall down there. But even poor pulpit work a live congregation can do a great deal to remedy.

They can listen hard; that will inspire the preacher. They can praise his best abilities; that will encourage to cultivate his most valuable gifts. They can lift detail matters off its shoulders; that will leave him more time for study. They can give him money for books and conventions; those will freshen him. And they can pray for him; God only knows what that will do.

Finally here's a rule for a going and growing church:

Count on your pastor's abilities as his chance; count on his inabilities as your chance.

A Letter and Five Facts in the Case

"FATHER FORGIVE THEM."

I have been much interested in the articles in The Century on the controversy with respect to Brother Willett, and I have also read most of the letters you have published on the same subject. In the main, I agree with all that has been said, with every inch of my being I sympathize with those who are pleading for liberty, but even liberty must not be used for an offence. This is good Apostolic doctrine.

A few years ago when Brother Willett was under fire for some things he had said, I very strongly defended his liberty in Christ to say the things he had said, and wrote an article entitled: "Shall Willett be damned?" in which article I emphatically declared that the fundamental prineiple of our religious movement was and is yet with those who understand the movement, the right of private judgment with respect to questions of opinion, and consequently I need not affirm my conviction that Brother Willett ought not to be judged in his religious character by certain opinions he may hold, whether these opinions be right or wrong. In some of these I certainly do not agree with him, but I claim for him the right to entertain them if he chooses to do so.

But as I have already intimated there is another side to this matter which needs to be eonsidered. We may not always do the things we have a right to do. All things are lawful, but all things are not expedient, the Apostle says. Paul declares that he had the right to eat meat, but he would not eat meat while the world stands, if it caused his brother to stumble or grow weak. Now there are a large number of people who are stumbling at Brother Willett's alleged views with respect to Old Testament miracles and other things. Most of these brethren are unable to examine into the matter, and must, therefore, depend upon what others say his position is. Evidently he has been misrepresented in many things, and I cannot see wherein he has offended in anything that involves his Christianity as this Christianity is taught by Christ and the Apostles. But, at the same time, since the question has arisen with respect to his taking part in the Centenial program, it seems to me that if he voluntarily declines to serve where he has been appointed, that is a matter which no one has to do with but himself. Granted that the demand made upon the Committee is an unreasonable one, and granted, still further, that the final decision of the Committee in refusing to take him off the program was right and even wise, at the same time, for the sake of the weak brethren, who imagine that Brother Willett is not worthy to occupy the place, it seems to me that he would do himself a great honor and save the cause from disgrace, if he took the matter in his own hands and absolutely and at once refused to serve on the program where he has been placed. While saying this, I protest against anybody else deciding the matter for him, either pro or con. He alone can relieve the situation from all embarrassment.

It is easy enough to say that we must not tolerate the obtrusive interference which has been injected into this matter. I certainly have no respect for it; but I do not have much respect for anything that I have to simply tolerate; still all the same, I am compelled to tolerate some things. While I have a right to eat meat or serve on any program I am placed by my brethren, I declare now that I will not do either if it will cause my brother to stumble or grow weak. Jesus undoubtedly had the very greatest reasons for objecting to the intolerant judgment passed upon him by those who cried out, "Crucify him, crucify him," but all the same he prayed, "Father forgive them, they know not what they do." This is my plea for those who are insisting upon this persecution of Brother Willett. Let us all pray, "Father forgive them, they know not what they do."

It the blame is laid at the door of the Christian Standard the prayer I have suggested is still apropos, provided we can believe that the writers in the Standard are in any degree sincere. For myself I do not doubt that they are, at least very many of them, and it is to meet their case that I would act as I have suggested, if I were in Brother Willett's place. I would absolutely refuse to serve on the program, and by doing so I believe I should conquer my enemies much more readily than if I fought them with fire. "Be not overcome with evil, but overcome evil with good" is good philosophy as well as good religion.

Columbia, Mo. W. T. Moore.

We gladly give especial place to Dr. Moore's communication this week. His judgment we respect as highly as that of any man in the brotherhood.

But we do not think Dr. Moore is fully informed of the facts in the present controversy, for the position he urges Dr. Willett to take is precisely the one he has taken.

We wish to name five facts that should be known and kept in mind by every person interested in the current development.

1. **The first fact** is that the Centennial committee declined by a vote of eight to three to ask Dr. Willett to withdraw from the program.

2. **The second fact** is that a proposition was made to Dr. Willett that if he would withdraw the Christian Standard would pledge itself to cease its fight on the missionary societies and the remainder of the program. This proposition came to him through several members of the Centennial committee who had been authorized to make it.

3. **The third fact** is that immediately upon receiving this proposition Dr. Willett aecepted it in good faith as the happiest solution of a situation, painful and embarrassing to him and fraught with menace to the sacred interests of the brotherhood.

4. **The fourth fact** is that an editor of the Christian Standard, J. A. Lord, upon receiving word of Dr. Willett's acceptance of the proposal, signed the pledge stipulated in the proposal.

5. **The fifth fact** is that later, from the Standard office came a telegram to the chairman of the Centennial eommittee repudiating the pledge signed by J. A. Lord.

For what reason should Professor Willett now resign, in the light of these five facts? For peace? What assurance has he or has any one that his resignation would stop the Christian Standard's attack? Does not the Standard's repudiation of Mr. Lord's pledge clearly imply that primarily it is not Dr. Willett's resignation it most wants, but some other object? The Standard has demanded and its protestants are demanding the resignation of others from the program besides Dr. Willett. What assurance has Dr. Willett that if he resigns the Standard will not simply pick the next man and make the fight on him. Braced as it will be by carrying the first trench it can continue the attack with greater assurance of complete victory.

The fact will become clear to our brotherhood sooner or later that the primary object of the Standard's attack is the missionary organization of the brotherhood, not merely this or that man on the program. Mr. Russell Errett does not want to be put in a position where he will be compelled heartily to support our missionary societies. Therefore his paper continues its debauch of misrepresentation concerning the teaching of Professor Willett.

The position taken by Dr. Willett is not based on merely technical considerations. He is not standing upon his "rights." It would be much easier for him to resign than to continue in his place. He lays himself open to the imputation of self-importance—a charge being already made in the Standard. He runs the risk of being held responsible for a depleted missionary treasury. It is a most grave and serious position in which he finds himself. The sense of its injustiee is among the least painful of its elements.

Yet he cannot resign. The brethren who acted as middlemen in seeuring the pledge from J. A. Lord do not advise his resignation in the face of the Standard's repudiation of the pledge of one of its editors. A multitude of letters have come to our office protesting against Dr. Willett's withdrawal and urging that his cause is not his alone, but theirs and the whole brotherhood's. Some of these letters we printed in the nearly seven pages given to them last week. Many more are of a confidential nature, from men in the most representative positions in the brotherhood. They ask us not to publish them—probably because they wish not to draw the Standard's fire upon themselves.

From one we select these words "Your articles in the Century are like apples of gold in pictures of silver. If copies of the Century could be sent to every preacher it would soon accomplish a complete vindication. Misrepresentation and prejudice have made you the most misunderstood man in our ministry."

We cannot continue to give so great space to the publication of this correspondenc and must withhold many times as many letters as we print. In view of the splendid expression of sentiment against Dr. Willett's withdrawal the Christian Century feels amply justified in its recent mild criticism of him for ever agreeing to make such a compact with the Christian Standard.

The Golden Mean

I have read with deep appreciation and much profit the artieles recently published in "The Christian Century," by William Oeschger. The one entitled "A Church Irenic" I regard as especially good and notably timely. It is doubtful if there ever was a period in the history of the Disciples when writings of this character were more helpful and so necessary as now.

Surely there is always "A Golden Mean" to be found in everything. The injunction of the Apostle Paul, "Let your moderation, or forbearance, or considerateness be known unto all men" is a much neglected scripture, these days.

Brother Oeschger's position is mine precisely. I acknowledge a large indebtedness both to President McGarvey and Professor Willett. Each has a message, a view, a personality that I need. I go to each for instruction and inspiration without accepting in entirety the conclusions of either. I am helped mightily by both. I am, therefore, of the "mediating school" as the lovable Oeschger would put it. I esteem my brethren as beloved in the Lord—all of them who are striking after Christ-likeness and nothing so grieves me or makes my heart to ache more than to see "Our Israel" distraught and disrupted as it seems to be these latter days.

I am minded to close with this sentence from Van Dyke: "What we men in the ministry need is not so much an answer to our doubts as more nourishment for our faith." Edgar DeWitt Jones.

First Church, Bloomington, Ill.

The Brethren Continue to Speak

Our issue of last week with its six pages of protests against Dr. Willett's withdrawal from the Centennial program went forth from our presses with mixed feelings of apology and satisfaction. Apology for utilizing so much space in treating of the current controversy, and satisfaction at the number and quality of communications sent to us from men and women of light and leading in our brotherhood. The issue between Christ and creed was never more clearly drawn. Our correspondents appeal to the fathers with confidence that the forcing of Dr. Willett from the Centennial program would be the giving up of the basic principles upon which our reformation is builded.

While Prof. Willett still holds the position he took some weeks ago—agreeing to withdraw from the program if the Christian Standard will cease its warfare upon the program and its attack upon the missionary societies—yet he has been made to feel that his cause is not his alone, but that of a host of brethren whose Christian liberty would be jeopardized by his withdrawal. In this feeling he is reassured by the correspondence now pouring in. If the many other interests of our paper could afford to be crowded out, we would print this week an edition made up solely of the letters of protest that have been received.

But we are not interested simply in the amount of space covered nor in the number of letters we could print. We are interested only in getting the principle of liberty stated and in giving voice to the outraged sentiments of our brethren.

My Dear Brother: Greetings and congratulations! You have made a great fight, and will win it. It is not a contest for personal advantage, but for truth and liberty, for light and progress.

I am anxious for but one thing. It is the feeling that you may become too sensitive over what may appear to some to be a self-seeking desire on your own part. I am sorry you consented for one moment to withdraw, even for so worthy a purpose as the shielding of our material interests. Of what value are they to a people who have lost their liberties, their vision, their prophetic purpose? If I may say it, the committee must be saved from itself.

I am aware that our Centennial Year promises to be a disappointment to our missionary leaders, and a humiliation to all high minded men and women among us, in its division of support for our interests, and in its revelations of narrowness and bigotry. I can well understand that any self-respecting man would prefer at any personal cost, to escape the brunt of such a conflict. But this is not a personal fight. The entire life of our position is at stake. The fate of the movement is involved in it. Success of our money raising enterprises is much to be desired. But success at the price of liberty would be a victory in name only. It would be the victory of pride, prejudice, passion, over the things of the spirit. It would be failure, and nothing could save us from it. We should be disgraced in the eyes of God and of all good men.

But, if you should retire, for any reason, do men think they can hold a convention without free men? Do they think free men will be still?

With all my heart I wish you well, and bid you stand for the freedom of us all. Sincerely yours,

Emporia, Kan. **Willis A. Parker.**

My Dear Brother: I never was a pugilist, either physical or religious. I never carried a "chip" on my shoulder, and I never looked for one on the shoulders of the other fellow; but I have kept watch until the end of such controversies as have come up in my life, so that I might have all the facts before I rendered my decision.

So far as you are concerned, I believe in you. I believe in your honor, your integrity, your ability, and your Christian character. It hurts me to have you described as an infidel. I am an infidel too, concerning lots of things about which good men and able men differ.

In regard to whether you should address the Centennial at Pittsburg next year, personally I would go if the devils were as thick as the tiles on the houses; but if I believed that the larger good could be secured by remaining off the program, I would do it. I am sure that the end of this controversy will not be to your damage if you maintain the dignity and carefulness which has characterized you during this controversy. I am with you in my understanding of your positions. You may be wrong but until I am convinced that you are I am

As ever yours,

Akron, Ohio. **F. M. Green.**

My Dear Brother Willett: These are times that move one to serious thought for our people and our cause. I have kept silent so far, but I must register my earnest protest against your resignation from the place assigned you on the Centennial program. The vital principle of our cause is at stake. Shall we be free? Are we to swing to the other extreme and have a "dictator." The plea of the Fathers is at stake. "Don't give up the ship." We should "fight it out on this line, if it takes all winter." God bless and guide and use you to his glory.

Very sincerely,

Carthage, Mo. **D. W. Moore.**

Editor of Christian Century: Inclosed find one dollar for one year's subscription to the Christian Century. After a careful reading of the issue of Nov. 28, I am more than satisfied that it is a paper greatly needed by our brotherhood. I want you to forward me the back numbers containing Prof. Willett's "Confession of Faith," as the summary was of such an appetizing nature that I am hungering for more. I want to say at this writing that I am glad that Prof Willett is to speak at Pittsburg. Not because he is better qualified to do so than many others in our ranks, but because his withdrawal at this time at the demands of a private corporation bringing its influence to bear upon the program committee legally constituted by the brotherhood in general assembly would bring both ourselves and our plea under a lasting disgrace in the eyes of our religious neighbors.

On this ground then, although perhaps we cannot as individuals indorse some of the philosophy of the gifted professor, we unhesitatingly demand his representative presence at Pittsburg.

Muir, Mich. **G. N. Stevenson.**

My Dear Prof. Willett: In the name of what I already, with many, many others, owe you, I beg that you will collect the articles you are now contributing to the Century in a book as soon as possible after completion that it may serve as a handbook for those of us who have not known how to express their convictions and acceptance of truth in its fresher revealings.

I beg also that you will withdraw your conditional promise to resign from the Pittsburg program. If the standard-bearer for a large host leaves his appointed place, how shall it be known which way lies the forward movement? What sort of Christian peace is that which is bought by silence on one's deepest understanding of vital truth? I was brought up on the Christian Standard and was at one time under the personal teachings of Isaac Errett, whose memory I revere. I have heard him say—and with most spirited utterance—"So long as I say to the world that I believe in Jesus as the Christ, the Son of God, and my only Saviour, no man living has any right to question or dictate to me in other matters of belief." I discontinued the Standard at the time of the Berkeley persecution and have not willingly looked at a copy since.

Trusting that you will have strength given you to continue your leadership along the upward way,

Willoughby, Ohio. **Alice E. Hanson.**

My Dear Dr. Willett: I desire to enter my solemn protest against your withdrawal from the Centennial program. Whether you will or no, the force of circumstances has made you the representative of the great body of our people who are opposed to the degeneration of our movement into a narrow, bigoted, reactionary sect.

If you are not to be permitted to appear on the program, I wonder what we are going to Pittsburg to celebrate? Certainly not our old motto, "In faith, unity; in opinion, liberty." With your "Confession of Faith" available for anyone who desires to read it, there seems to be no excuse for further objection to your remaining on the program except blind prejudice or a desire to use the brotherhood for ulterior purposes. Neither of these reasons is sufficient to warrant your withdrawal. Furthermore, it seems to me that your withdrawal, under existing circumstances, would give a blow to our cause from which it would not fully recover for many years. Our protestations of "liberty in opinion" and "Christian Union" as parts of our rule of faith and practice are already taken by our religious neighbors at a heavy discount. They say that our teaching and practice do not correspond, except in the case of the minority of our brotherhood. Your withdrawal under present conditions would seem to warrant their contention. Stay on the program.

University of Missouri (Columbia.) **J. W. Putnam.**

My Dear Brother Willett: Through the Century, I learned that, for the sake of harmony you were considering your resignation from the Centennial program. While I feel a certain sympathy with all the parties concerned as far as they are sincere in their stand for truth, it would seem to me a grave mistake for you to think of resigning for the causes alleged, and an act fruitful of bad effects for our brotherhood. The men who believe we are being rightly led into a broader and freer epoch in our growth would be confused and disheartened. It may be personal sacrifice to your feelings to remain, but I believe, with many others, I hope, that you must recognize the responsibility of leadership which has come to you unasked because of your abilities and liberal attitude. There are no material interests in our brotherhood that out-weigh the importance of freedom in thought and speech concerning advancing truth.

Trusting that you may be sustained by a vision of the larger benefits in this peculiar situation, I am

Yours very truly,

Philadelphia. **Arthur Holmes.**

Dear Brother Willett: I went to the Chicago convention opposed to your teachings, as reported in the daily papers. But I soon

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learned that it was impossible for them to tell the truth, so I subscribed for the Century to learn for myself what you were saying, and after reading carefully your "Confession of Faith" I am unconvinced as to the correctness of some of your positions. I was us "young preachers" to do in the present controversy is to "lo-a not taught it that way by Profs. Bruner and Dungan. I was also told by one of the editors of the Standard that the best thing for wise and say nothing."

I also received a circular letter from the Standard last week asking me to name what I considered to be the best things that had been said by our brethren in the past century. I replied as follows: "My Confession of Faith," Prof. Willett; "Shall Prof. Willett Resign?"; "The Simplest Way to Lasting Peace;" "A Sane Convention," by G. A. Campbell; and "Shall Prof. Willett Resign?" by A. B. Jones; all of which are found in the Christian Century. I did it because I thought they were timely articles and the Standard aught to know what I thought of them. Perhaps it would be better for me personally, if I took the editor's advice and kept out of this controversy, but I can no longer wash my hands as Pilate did and say, "I will have nothing to do with it." I cannot keep silent and allow any one to bind a yoke of bondage upon the brotherhood, which we nor our fathers were able to bear. Brother Willett, while I do not agree with all of your conclusions, you are now the target in a fight that is not yours alone, it is a fight for every free-loving citizen of the kingdom of heaven. Stand by your guns. The brotherhood is becoming awakened, and will rush to your support. Stay on the Centennial program. After an experience of eighteen years in the ministry and knowing the feelings of the church as I think I do, I do not believe that we are ready for a pope.

Fraternally yours in His name,

Minier, Ill. **W. Harry Walston.**

Dear Brother Willett: I desire to express my appreciation of the "Christian Century." I have been reading it from its first issue. It is better now than ever. I rejoice in its manly, Christian spirit.

I desire to enter my protest against your resigning a place on the Centennial program. The committee acted wisely in voting to retain you. It is absurd that you should be asked to resign. The spirit that makes such a request possible is deplorable.

Your writings have helped me much and hearing you at New Orleans was an inspiration to be cherished. Many men think as freely as you do concerning the religious problem, even if they do not think as clearly and are not able to express themselves as gracefully, and are not accounted "unsound."

For you it is a case of what I would call petty persecution. It will pass and the truth will come into its own.

I simply wanted to assure you of my faith in you, and if you have heartaches, that your friends suffer with you because of the unwarrantable attacks made on you.

Selma, Ala. **Ernest W. Elliott.**

Dear Brethren: I have just laid down the Century of Nov. 21, and I want to add my voice in protest against Dr. Willett's resignation. It will do no good. The same forces would only feel strengthened to similar persecutions. The man or church that would refuse to take a missionary offering, as one Oklahoma brother did, because of Dr. Willett's place on the program, cares little for the cause of missions and probably would do little in any event. Never before has a pope arisen among us to enforce his infallible decrees. To submit to him would be to rivet chains on ourselves. And worst of all, to make a pope of a man would hurt him most—it would damn his soul. I most earnestly hope that Dr. Willett will remain firm.

Your brother,

North Waco, Texas. **Elsworth Faris.**

To the Century: Since others have registered their "protests" for and against the appearance of Prof. Willett on the program at the Centennial convention, I give the following as reasons why I think he should remain on the program:

1. Because the program committee have selected him; if we do not like their decision, a new committee should have been selected.

2. Because there is no good reason why he should not appear on the program; the motive behind the reactionary forces makes it imperative now, to keep him on the program. It is the principle of liberty that is involved. No man should be excluded because a few people consider him either "radical" or "conservative."

3. He should now be retained on the program since the principle involved is whether we shall have government by the consent of the governed, or by a newspaper oligarchy.

4. He should be retained since the protest comes from people who sit in judgment on his theology. It is not sanctioning all his views by the brotherhood for him to speak, neither is the most "conservative" man representing the brotherhood in all his views. Both represent us in loyalty and service to and for Christ.

5. The issue is: Shall we be a free people? It was not necessary for the committee to choose Prof. Willett. But since they have done so, and because of the motive and spirit of the opposition it is now necessary to retain him or surrender our claims of being free, and promoters of Christian union.

Sioux City, Ia. **J. K. Ballou.**

My Dear Brother Willett: For some time I have thought of addressing to you a word of encouragement and good will.

Have just been reading for the second or third time your "views" in the Christian Century, Nov. 7, pp. three and four. You ask, are you "out of harmony with the spirit which moved the fathers of this reformation?"

To which I answer no, No, NO, provided you hold the views, as you say, as matters of private judgment. Have just been reading the Declaration and Add, and you seem to be in harmony with the spirit of that sensible document. Have also read Christian Sys., pp. ninety to ninety-four. The Law of Expediency. With these, the Leuremberg Letter. Our position and Errett's lecture on "The True Basis of Christian Fellowship." If I had them all at command I could answer every word of your critics I have seen for the last three months.

I am unalterably opposed to reading any man out of the church of living God or out of that part of it known as the "Christian Church" for any opinions he may hold, although differing from my own, and I deprecate the efforts from certain ones looking in that direction or even tending in that direction

Be true to Jesus Christ and God's blessing will be yours. You are at liberty with this note.

Blackwell, Okla. **H. W. Robertson.**

Dear Brother Willett: I am awfully busy, but never too busy to remember those I hold high in Christian love and fellowship; especially when persecuted by a lot of Pharisees. I want you to know that I consider it an honor to sit at your feet and be taught the divine word from the Book of Bocks, and you have my prayers and sympathy in your persecution. The Lord chasteneth those he loves, and let us remember and be patient and everything will come out gloriously and triumphantly in the end. In Christian love, I beg to remain,

Los Angeles. **Walter Lowrie Porterfield.**

"There are seven thousand that have not bowed the knee to Baal."

Omaha, Neb. **J. C. Pontius.**

Dear Brother Morrison: I am much gratified with the way you are taking hold of the "Century." I greatly enjoy every number of it.

I am glad to see the strong sentiment coming to the front in defense of the principle so long cherished by us as a people, "In faith, unity; in opinions, liberty; in all things, charity." There are those among us who can only see the first clause in this splendid motto; like some people who can only see faith in a passage of scripture where the word baptize occurs, also. Men of brain and heart, the calibre of Herbert L. Willett can not be turned down. We may not endorse all of his utterances, nor those of any other man—A Campbell included—but I for one say, Let him speak anywhere and at all times. I abominate the spirit of the dog in the manger, like that of Sir Oracle who says, "When I speak let no dog bark." I wish also to commend Campbell's (George) splendid notes on the "Religious Life." I wish to say success to the Christian Century.

Fraternally yours,

Sullivan, Ill. **J. Will Walters.**

Dear Brethren: I want to congratulate you on the stand you are taking against the tyranny of opinionism. You will hear emphatically from our preachers' association here next week. You are right and I believe you will win your fight and that "The New Christian Century" will become our best and most popular paper.

Indianapolis, Ind. **Chas. M. Fillmore.**

Dear Brethren: I think the Century has come into the kingdom for such a time as this. I have read with interest and profit the latest issues of the same and while I do not fully agree with all the contents I have certainly been richly blessed by the rich messages it has brought to me. I have been of the firm conviction all along that it would be nothing short of a calamity for Prof. Willett to resign from the Centennial program. It is not a question of whether he is in agreement with all the men of the brotherhood, but rather is the brotherhood willing to surrender to a faction that would decry a man among us who differs in matters of mere opinion?

I may say of The Christian Standard, "With all her faults, I love her still," but I am not such an ardent supporter of that periodical as I once was. I like freedom myself and I want others to enjoy the same privilege. The Standard does not seem to be in accord with that precious principle of liberty. It will be a grevious day for the brotherhood when the committee submits to the voice of any one paper or any one man on this matter.

Davenport. Ia. **S. M. Perkins.**

C. C. Morrison, Dear Brother and Friend: I want to congratulate you upon the spirit, purpose, and work of the Christian Century, and I wish you would convey to Dr. Willett my appreciation of the work he is doing for the cause of advanced Christian fellowship in the world. He has blazed the way in the forest of unappropriated truth for the generation to come. I am so glad that we have among us a man of such splendid ability and spirit. The historical interpretation of all religious truth has come to stay. The dogmas of men pass away. Intolerance must give way to sympathy and fellowship, and a man will be judged not so much by what he believes as by what he is. The greatest gift of man to mankind is man. And Dr. Willett is a man.

Boise. Idaho. **H. H. Abrams.**

and deny to God what belongs to him. We need not be monarchs over great empires in order to have the pride of a Nebuchadnezzer when he exclaimed, "Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power, and for the glory of my majesty?" Most of us have no more intelligence than to be puffed up by small achievements. We need the sense of the Divine Presence to keep us humble. Financial losses, the defection of trusted helpers, the annoyances of waspy men and circumstances, all can be turned to the advantage of character by faith in Christ. If we believe that these are only incidents in our lives, if we can see beyond them the complete life, our courage will remain and love will be increased abundantly.

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

(Conclusion of last week's lesson.)

(1.) THE INSTITUTE MOVEMENT. An Institute is a gathering of teachers and workers for the purpose of instruction by competent authorities in the technique of their work. This movement in Sunday-school circles owed its origin to the Rev. J. H. Vincent, the founder of the Chautauqua, which is the institute idea brought to perfection. From small beginnings the movement has spread until there are few parts of the country that have not been helped by it.

(2.) BIBLE STUDY UNION. This is the name given to a movement designed to popularize a lesson system devised by the Rev. Erastus Blakeslee. It was begun in 1890 and marks perhaps the first attempt to furnish a series of genuinely graded lessons for the Sunday-school. Since that time additions and improvements have been made in accordance with the latest pedagogical science. The latest of these is the addition of a "manual training" feature in the "Gospel History Series" for 1908.

(3.) SUNDAY SCHOOL COMMISSION OF THE DIOCESES OF NEW YORK. This is a commission of the Episcopal church and is taking the lead in the forward movement in that denomination. It has recommended a definite curriculum of study which is being more and more widely used. It arranges for institutes, conferences, lecture courses, etc., and publishes some excellent Sunday-school material. It was among the pioneers in bringing manual training into the service of the Sunday-school.

(4.) RELIGIOUS EDUCATION ASSOCIATION. Organized in Chicago in 1903. The scope of its work is to bring the religious instruction of the young into line with the growing knowledge of the age and to serve as an advisory board in the work of elevating Sunday-school standards. It includes in its membership many of the leading educationalists of the country and is doing much by its institute and departmental convention work to advance the cause of higher religious education. Its annual volume of proceedings is among the classics on the subject.

(5.) AMERICAN INSTITUTE OF SACRED LITERATURE. This is an institution founded by the late President Harper of Chicago, for the purpose of furthering religious knowledge by means of classes for the study of special biblical and related themes. Regular correspondence is maintained between the heads of the Association and each member enrolled. Higher courses of study are provided for normal classes, and provision is made for the circulation of the best and latest literature on biblical and sociological themes. It includes correspondence courses, reading courses, summer schools, extension lectures and examinations.

LITERATURE. Same as in preceding lesson; in addition the Annual Reports of the International Association and the Proceedings of the Religious Education Association.

QUESTIONS: 1. Give the early history of the convention system. 2. When was the first national convention held?; the first international? 3. How many world's conventions have been held and where? 4. Explain the rise of state and county conventions. 5. With what larger organization are these now chiefly affiliated? 6. Explain the general organization of the International Association. 7. Name its chief departments. 8. What is the uniform lesson system? 9. When was the first Lesson Committee appointed? 10. How is the lesson committee now constituted? 11. Tell what you know of the progress of graded lessons in the work of the Association. 12. What important action was taken by the Louisville convention? 13. Name and briefly describe some other products of Sunday-school organization. 14. What name is associated with the beginnings of Institute work? 15. What is the distinguishing feature of the work of the Bible Study Union? 16. What do you know of the Sunday-school Commission? What is the Religious Education Association? 18. Who founded the American Institute of Sacred Literature, and what is it?

Moulding a Minister

BY MR. ARTHUR HOLMES.

Put ten seniors of a theological seminary in a crowd with ninety other men and, by sight alone, very few people can assign them to their proper vocations. One decade after these same half-score divinity students have been graduated into the ranks of clergymen, an ordinary observer can pick them out of a crowd of one thousand.

Clothes are not the only marks of the profession. Place a card with an oval opening in it over the picture of any noted divine so that nothing but the face shows through the opening, and most people will guess his profession by his physiognomy alone. It is futile, therefore, for the "progressive" clergyman to disguise himself in a suit of business gray, tan shoes, a red tie, a Derby hat and slender walking stick while he still affects the long hair and leonine aspect of a Beecher. His mouth, though ever so tightly closed will shout his true calling to every passer-by. Hide it as he may, the very stones will cry out and the reeds sigh the dread secret.

Granting the original naivete of the novitiate what is it that stamps the finished product with its glaring trade-mark? To answer this, some little analysis of the principal characteristics of the minister is necessary.

One mark is egotism. In this he has no monopoly. There are many brands of conceit. Clerical conceit, however, approaches most nearly that of the pedagogue. A suspicion seems well grounded, therefore, that both conceits arise naturally from constant association with people doing reverence to omniscience; of living in the atmosphere of Goldsmith's teacher, who with—

> "Words of learned length and thundering sound,
> Amazed the gazing rustics rang'd around,
> And still they gazed and still their wonder grew,
> That one small head could carry all he knew."

Closely allied to pedagogical conceit is that other delusion of every preacher that he sometimes reaches the oratorical. This is the result of a universal conspiracy on the part of the kindly disposed who praise lavishly any "special effort" and keep discreet silence on ordinary occasions. And who could tell the cold-blooded truth to that radiant creature who has spent the last half-hour so gloriously soaring through his labyrinthine circumlocutions to a per-fervid peroration and who now, with voluntary humility—aye, so patently voluntary—stands hungeringly asking, "What-did-you-think-of-my-sermon-this-morning?"

But, nothing to extenuate, nor to set down aught in malice, let it be truly said that most ministers long for intelligent, sympathetic criticism; and failing in that, they finally either succumb to the blandishment of continual praise or sow the Word by faith, humbly trusting that He will make it prosper as He pleases.

Another prominent characteristic closely allied with the minister's didactic conceit is his sectarian dogmatism.

> "Nothin' from Adam's fall to Huldah's bonnet,
> Thet I wern't full cocked with my jedgement on it."

expresses his mental attitude in this particular field. On subjects orthodox and doctrinal he comes out boldly, convincingly, profoundly, until we marvel that he says "an undisputed thing in such a solemn way."

Almost opposite to this tendency is his amiableness, his negativeness, his colorlessness of opinion on a multitude of questions demanding for most men, instant settlement. As our good friend, Mr. Biglow, says in his riper age,

> "Its a sight harder to make up my mind,—
> Nor I don't often try to, when events,
> Will du it fer me free of all expense.
> The moral question is allus plain enough,—
> Its jess the human-natur side thet's tough,
> The pinch comes in decidin' what to du."

For example, ask your pastor before several strangers, his opinion of the efficacy of infant baptism, and he answers immediately and decisively, agreeably to his creed. Then ask him his attitude on the local strike and he gives an answer plausibly ambiguous as a Delphic oracle.

This iridescence of opinion—changing like the neck of a dove in every varying light—is reflected in his amiability of temper—at least in public. Sunday morning may find him cross; he may scold the children, berate the house-maid and quarrel with his helpmeet, and finally depart scowling and grim; but the front

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CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

Personal Creeds

The Correspondent:—"I have found the writing of my personal belief a profitable exercise. Can there be any objection to doing so? As I understand, creeds are feared only because of their authoritative pretentions."

A creed is a belief. Certainly it ought to prove profitable to any one to outline the things that he really believes. No one, however, ought to undertake this holy task with a disputatious mind. It is a work for the deepest in the soul. Our beliefs have down-reachings to the minutest details of our lives; and outreachings to the infinite expanses of God. They have to do with what we eat and drink today; and with what vastnesses we shall occupy ten million years from now. They unnerve us, or thrill us with the inspiration of courage. They make saints or demons out of us.

The personal creed should be written with great honesty. It is hard to be honest. Many in attempting to state their beliefs would give unwittingly the beliefs of the books they read, the traditional faith they have inherited, or the creed of their preacher or church. They have not made their faith their own.

Imitation Creeds.

Again many would overstate their beliefs. It is easy to talk pious. Words! words! words! they are the curse of the sermon and the church today. We talk beyond our faith. Great doctrines are insulted by our smatterings. God must be sorely taxed by glib prayers; and by flippant pious assertions. How lightly we array ourselves for and against theories. Belief with some seems to be subject to convenient change. But that which takes hold of the mighty depths of our natures is likely to be endlessly enduring. A man's theories depend largely on the books he reads. One man has a tendency to one view, so he buys the books that give support to his view. Another has a leaning to a different view, so he buys the books that favor his theory. After they have read a sufficient number of books they are prepared to hurl theological anathemas at each other. There is fun in the game perhaps; but it is chiefly satisfying to the foot-ball age of theological students. Faith is a deeper thing—we come to it through the subduing experience of life and by spiritual communion with Him who is Spirit. Let us not deceive ourselves by thinking that because we are theologians that we are therefore Christians. Let us beware of pious platitudes. Let us not talk in the language of angels while we grovel in the dust of earth.

Another danger in writing our personal creeds is that we shall seek to form an unbreakable logical system. It cannot be done. Every attempt has been a failure. We lack sufficient data. We must continue to walk by faith. No satisfactory doctrine of God and evil, satisfactory in the sense of a complete explanation of our paradoxical world, is at all likely to be forthcoming soon. The shadows must first flee away. The veil must be lifted. Neither does the single principle of the materialist, Haeckel, nor that of the idealist, Mrs. Eddy, satisfy. The intellect, working alone, is baffled by the mystery. That Jesus did not attempt to give the philosophy of it all is proof to some of us that we can come to our best without such a rounded and perfected system. Jesus' word was that of faith, not that of philosophy.

It will be well if we get our religion from Jesus; not this side or the other side of Him. All will agree, of course, to this trite saying. But here again it is hard to be honest. Many are deceived in thinking they have Jesus' conceptions, when they are as far from them as the East is from the West. They have read Jesus through the sermons, the books, the creeds, the conversations, the hymns, and others. I suppose it is impossible to go unprejudiced to the Bible; but we should guard well our naked souls. The single eye is a priceless treasure.

Our Creeds Born in Experience.

As we open the Bible to read of its divine message, as we follow Christ's movements and hang on his words, as we close the book to meditate on a verse or a word, as we try to imagine the Christ of Galilee here in our complex civilization, as we sing a hymn of praise, as we offer a prayer on the street or at home, as we think on the unfortunate experience of a friend, as we meet the destitute, as we witness the ruthlessness of death—and then as out of all these experiences we try to formally affirm our beliefs, may great reverence and earnestness and sincerity possess our souls!

And then we remember a creed is to be lived. It is not a puzzle. It is not an end in itself. It is not a party test. It is not a statement in order that some one may know where to pigeon-hole us. It is not something to be voted on, for or against. A personal creek is the obligation of our immortal souls. It is the task of eternity. It is our affirmation of God and heaven. It is a declaration of war to the Devil. It is no plaything. It is no gossip for the gabble of small minds. It is the assertion of God within us. It is the seal of the cross. It is the chart to the skies. It is high walls confining us to the thorny path of duty. It is the comfort in our endeavors and the scourge in our laxity. It is the breath and fire of our very souls.

Our creed ought to be watered by our tears. Well may we be suspicious of it when we can read it without feeling. Life has departed where there is no emotion. Dead creeds are what men fight over. Live creeds are what they pray over and work by.

A personal creed is not the assertion of historical facts. It is the affirmation of confidence in the universe. It is the assertion of personal relationships. It should be intimate rather than propositional. It is the meat of religion and not the skeleton. The creed is to live by, and die by.

My Creed..

I believe in Jesus The Friend.
I believe in Jesus The Poor.
I believe in Jesus The Strong.
I believe in Jesus The Altogether Good.
I believe in Jesus The Worker.
I believe in Jesus The Warrior.
I believe in Jesus The Believer.
I believe in Jesus The Worshipper.
I believe in Jesus The Sufferer.
I believe in Jesus The Defeated.
I believe in Jesus The Victorious.
I believe in Jesus The Divine.
I believe in Jesus The Eternal.
I believe in Jesus the Redeemer.
I believe in Jesus The Christ.

Values in Christ.

I find He would teach me:
To be strong in difficult circumstances;
To arise and press on even when defeated;
To refuse the offer of every evil compromise;
To forgive when not forgiven;
To unfalteringly work and believingly pray;
To undoubtingly trust His Father and mine;
To be good and true to every friend and to every enemy;
To be joyously glad for life;
To be sustained and comforted in sorrow;
To sanctify the common and glorify every task;
To ceaselessly labor for His Kingdom of brotherly men;
To accept burdens rather than to avoid them;
To live the single, open life;
To touch, through every experience, the universal;
To hope on and hope ever.

Christ's Light on the Doctrines.

Taught by Him I am not confused over doctrines.

God is The Unfailing Friend.

The Bible is the story of God's reach after man and man's reach after God. It is the picture of the union of both in Christ.

Miracles are God's affirmation of His Transcendence.

Sin is selfishness.

Salvation is freedom from selfishness; is Christlikeness.

The Cross of Calvary; is the temporary coming into view of God's heart.

Reconciliation is the Prodigal in the arms of the weeping Father.

Faith is surrender.

Repentance is surrender.

Baptism is surrender.

Sanctification is the fullness of our strength given in Christ's service.

The church is an enlisted army. It is the community of souls at prayer.

Eternal Life is the Christ-life wherever found. It is Divine. It is endless.

The Kingdom of Heaven is the Brotherhood of man under the reign of Christ.

Death is graduation from tears to joy; from toil to rest; from the little to the incomprehensibly great; from the flesh to the boundlessness of the spiritual.

Judgment is the love of the Father dealing with the erring child.

Before It Is Too Late.

If you've a tender message or a loving word to say,
Don't wait till you forget it, but whisper it today.
We live but in the present, the future is unknown—
Tomorrow is a mystery, today is all our own.
The tender words unspoken, the letter never sent,
The long-forgotten messages, the wealth of love unspent—
For these some hearts are breaking, for these some loved ones wait;
So show them that you care for them before it is too late.

Hope is faith holding out its hands in the dark.

The only possible personal liberty is found in doing right.

(Concluded from Page 13.)

door of his church will melt his scowl into a perfect sun of amiability.

Such a mental and emotional cast grows gradually and unconsciously; it is the reflex of receiving a little criticism here, a little fault-finding there, giving an unintentional slight to a self-important "pillar" or having a deal of difficulty over some careless word multiplied and carried on to be dropped where it will do the most harm, together with the constant necessity of being a men's man, a boys' man, a girls' man, a babys' man and a ladies' man, of being all things to all men that he may save some.

Such diplomacy demands a countenance void of all mental and emotional content, full of pious vacancy; a suit of modest black; whose cut precludes the possibility of any vigorous activity, a tie of stern and snowy simplicity.

Granting the evolutionary causes, the reason why the freemasonry of men is closed against ministers is clear; why a crowd of hearty, joking fellows will chill like a March evening on the approach of an ecclesiastic. His influence is like a woman in the smoking car. And for the reason that he is decidedly feminine. That again is caused by his conformity to a world of women, whom he meets in church, on his pastoral calls, at Sunday-school picnics; who mould his theology and who set his ideals. No large and generous contact with the everyday lives of men is opposed to this. Hence, he is moulded into the kind of a man he is, thinks as he does, wears the kind of clothes he does, bears in his body the brand-marks of his profession as he does.

Is he to blame? No more to blame is he than that northern grouse that changes from leafy brown to spotless white when the inevitable hand of winter covers the dark-stained world with its mantle of purity.

THE DAWN AT SHANTY BAY

By Robert E. Knowles, Author "St. Cuthberts" and "The Undertow"

Chapter XI.
The Full-orbed Day.

The south-bound train was doing reasonably well, lake and forest retreating as it flew. But Ronald wondered why it loitered so, homeward bound as he was, bearing with him the trophy of his exile. For Mildred was obviously stronger, each succeeding day adding to her vigour, even as it added to Ronald's gratitude and joy. But very little had been contributed to his confidence in distinguished city doctors.

Ephraim was on the seat beside him. He was lost in thought, the character of which would have been rarely interesting to Ronald, could he but have known. For Ephraim's meditation was of his friend at his side, and of the long, crying loneliness that must now surely be past and gone, and of the stubborn struggle that had ended in the victory which none but the defeated spirit knows. Something upon Ronald's face, a kind of chastened light, eloquent of the belated peace that had found the weary heart at last, made Ephraim sure that his old-time friend had come at length into the soul's great inheritance.

His reverie was broken by Ronald's voice: "Div ye mind that Sam buddy? I sent for him to come till the cabin, the mornin' Mildred tuk the turn."

"Yes, I mind—he's the New York feller."

"I'm gaein' to tell ye what I wantit; he gie'd me Hugh's address—he tell't me where the laddie bides —an' I;" Ronald hesitated—"I sent it till his mither that vera morn. An I slippit in a wee bit screed for the laddie himself';" Ephraim could see the flush in Ronald's cheek, and thought it beautiful. But he did not tell that he too had overheard the information imparted by the cheerful Sam, and that the same mail as carried Ronald's had borne a letter to his own Jessie, conveying. the self-same precious tidings Ephraim's face softened at thought of his well-loved child, and all the motherless years that had been hallowed by her tender care.

"I kind o' suspected that, Ronnie," Ephraim replied evasively. "Give us a shake, old friend—I wondered what made your face so bright. But I was just thinkin', Ronnie—it's nearly a man's whole pile, isn't it? I mean his kids—if a feller fails there, he fails all over. Lots o' millionaires is paupers," he affirmed.

"I cam awfu' near bein' a pauper," Ronald mused. "Div ye ken, Ephraim—I wudna say it till ony ither buddy—but the licht seems awfu'bricht an' sweet; an' it's no' the wee lassie a'thegither," he said earnestly, smiling at his treasure—"it's somethin' mair; it's a wee bit like comin' oot o' a lang sickness, Ephraim. I dinna want to be comparin mysel' wi' Bible folk, but I kind o' feel like I'd been wrestlin' wi' yin I cudna see—an' He was ower muckle for me; an' He kind o' touched me i' the hollow o' the thigh, Ephraim. An I had to gie in," he faltered in a trembling voice, "I had to gie in—but I didna let Him awa' till He blessed me. An' juist like the ither, d'ye see, at the breakin o' the day! Mebbe ye dinna unnerstand, Ephraim—but it's a wonnerfu' thing when wrestlin' turns intill prayer," he concluded, his glowing eyes fixed in strange tenderness upon his friend.

Nor were Ephraim's eyes undimmed. "I kind o' thought as much, Ronnie; it sort o' struck me that mornin' Mildred came back from sea. I know all the sorrow you've had, Ronnie—I was onto it all the time. An' it'll all be the makin' of you, Ronald."

"It was a sair way o' bein made," said Ronald.

"But it does the business alright," rejoined Ephraim. "I mind hearin' a feller preach once—in th' Episcopal. He was a new minister, an' they was takin' his measure. Some said he was broad; others said he was low; lots said he was high. I thought he was mighty long—an' dry. Only he said one thing I froze to—it was poetry, I reckon. 'Men learns,' says he, 'men learns in sufferin' what they teach in song.' An' I thought he hit the bull's-eye alright," Ephraim concluded.

"It's easier to dae the teachin' nor the learnin'," Ronald said reflectively.

"You can't," returned the other; "they always go in pairs."

The day was nearly gone; and the early evening shadows were creeping about the old farmhouse as Ronald and his wife sat once again by the generous fire, recounting all the intervening days, exulting over the restoration of their threatened treasure. Mildred, too was giving copious expression to the joy she felt at being once again amid the well-loved scenes.

"Fetch yir wee bit toys, lassie," Ronald bade her; "fetch doon thae toys o' Hugh's. Blaw the whustle, an' crack the whup—ye'll nae disturb onybody here."

While the child went on her willing errand, Mary Roberston once again recited the contents of her letter to the distant Hugh. Ronald's hand was far from steady as he held before him the answer, with its precious tidings.

"Then he micht get hame the nicht!" he exclaimed, his voice refusing to be controlled.

"Yes, Ronald—he couldn't just tell the train. But I'm hoping it might be to-night. I'm watching," and the glowing eyes turned again to the window, peering through the deepening dusk.

Ronald Robertson arose, turned toward the stair, and walked slowly to the room above. Tenderly he looked about him. The boisterous prints were still upon the wall; heroic soldiers and gory Indians were not yet through with their astounding feats; the trusty sword still waited for the long vanished hand; the bird's nest was waiting yet for the brood that should return no more, and the silver-mounted collar still mourned the canine whose neck it had caressed so proudly.

Ronald walked over beside the bed. Sounds of childish revelry were wafted from below, but he heard them not. A rush of tears obscured his sight a moment; for the coverings of the bed were folded back, all white and new and beautiful—and ready. A glorious cluster of roses, winter-born, such as none but a mother's hand could have plucked from January's heart, filled the room with fragrance. And Hugh's mother's Bible was on the table, just as in other days.

Ronald knelt beside the bed; and hot tears, the tears of healing, fell like rain upon the waiting sheets, white and stainless though they were.

"Oh, God," the choking voice was pleading, "it surely canna be that Thou pitiest the same as a faither does! Teach a puir sinfu' man, oh God, how to welcome a wanderin' laddie hame. I canna learn myself. Mak me as patient wi' him as th' Almichty's been wi' me; for I've sinned far mair again Thee nor the laddie has again' his faither. It's a late gift, I ken, oh, Lord, but I gie mysel'———"

The prayer was never finished. His wife's voice was calling from below; her soul throbbing in the cry.

Ronald was at her side in a moment. She was by the window, her face close to the pane. She did not move, nor even point, but Ronald's eyes joined the holy chase with a swiftness that only the hungering heart could lend.

"Gang, mither—ye maun gang," he whispered hoarsely.

His wife turned her face full on his—but she spoke no word. Eloquent and wonderful, the swimming eyes poured out their bidding. Ronald knew—and in a moment the door had closed behind him. Then the mother turned from the window and looked no more; but her heart was pouring out its load to God.

It was not long—Mary Robertson knew not how long—when the door was opened again, and Hugh and Ronald entered. Hugh's eyes leaped to his mother's face, and the stalwart son, his arms outstretched, took the trembling woman to his heart. No sound escaped her, no words of welcome marred the sacred greeting; but once or twice, Hugh arms relaxing, she pressed him again closer to her bosom, hungering for its long arrears of love.

"Tak him, mither; that's my Christmas gift to ye," Ronald's trembling lips said low—"it's late, I ken, but that's my Christmas gift," his face averted, gazing through the window from which reverence had turned another's eyes away.

Mildred stood, open-eyed, beside the fire. Ball and whip and whistle lay forgotten on the floor. When Hugh was free at last, his

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gaze turned in perplexity upon the child; whereupon she ran to him, holding up her arms. "I'd have known you were Hugh," she said confidingly; "I could tell it by Nanna's eyes!"

It was the evening of the succeeding day, a day crowned by splendid revelry. For Ephraim, with the conscious Jessie, had completed the happy circle that had gathered about the generous table or surrounded the blazing hearth. But now a lull had come; and the older folks were by themselves amid the gathering shadows.

"That's auld Jock," Ronald suddenly exclaimed, looking out of the window as he caught the sound of bells. "Wha's drivin' him?—weel, if it's no Hugh!" he said, moving to the door. At the same moment, Jessie, very charming in her wealth of furs, came coyly down the stairs.

"They're off for a little outing," explained Ronald's wife; she and Ephraim had followed to the door. "I wanted them to wait till the morning, but they wouldn't."

"Pressure of business, I suppose," suggested Ephraim.

"Where micht ye b gaein', laddie?" Ronald cried to Hugh.

"Jessie wants to show me the mountain," replied the gallant Hugh; "she says it's grown since I saw it last."

"Ah, laddie! Ye're a bonnie pair, gaein' sicht-seein' i' the dark!" Ronald shouted triumphantly.

"That's all right, father—it's light enough," Hugh answered merrily, his voice blending with the echoing bells.

When Ronald returned to the fire, he found Ephraim there alone. "Aye, that's true; that's true, nae doot," he said musingly as he sank into a chair.

"What's this that's true?" inquired Ephraim.

"What the laddie said—'there's plenty licht,' he said. An' he's no far wrang; there's aye licht where there's love," and the keen Scotch eyes were very tender as they rested on the fire.

It was growing quite dark now; and both men, as such friends may, were drinking deep of the luxury of silence. The fire had sunk to a quiet ember glow when Ronald spoke.

"Ephraim," he said gently, "I want ye to gang wi' me."

"Where to?" asked Ephraim; "not goin' back to Shanty Bay?"

"No, Ephraim—but I'll tell ye where. I'm gaein' till the Saicrament again—it's a week frae the comin' Sabbath. An' I want ye to gang wi' me, Ephraim. We've had mony happy years wi' ane anither, an' I'm wishin' we cud tak the feast thegither. Wull ye no come wi' me, Ephraim?"

The ember glow burned deep and strong and silent while the two men sat in unbroken stillness.

"I'm not fit," Ephraim said at last; "I'm just a sinner, Ronnie—nothin' but a sinner."

"That's why I wantit ye," Ronald answered in the gentlest tone. "That's the vera credential that ye need. The Saicrament's no a winnin'-post," he went on quaintly; "it's the place where sinners maks a new beginnin'. We a' begin at the Cross—an' the Saicrament's juist a wee bit pictur' o' the Cross," he concluded simply, his eyes turned in wistful love upon his friend.

"I've often wanted to," and Ephraim's voice was scarcely audible ; "for He's done a lot for me."

"Ephrim," and Ronald drew his chair a little closer, "div ye mind that Christmas Eve—the nicht we had the daein's wi' Mildred's Christmas tree? Div ye mind tellin' me yirsel' aboot the graun' fun there is in givin'?—ye said the Cross was the high-water mark. Div ye mind that, Ephraim?"

"Yes," the other answered thoughtfully, "yes, I remember."

"Weel, Ephraim, I want ye to gie yirsel'—to gie yirsel' to Him. There's nae ither gift worth speakin' o'—an' that's what ye dae at the Saicrament. Wull ye no gang wi' me, Ephraim?"

The silence was long maintained; but, just as the dying fire leaped into sudden flame, Ephraim's answer came.

"I think I'll go, Ronnie," he said in simple earnestness; "if He'll take me, I'll give myself, the same as you."

Ronald rose to his feet and took the well-loved hand in his. "Aye, He'll tak us baith, Ephraim—an' He'll never gie us back to oor ain foolish hands. He'll keep us till the mornin's here."

"He'll have to," Ephraim answered quietly; "there isn't no one else that can."

THE END.

WITH THE WORKERS

The church at Wichita, Kans., has been having additions every service since the Scoville meeting.

Charles E. Varney and wife of Paw Paw, Mich., purpose entering the evangelistic field in March.

W. H. Kindred has been in a three week meeting with the University Place church in Oklahoma City, Oklahoma.

The church at Jacksonville, Illinois, has received five hundred new members from the "Billy" Sunday revival held in that city.

The city of Winchester, Illinois, is now in a union meeting with the leadership of Rev. Alexander. It recently voted out the saloons.

J. A. Battenfield, who preaches regularly at Clay City, Illinois, held a meeting at St. Francesville, which resulted in thirty-five additions.

M. G. Menzies, who is on furlough from India, is speaking in some of our churches. He spoke recently in the church in Oberlin, Kansas.

The church at Clovis, California, dedicated a new house of worship recently. J. R. Perkins of Fresno assisted in the dedicatory exercises.

Evangelist M. L. Anthony, of Arkansas, has held a meeting in Pearl, Illinois. There were twenty-five additions to the church as a result of the effort.

Wm. L. E. Shane had a harvest day in his ministry recently. While preaching at Marshall, Oklahoma, he baptized seven and had three confessions on one Sunday.

The church at Bartlesville, Oklahoma, is now engaged in the erection of a new church building which when complete will be one of the best in our brotherhood in that state.

The Roanoke Boulevard church of Kansas City has extended a call to J. F. Quisenberry of Weatherford, Texas. The change of pastorate was to take place the first of December.

Evangelist John W. Marshall has closed a successful meeting at English, Indiana, which resulted in twenty-two additions. A young man has been installed as minister for half time.

Evangelist Addison Crabb and wife have been engaged recently in a meeting in Decatur, Indiana. Sixteen were added to the church. They are commended for their interest in personal work.

At Assumption, Illinois, in the work of the regular minister, eighty-four have been added to the church since May. The members are greatly encouraged over this substantial addition to their working force.

M. L. Buckley has just closed his third year with the church in Collinwood, Ohio. The past year 175 have united with the church and attendance at all the organizations has been very greatly increased.

Several of the churches in Oklahoma are now without ministers. Among these are the churches at Paul's Valley, Lindsay, Blanchard, and Lexington. Oklahoma is a great and growing field for our brotherhood.

L. L. Carpenter dedicated a new house of worship at Arapahoe, Neb., last Sunday.

Evangelist N. A. Stull recently held a series of evangelistic meetings in the church at Sterling, Kansas. There were fifteen additions.

Mrs. Mecca Marie Varney, pastor of our church at Paw Paw, Mich., has been elected as the National Superintendent of the Department of Franchise in the W. C. T. U. This recognition of merit will be a gratifying one to the Disciples.

Twenty-four have been added to the churches in Washington, D. C., recently. This city has come to be a field of successful exploitation on the part of the Disciples. Beginning with the ministry of the veteran F. D. Power as a foundation, our churches and missions there have grown apace.

Evangelist J. C. Coggins held a meeting in Jasper, Alabama, which resulted in twenty accessions to the church. He was assisted by J. D. Patton, who had charge of the singing. The church is greatly blessed by the enterprise and will continue to go forward under the ministry of L. O. Herrold.

W. W. Denham is the pastor at Carthage, Illinois. Since his coming, a number of advance moves have been made. The building has been decorated and wired for electricity. The church has assumed the obligations of Living Link work. There have been frequent additions. All departments are in good condition.

L. W. Meyers of the North Lawrence church, Kansas, has been selected by the Endeavorers of Topeka to be the Living Link evangelist of their society. This enterprise on the part of the young people shows that the prophecies of a speedy funeral for the C. E. will be slow of fulfillment.

J. Russell Gordon, who resides in Mexico City, Mexico, finds himself deluged with letters from the states with reference to a certain proposed anti-foreign mining law. This law did not pass and is not likely to be proposed again. Foreign capital is welcome in Mexico. This is not to pass judgment upon the value of Mexican mining investments, but to relieve one of our brethren of a burdensome correspondence.

One of our exchanges has considerable humor in its "Exchange" column. Many of the ministers announcing themselves open to a call consider it necessary to say that they believe the Bible. Should that journal come to insist on faith in Mahommed, would there be those who would write in and say they had it? A minister does not need to continually reiterate his faith in the teaching of the Holy Scriptures. His respect for the book is shown by knowledge of it and by his successful use of its truths.

WITH THE WORKERS

L. H. Stine has resigned at Tipton, Indiana.

E. T. Cornelius, a last year's graduate of Christian University, has accepted a call to Macon, Mo.

Rev. G. W. Zink, has accepted a call to Pleasant Plains, Illinois, and is already upon his field of labor.

Lewis P. Fisher of the Cantrall, Illinois, church, will preach at the Athens church every Friday evening.

Charles E. McVay will lead the singing in a union meeting at Palmyra, Illinois, during the month of December.

Evangelist Clutter, who is now in a meeting at Cheney, Kansas, has had eighty-six additions to date and the meeting still continues. He is open for dates in 1909.

The church at Bethany, Mo., is now in a good meeting with the pastor, Andrew P. Johnson, doing the preaching. Good results are coming as a sequence to his efforts.

Cotner University meets Christian University in their third annual debate during this month (December). Cotner will affirm the desirability of postal savings banks in the United States.

C. H. Winders, of Irvington, Ind., is in a meeting at New London, Mo., E. M. Richmond, minister. Ralls County, Mo., is Brother Winders' old home, and he is highly esteemed there.

Drake University has purchased the alumni list, present student enrollment, and apparatus of Keokuk Medical College and College of Physicians and Surgeons, and transferred the same to Des Moines.

C. E. McVay assisted the minister, Andrew P. Johnson, in a two weeks' meeting at Bethany, Mo., with seven accessions in all. The field was already well gleaned as Evangelist Lockhart held a meeting there last year with a very large ingathering.

The Sunday-school at Rockford, Ill., observed Rally Day last Sunday in connection with World's Temperance Sunday observances. It was a splendid success in spite of the rain, 265 were present and a collection of $21.50. They expect to get into their remodeled building December 20. A splendid spirit prevails in the work. W. D. Ward is the pastor.

J. Will Walters, of Niantic, Ill., has accepted a unanimous call to the church in Sullivan, Ill., and began his labor there December 1. This is the church where C. R. Scoville held a meeting two years ago with 752 additions. Mr. Walters suggests that applicants for the Niantic pulpit write N. A. Boone, clerk. One man made the good confession there last Lord's day.

C. A. Hicks, minister for the church at Mountain Grove, Mo., and also principal of the high school in the same place, passed to his final rest Monday, Nov. 23. Funeral services were conducted Wednesday by D. B. Warren of West Plains, Mo. Mr. Hicks was one of God's noblemen. A true, humble, sweet-spirited disciple, and a progressive and exemplary minister, in the pulpit and out. He will be missed among his brethren here. He was a graduate of Christian University of the class of '05.

TELEGRAMS.

East Orange, N. J., Nov. 30:—A great day in New Jersey. First and only church of the Disciples of Christ in New Jersey. A magnificent building costing $38,000 dollars, with a seating capacity of 1,200, and filled to overflow each of three services, was dedicated Nov. 29th. Gen. Z. T. Sweeney, at morning and afternoon services, made appeal and raised $19,000 instead of the $15,000 asked for. At the evening service Miner Lee Bates, President of Hiram college, a former pastor, preached the dedication sermon. At the conclusion eighteen made confession and nine letters received.

Rev. W. J. Wright, Secretary of Christian Missionary Society, one of the first to lend a helping hand when this work started in 1900, traced its history from its first meeting over the plumbers' shop then to the small chapel on to the victory of this day. New York City and Brooklyn were represented by Pastors Rev. S. T. Willis, Herbert L. Martin, J P. Litchenberger, Joseph Kevill, Walter S. Rounds and W. C. Bower from Tonawanda, N. Y. L. N. D. Wells, Pastor.

Eureka, Ill., Nov. 26, 1908:—Meeting closed. 110 added in twenty-two days. Breeden, evangelist; Saxton, singer.

A. W. Taylor.

Harriman, Tenn., Nov. 30, 1908:—Began here yesterday with W. T. Wells. Last night's audience one of the largest in the history of the church. The memoers are enthusiastic. The field is considered very difficult. Pray for us. Brooks Brothers.

Logansport, Ind., Nov. 30:—Closed short meeting Pomona California with 201 responding. Meeting really only beginning. Blessed fellowship with many Southern California preachers. Many with us several days, this is only a sample of the way they help each other in that border land. Brother Clubb a royal host. California not more difficult for our plea than other places. Starting at Logansport, Indiana, with thirty-four to date, as hard a field as I have had, but responding wonderfully. Joseph Craig a great pastor. Leroy St. John started with me today. Great men's meeting at Elks' Hall.

Herbert Yeuell.

Anderson, Ind., Nov. 30:—Dark, rainy day yesterday. Firty-four added, 200 in eight days or twenty-five per day. House packed continually. Building too small, members fill it. Overflow addressed by Brother Grafton last night. Vancamp and Rockwell singing.

Chas. Reign Scoville.

I have just closed my second meeting at Fredonia, Kansas, for this year, with forty-four additions and with 304 added in both my meetings there. Greater crowds and interest in second meeting than in first. I am at Garnett, Kans., for December and Eureka, Kans., for January, and Blackwell, Oklahoma, for February. Churches and ministers write me at my home, 160 Pierce Avenue, Chicago, Ill., any time.—Richard Martin, Evangelist.

C. S Weaver, who spent a term of service in Japan, will deliver the C. W. B. M. day address in Niantic, Illinois.

On the Sunday of Nov. 22, there were three additions at the church in Fitzgerald, Ga., where E. E. Hollingsworth preaches.

Thomas H. Piplewell has just closed a meeting at Arkansas City, Kansas, which resulted in twenty-four additions to the church.

Dr. B. B. Tyler preached at the First United Presbyterian church of Denver recently in behalf of the Woman's Home Missionary Society of that denomination.

E. C. Bragg has taken up the work at Guyton, Ga. Mr. Bragg was the last pastor of the First church at Fitzgerald, which has united with the Central church.

John Tabor dedicated a new church building recently in Checotah, Oklahoma, and is now following this with a meeting which promises a good ingathering for the church.

Jasper S. Hughes, who now lives at South Bend, Indiana, offers his lecture on "John of Patmos" to any church or society wishing it, the proceeds to go to any good cause specified.

On the afternoon of Nov. 22, the Christian congregations of Denver gathered at the Highland Christian church to rejoice with them over twenty years of independent life for that church.

There is a fine opening for a competent merchant tailor at Fitzgerald, Ga., a member of the Christian church being preferred. Address, Rev. E. E. Hollingsworth, 403 N. Main street.

F. L. Van Voorhis held a meeting with the church in Edmond, Oklahoma, recently where Mr. Rosenstein ministers. The result of the meeting was forty-seven accessions to the membership of the church.

Dr. B. B. Tyler is teaching a Bible class in the Y. M. C. A. in Denver, this winter. His activities in the International Sunday-school work, and his travel in the Bible lands, qualify him for most acceptable service in this field.

Charles H. Caton is holding his own meeting in his church at Savannah, Mo., and is having most marked success. The Sunday-school has made a seventy per cent. increase in attendance and the revival is bringing many other good results.

No year passes any more without the presence of ministers of the Disciples being in the state legislature in Illinois. Rev. W. M. Groves was elected on the Democratic ticket in his district. He makes his home in Petersburg. He had just been elected Grand Master of the Odd Fellows in Illinois.

Charles S. Elder is the appointed agent of the Christian Century in the South Broadway church in Denver. It is a commendable custom of many of our ministers to appoint official agents for desirable church papers in their congregations. Where the church paper goes, the pastor does not have to go so often.

A series of revival meetings began Nov. 5 at the Christian church in Pittsfield, Illinois. W. H. Cannon, the pastor, is doing his own preaching with the assistance of A. L. Haley, a singing evangelist. On a recent Sunday evening every Protestant church in the city dismissed their services and attended the Christian church, thus expressing their fraternal interest in the evangelistic enterprise.

W. H. Book, of Columbus, Ind., has held a meeting at Taylorville, Ill., with fifty-six additions. The pastor, Myron L. Pontius, speaks in the most appreciating way of the work of the evangelist. He commends especially the simplicity of his message, the cordial treatment of other religious bodies, and the able presentation of the biblical themes that are appropriate to evangelistic meetings. The pastor will continue the special meetings for a time.

FUND TO COVER LOSS AT THE SOUTHERN CHRISTIAN INSTITUTE.

The following gifts have been received to date, November 20th, toward covering the loss at the Southern Christian Institute, caused by the burning of the girls' Dormitory there:

Annette Newcomer, Des Moines Ia.	$ 1.00
Knox P. Taylor, Jacksonville, Ill.	1.00
N. M. Reed, Hartford, Kansas	3.00
Lydia Kempf, Des Moines, Ia.	2.50
Carthage Church, Ill.	4.15
A Friend	100.00
East Orange Ch., N. J.	5.00
Helen M. Bunker, Exline, Ia.	5.00
Red Oak Auxiliary, Ia.	10.00
Cincinnati, Walnut Hills Church, Friends	38.00
Cleveland, Euclid Ave. Aux.	25.00
Footville Church, Wis.	14.00
G. E. and Mrs. G. E. Shanklin, Sweet Springs, Mo.	5.00
B. F. Coulter, Los Angeles, Calif.	10.00
L. E. West, Rock Island, Ill.	10.00
Brooklyn Aux., Ia.	5.05
A. J. Thomson, New Albany, Ind.	10.00
Mabel E. Walter and Mrs. John Walter, Ohio, Ill.	2.00
John Rivers, Buxton, Iowa	5.00
Troy Church, N. Y.	6.50
Manchester, N. H., Ladies' Aid	5.00
Wilwaukee, Wis., C. E. Society	5.00
Worcester Church, Mass.	3.00
A. Adamson, Akron, Ohio	5.00
Cedar Rapids Church, Ia., Friends	38.00
Wichita Falls, Texas—Mrs. and Mr. A. J. Bush	5.00

The following gifts were received by President Lehman:

Sarah Blackburn, Port Gibson, Miss.	$ 1.15
Maurine Ball, Eureka, Ill.	2.00
L. C. Jones, Utica Ins., Utica, Miss.	5.00
Willis Prout, for Engleside S. S., Chicago	15.00
Clara A. Erisman, Buffalo, N. Y.	10.00
Mrs. S. P. Burgess and Mrs. Jennie Barber, Woodhull, Ill.	5.00
Dr. and Mrs. M. A. Austin, Anderson, Ind.	25.00
Friendship Baptist S. S., Edwards, Miss.	2.30
Samuel Cotterell, Nashville, Tenn.	8.00
Judge and Mrs. Chas. J. Scofield, Carthage, Ill.	10.00

Then so far we have the following names of those sending direct to Indianapolis:

Mrs. A. T. Ross, Eureka, Ill.	$25.00
Ladies' Aid Society, Eureka, Ill.	25.00
Mrs. N. E. Atkinson, Irvington, Ind.	5.00
Miss Murphy, Irvington, Ind.	5.00

Making $466.65 received, in all, to November 20th, and then we have pledges to the amount of about one hundred and fifty dollars which would make a little over six hundred dollars. We need $3,000 to tide us over this time of loss.

I heartily thank those who have so promptly responded, but the amount so far received is only about one sixth of what I actually need to make good the loss at our Southern Christian Institute. Will not our brethren see to it that I have this $3,000. This Institution has never been adequately equipped for its great work. I ask not for any thing fancy for it, but for just a plain working equipment for the great work it has before it. This school has been a part of the work of the Church of Christ for twenty-five years. We have now come to a time in it which we might almost call the "parting of the ways," when we must either go forward and properly equip it for its great work or lose what cannot be estimated in dollars and cents. We have come to a time when this work calls for development; for a broader basis for work.

Will not our brotherhood heed this request for $3,000, now that we may recover the loss made by fire and lay the basis for a better equipped work at this school whose work is nothing less than the part in the redemption of a race and the solving of one of the grave problems of this land of ours.

Brethren send personal gifts, and churches send offerings that this Institute may go forword in its righteous work.

Send gifts to C. C. Smith, 1365 Burdette Ave., Cincinnati, Ohio.

C. C. Smith.

REMARKS ON FALL HATS.

It is time to say another word or two about the shockingly ugly and offensive hats of the supposedly well-dressed women. The fall hats are worse than ever. They have greatly increased the pains and penalties of metropolitan life, as they not only offend the vision but they interfere with "personal liberty." When the woman who wears one of the incroyable hats to the theater reluctantly removes it as the curtain is rising, she places it on her lap, but it covers also the laps of the persons on either side of her. If one of these happens to be a solitary man, and there in another woman with the same kind of hat on the other side of him, he soon feels that he might as well have been born a turtle.

Some of the hats are so large that the wearers of two of them are apt to jostle each other on the sidewalk to the peril of their millinery. They are sometimes so large that the doors of the street and subway cars are too narrow for their wearers to enter comfortably. A short woman wearing one of the biggest hats in a street car can cause enough annoyance to unoffending men to make them forget the storied dignity of manhood. Indeed, a woman who wears a fashionable hat of the autumn of 1908, in public places, renders herself liable to insult.—New York Times.

Love is life. The unloving merely breathe. —Christopher North.

Sunday School Teacher—"Well, Johnny, have you had anything during the week to be especially thankful for?"

Johnny—"Yes, ma'am."

Sunday School Teacher—"What was it?"

Johnny—"Billy Jones sprained his wrist yesterday and I licked him for the first time."

Definition of Home.

A place where you can put your feet on the sofa once in a way, where you can take a friend in without upsetting the universe. —"Home Chat."

The Mother's Holiday.

"Do you know," said Mrs. Jack, "that for the next month I shall never sit down to a meal that I know all about in advance. I can just look down the card and point a finger, and someone else has done the work."—"Daily Chronicle."

To Regenerate Turkey.

What would do more than anything else to regenerate Turkey would be a visit from our King. At present he is loved by both Moslems and Christians.—"Standard."

LIVING ADVERTISEMENT.
Glow of Health Speaks for Postum.

It requires no scientific training to discover whether coffee disagrees or not.

Simply stop it for a time and use Postum in place of it, then note the beneficial effects. The truth will appear.

"Six years ago I was in a very bad condition," writes a Tenn. lady, "I suffered from indigestion, nervousness and insomnia.

"I was then an inveterate coffee drinker, but it was long before I could be persuaded that it was coffee that hurt me. Finally I decided to leave it off a few days and find out the truth.

"The first morning I left off coffee I had a raging headache, so I decided I must have something to take the place of coffee." (The headache was caused by the reaction of the coffee drug—caffeine.)

"Having heard of Postum through a friend who used it, I bought a package and tried it. I did not like it at first but after I learned how to make it right, according to directions on pkg., I would not change back to coffee for anything.

"When I began to use Postum I weighed only 117 lbs. Now I weigh 170 and as I have not taken any tonic in that time I can only attribute my recovery of good health to the use of Postum in place of coffee.

"My husband says I am a living advertisement for Postum. I am glad to be the means of inducing my many friends to use Postum, too."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

To Possess a Healthy and Pearly

SKIN

use Glenn's Sulphur Soap with warm water daily, and the skin will soon become soft and beautiful. To remove pimples, redness, roughness, sunburn, nothing compares with

Glenn's Sulphur Soap

Sold by druggists.

Hill's Hair and Whisker Dye Black or Brown, 50c.

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MINNEAPOLIS, MINN.	HOT SPRINGS, ARK.
ST. PAUL, MINN.	LOUISVILLE, KY.
PEORIA, ILL.	NASHVILLE, TENN.
EVANSVILLE, IND.	ATLANTA, GA.
ST. LOUIS, MO.	JACKSONVILLE, FLA.

Through excursion sleeping car service between Chicago and between Cincinnati

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Fast and Handsomely Equipped Steam-Heated Trains—Dining Cars—Buffet-Library Cars—Sleeping Cars—Free Reclining Chair Cars.

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A. H. HANSON, Pass'r Traffic Mgr., CHICAGO.
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CHICAGO.

THE UPLIFT FORCES OF THIS CITY WORKING THROUGH EDUCATION.—MR. O. F. JORDAN TELLS OF THE GREAT UNIVERSITY, THE JOHN WORTHY SCHOOL AND OTHER CULTURAL AND REDEMPTIVE FORCES.—DISCIPLE CHURCH NEWS.

The City's Higher Life

The view of Chicago held by the provincial easterner is that it is a city of saloons and gambling hells, with no life higher than that of the stockyards. The picture which we presented last week of the forces of evil in Chicago must be contrasted with some other pictures showing the things in Chicago that minister to the higher life. While Chicago has forms of wickedness that are unmatched in America, it also has efforts toward the higher life that are entirely unrivalled upon the continent. The social experiments of the municipality, the educational facilities, the religious organizations and even the clubs of Chicago are indications of a mighty force working for righteousness. Within a generation it shall be known whether these higher forces shall be outweighed by the lower.

We wish in this article to note the efforts being made in Chicago in the field of education. No more wonderful achievement in this field is to be found in Chicago than the University of Chicago. The doors of this university were opened in 1892. Located near the Midway, it was an object of mirth to some visitors to the Columbian Exposition with its small temporary building. In the sixteen years that have elapsed since then, it has grown to be one of the great universities of the country with over five thousand students, having outstripped in attendance many of the universities in the east with centuries of history. The secret of this great university's growth is to be found in the constructive genius of its first President.

Mr. Rockefeller's Choice.

When John D. Rockefeller sought out a teacher in Yale, a young man who had never been heard of in the country at large, to plan the spending of his millions in the founding of a great university, the world wondered. The keen judgment of the oil-king was soon vindicated, however. President Harper was a man capable of doing many men's work at the same time. He had drawings at the time of his death of buildings to entirely cover the territory on the Midway from Washington to Jackson Parks. He had planned the openings of new colleges and schools to cover entirely the field of human knowledge as it is now covered by the schools. His plans were always for an institution which in the end should be the wonder of the world. He was a great raiser of funds. He always protested that his chief joy was in the field of constructive scholarship, but nevertheless no university executive in modern times has brought together in a space of ten years seventeen millions of dollars for a university. This money did not come from the fortune of John D. Rockefeller solely. There is only one building on the University campus that was built with Rockefeller's money. Some of it was given by Jews, and most of it by the great business men of Chicago. However, buildings and money would never have made a university. Pres. Harper was a great judge of men. He knew where to lay hands on the bright young men of the schools in the east and built a faculty from men who have made their mark in the field of constructive scholarship. Few men are teaching in the more important departments of the university who have not written a text-book on the subject taught. In Harper's life time there was no greater Old Testament scholar in America than himself. In the field of New Testament there is not in America a more comprehensive scholar than Prof. Burton. In the field of Egyptology, Prof. Breasted is the foremost American scholar. In Psychology the names of John Dewey and Prof. Angell carry great weight. In the field of chemistry and biology, the university has been a great factor in late years. The present management of the university is carrying out the great ideals of President Harper. As years go by, new buildings will be built, new schools opened and the wonder of the world in education will be in Chicago. It is possible now to proceed from the kindergarten to several of the professions without leaving the university. Some day that will be possible with any profession.

Municipal Education and Reclamation.

Public school education has been commanding increased equipment, but the growth of the city has been so phenomenal that the city does not yet have adequate facilities for the instruction of the young. There are 327 school buildings which have a valuation of thirty millions of dollars. The budget for the year 1903 was nearly nine millions of dollars.

One of the most interesting of the municipal education plants is the John Worthy school. In this school the boys who become delinquent in the city are detained and educated. It is not a prison, but in every sense a school. The point of view of the dicipline is shown by an incident that happened as we were visiting the place one day. We were shown a large swimming pool in the yard. "We use this to punish our boys," said the superintendent. Some of the would-be-wise in the party winked and remarked to each other that when they were boys a swimming pool was not much of a punishment. After a time the superintendent resumed, "We punish our boys by not allowing them to use this pool when they violate the rules." He told us it was a punishment that usually brought a boy back into discipline. The education in the school is largely of the manual training sort. The boys make many objects that would do credit to the most skilled workman in those fields. In the school room they were better behaved than boys are in any school-room in Chicago, probably. They sang the school songs with a spirit and seemed to enjoy their life hugely. Boys discharged from this school rarely ever return. They are permanently reclaimed to law-abiding citizenship. The improvement of this method over the medieval tortures that used to be meted out to boys in state institutions is too apparent to need comment.

Professional and Technical Schools.

In Chicago there are 700 divinity students scattered through five schools, in addition to those in training in the Moody Institute. There are about nine hundred law students in five law schools. There are nearly three thousand medical students in seven different schools. There are nearly 400 pharmacy students in three different schools. There are 641 student nurses in twenty-three different hospitals. In ten business colleges, there are nearly six thousand students. In the Armour Institute there are thirteen hundred technical students. Five hundred are studying for the teaching profession in a normal school, and 225 are preparng for kindergarten work in training schools. Not less than thirty thousand people in Chicago are students for the professions and the technical occupations.

We cannnot, of course, hope to be detailed in our statement of the educational equipment of Chicago. We might mention the numerous night schools and vacation schools in the public school buildings. We might mention the influence of such institutions as the Art Institute and the Field Museum. We might take note of the great libraries of Chicago adapted as they are for the different grade of students, from the purely popular institution known as the Chicago Public Library to the library with the reference books for careful scholars called the Newberry Library.

It is encouraging to note that with all the vice and sin in Chicago, with the dreadful poverty of the slums and the selfish commercialism of the market place, there is in the city nevertheless a great army of those who long for the coming of the Kingdom. In a city which has more divinity students and more student volunteers than in any city of the world, we have something to hope. The forces of King Emmanuel draw themselves up for battle with the forces of evil. The fate of American civilization is to be determined in New York and Chicago. We have much to hope and much to fear. The Christian church has it in her power to decide the battle.

CHURCH NOTES.

Hon O. W. Stewart spoke to the ministers on Monday. The speaker on the City Charter failed to appear, but all lingering regret was wiped out in the humor and telling hits of our inimitable temperance orator. Mr. Stewart spoke of the progress of the temperance reform. He reported that not a town on the Ohio river in Ohio, except Cincinnati and Marietta, had a saloon, and an election is pending in Marietta. The burden of the address was to refute the personal liberty and economic arguments of the saloonists.

Twenty-five ministers were present at the meeting at the Grand Pacific on Monday.

The National Church Federation will hold a meeting in Chicago Dec. 21. The Ministers' Association voted to adjourn for the day and be in attendance.

This week there is a series of union meetings of the men's clubs and brotherhoods of the city for prayer. These meetings are held at the Central Y. M. C. A.

C. G. Kindred is reported better and may be able to leave the hospital this week.

There were two additions at Harvey church last Sunday. W. D. Endres is organizing the church for an active winter's service.

There were two confessions at West Pullman church last Sunday where Guy Hoover ministers.

The quarterly meeting of the C. W. B. M. takes place this week at the Jackson Boulevard church. Mr. Sarvis of the University of Chicago will relate experiences in Africa.

The shorthand night school in the Evanston church has opened with twelve pupils and new recruits coming at every session. The class meets three nights a week. The experiment has been of sufficient interest that most of the metropolitan dailies have sent reporters to the church to secure details. The class will be conducted until June.

POMONA (CAL.) MEETING.

We have just closed the greatest meeting ever held in Pomona. I wrote to Herbert Yeuell just before the New Orleans Convention, and it so happened that he had an open date for a short meeting immediately following the convention. This gave us a very little time in which to prepare, but we set to work at once and by the time the meeting began, we were ready. Skillful, persistent advertising filled the church at the first service, Thursday night, and on Sunday night we were crowded to overflowing. We at once secured a tent seating 1,000, which was frequently taxed to its utmost capacity. There were 800 at the men's meeting, and over 900 at the women's meeting on succeeding Sunday afternoons. The large chorus choir, under the efficient direction of our own brother, G. H. Waters, was an inspiring feature of the meeting. The amount of personal work done was a revelation to us all. It demonstrated that personal work from house to house and during the progress of the invitation counts.

I am persuaded that we should do more personal work in all revival meetings. A complete religious census of the city had been taken prior to the meeting, which proved invaluable to us in our personal work. During the meeting there were about 180 responses to the invitation, some of these will unite with other churches in the city, some will not unite with any, about 140 will be added to our membership. Quite a good many heads of families are among the number, but what pleased us most was to see so many young people and boys and girls from the Sunday-school coming into the church.

Only a word need be said about the Evangelist. Brother Yeuell is truly a great leader. He understands his work thoroughly and he pushes it with inexhaustible energy and persistence. He goes a rapid gait from the time he enters the church till the meeting is over. Everybody feels the thrill of his intense earnestness. He is clear-cut in style and often dramatic in delivery. He preaches the gospel. No quarter is given to compromise, and no mercy is shown the man who would destroy faith in the old book. This is enough.

Sister Yeuell accompanied Brother Yeuell to the coast, and she proved a worthy helpmeet to her husband in his great work.

We feel stronger, and the church will go forward to still greater things.

M. D. Clubb.

BALTIMORE, MD.

For a little over seventeen years I have been the minister of one congregation and in that time have held twenty meetings with the same congregation in which I did the preaching. My twenty-first meeting closed on the 22nd inst. with 105 additions, half of them being from new homes. F. C. Huston, of Indianapolis, was my able and efficient assistant. He had charge of the singing, and in addition to his leading the chorus every evening, he also sang a solo. His music was greatly appreciated and contributed largely to the results of the meeting. Fred B. Smith, of New York, the well known Y. M. C. A. speaker, spoke one evening to men only, at which service twenty-nine men decided for Christ. The Christian Temple has been greatly blessed and we are preparing for an aggressive winter campaign.

Evangelists Taubman and Gardner began on the 22nd of November, a meeting with L. B. Haskins of 25th St. church, and already there have been several additions, and we are looking for a great increase in that work. It is a fine field. Recently H. F. Lutz, of Harrisburg, Pa., held a four weeks' meeting at Calhoun St. church, with O. B. Sears and there were forty-five who made their decision for Christ, which made an epoch in that church and gave them great encouragement. Nelson Trimble has started in a revival at the Christian Center having services three nights a week, and there have been six additions to date. B. A. Abbott has returned from Milligan College, Tenn., where he delivered a course of lectures and stopped at Bristol for a short meeting with Rev. Blake. J. N. Pickering recently had several baptisms at Randall St. church. Jesse Dehoff is preaching at the Lansdowne Church. Several weeks ago a lot was given to us for the Wilhelm Park church and the building there will be started in the spring.

This is a great city that we have hardly begun to work in. The Disciples have eight churches and missions and several small colored churches, but there is room here for two dozen churches of the primitive faith. The harvest is ripe. "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest. Peter Ainslee.

MISSIONARY NEWS.

R. A. McCorkle, Missionary of the Foreign Society at Osaka, Japan, who was forced home on account of sickness some two months ago, has made great improvement. He has gained thirty pounds in weight. He hopes to be able to return within the next two months. He is at present with friends at Akron, Ohio.

John Lord, Missionary of the Foreign Society at Vigan, P. I., reports fifty-five baptisms during the past month. Twenty-five of these were from the new school in the mountains, and one was the leader of their town. The Gospel is having a telling effect among those head-hunting people.

During the past week, the Foreign Society has received two pledges of $500.00 each, toward the new Bible College at Vigan, P. I., and also a number at $100.00 each. This matter should be pressed vigorously to make good the $25,000 which is required. Remember the proposition of R. A. Long to give $5,000 of the amount.

M. B. Madden, Missionary at Sendai, Japan, reports three baptisms. He started on an extended trip Nov. 7th, holding meetings at a number of different points.

The new Missionary, C. C. Wilson and wife, reached Honolulu, their new station, Nov. 10th, and have taken up their work in earnest. For four months previous to their arrival, A. C. McKeever of the First Church, that city, carried on much of the mission work in addition to his regular work. During that period, there were ten additions, nine by confession and one by baptism.

Miss Mamie Longon has reached Manila, her future field of work. She is supported by the church at Pittsburg, Kansas.

Once Sir Henry Irving, while playing "Macbeth" in London, was somewhat disconcerted by one of the "gallery gods." He had reached the point where Macbeth orders Banquo's ghost to leave the banquet board. "Hence, horrible shadow, unreal mockery, hence!" exclaimed Irving in his most tragic tones, and with a convulsive shudder sank to the ground, drawing his robe about his face. Just as Banquo withdrew, an agitated cockney voice from high up in the gallery piped out as if to reassure Irving: "It's all right now, 'Enery; 'e's gone!"—Everybody's Magazine.

A SPLENDID CLASS GRADUATES.

On Monday night, Nov. 23rd, the Teacher Training Class at Diamond, Mo., held their graduating exercises. Nineteen of them passed with good grades and received their diplomas. The class has been taught by the minister, Jas. M. Miller, and has done among the very best work of any class in the state, due to their strong determination and interest under the wise guidance of their splendid young pastor.

I am constantly told, in urging others to organize Teacher-Training work, that this is possible in the cities and large towns, but not in the villages and country churches. Now, Diamond is a town of less than five hundred people. Nearly all the members of that class live in farm homes from one to four miles from the church, which is located in the village. Their completion of the course in such a thorough way shows that this work can be done in the country districts and small villages just as well as in the big towns and cities; and, indeed, the people having more time for study, if they will put their minds to it, can do it better than the people living in the centers where there is so much to distract.

Geo. L. Peters, minister of the South Joplin church, came over to the graduation occasion at the request of the class, and made an address, and the writer was privileged to give an address and award the diplomas. The class will soon take up the Second Standard Course, and go on with the work. A fine audience witnessed the exercises and we believe received impressions that will be effective in advancing Christian service in that community for years to come.

J. H. Hardin State Sup't.
311 Century Bldg., Kansas City Mo.
Nov. 25, 1908.

FATHER AND SON.

Both Gained Health on Right Food.

A food that will build up the health of a man and that can be digested by a baby, certainly has value worth considering.

The following report from an Ohio wife and mother is to the point and interesting.

"My husband had suffered great agony from stomach troubles at times for five years. Finally, after six months in the hospital, he was operated on for appendicitis.

"From that time he grew weaker and thinner, until when we brought him home he was reduced from 145 to 108 lbs.

"Then he began to eat for breakfast, Grape-Nuts with cream and a soft boiled egg. For dinner a dish of Grape-Nuts and cream, toasted bread and a glass of warm milk. For supper same as breakfast with a baked potato, one or two poached eggs, and a glass of warm milk.

"After two months on this diet he had nearly regained his normal weight. He took out-door exercise, and got plenty of sleep. He has no more trouble with his stomach and can eat anything.

"These results induced us to try Grape-Nuts on our 6 months baby, who from birth had been puny. Nothing seemed to agree with him, although we tried the whole list of Infant Foods.

"When I began to feed him Grape-Nuts with warm milk poured on to make it soft, he weighed only 13 lbs. After six months on his new diet he has gained 7 lbs., and is healthy and happy."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Every read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

SOME ANNOUNCED PLANS FOR C. W. B. M. DAY.

BY MRS. M. E. HARLAN, COR. SEC.

The correspondence coming to the Secretary's desk indicates a wide spread co-operation in the purpose to present the work of the Christian Woman's Board of Missions to the churches sometime during the month of December.

The large majority will use the first Sunday. This is preferable and is to be commended.

However, very often local plans for special work makes this impossible, or a later date is desired.

Then many Auxiliaries that observe the day the first Sunday have been asked to reproduce their program in some nearby church where there is no Auxiliary.

A number of pastors will exchange pulpits in the presentation of the work of the Christian Woman's Board of Missions on this annual missionary day.

All our State Officers who do field work are engaged for every Sunday in December, both morning and evening.

The National Officers have had their dates all taken for sometime.

All our State Missionaries (Organizers) are to aid in this day's services during the entire month of December.

There is a great call for missionaries as speakers. We could use one hundred like those we now have home on furlough and ready for such service.

A number of Auxiliaries and churches will use the stereopticon views. The National Executive Committee has three sets in the field, Kentucky, California, and Michigan have their own views and machines. A number of individuals and Auxiliaries have arranged for these also.

The day will be observed in all lands where there is a Christian Church and an offering will be taken for the work.

Two years ago Providence, Jamaica, sent to headquarters the first C. W. B. M. Day offering, $6.50.

Bilaspur, India, has an Auxiliary of sixty members. Each member will make an offering.

Jamaica has an Auxiliary of seventy members. The very poorest will bring a gift.

Orders for supplies show great interest. One hundred thousand C. W. B. M. Day collection envelopes have been sent out. Orders for these are still coming in. Fifty thousand C. W. B. M. Day program folders are in circulation. The second edition of Snapshots from the New Orleans Convention is exhausted.

In hundreds of churches a great gift of women is to crown the day's work.

A message just received from Des Moines says, "When the call for new members is made it is planned to have at least one hundred women ready to respond, each with a gift of at least one new name." The inspiration of such an event will sweep an audience forward to the plain of a great and a worthy effort. We used this plan last year and have been convinced of its power.

In the recent State Conventions of Tennessee, Mississippi, Alabama, Florida, and North and South Carolina, special emphasis was placed on the observance of the day and all entered heartily into the plan.

The most of the states have set definite aims for the day as to the amount of the offering and number of new members. There is always power in a declared purpose.

Large gifts will pour into the Treasury. Many will become Life Members of the National Organization and pay $25.00. These Life Membership gifts can be paid in five annual installments, two yearly payments, or by cash.

Shares of $50.00, each, for Station Support will be taken by many. By Station Support is meant the expense account in the various missions aside from the salaries of the workers.

Auxiliaries and churches that support Living Links in the Christian Woman's Board of Missions will use the offering for this work and will seek to provide for the full amount in cash and pledges.

Annuity gifts will also be received.

There will never be a better time to make bequests.

Every Auxiliary woman will bring her offering.

The entire church will co-operate in this service of giving for it is one of the church's annual missionary days.

God will supplement by His presence and add to each gift a multitude of ministering power.

NEW LIVING LINK.

Word has just come that Mason City, Iowa, will become a Living Link. This is the largest Auxiliary in the world.

Other societies will announce Living Links later. One state hopes to find five Living Links this year.

A LARGE OFFERING.

The first report of the observance of the day comes from Hutchinson, Kansas, as follows: "Had a great C. W. B. M. Day yesterday. Raised $800.00. Rejoice with us. All happy here. Sincerely, O. L. Cook." For local reasons an advance date was chosen. Melvin Mensies is their Living Link.

A MODEL LETTER.

The following is a sample of a letter which one Auxiliary has sent to each member of the church the week preceding C. W. B. M. Day:

Dear Friend and Helper:

On Sunday, December 6th, at 10:45 o'clock in the morning, our church here will make its annual offering to the missions of our Woman's Board. This offering should be as generous as possible for at least two reasons. The first is that the work of the C. W. B. M. is various, wide-spread, ably directed and vastly effective both at home and abroad. A second reason is in the women of our own church here in ———— who belong to these Auxiliaries. They need and merit, we believe, the help and encouragement of a general and liberal offering. They are leavening the congregation with the teaching of the Bible and of Providence touching the evangelization of the world and are helping thus to prepare the church for all spiritual advancement.

You will, we know, let us say two simple, but very important things about your own gift to these missions. If you have much give much, for your utmost gift will not equal the need to which we would minister. If, however, you have little, by all means give a little. Great enterprises of the Master wait and often perish for lack of many littles, just such as, pernaps, your offering to thus cause must be.

You will find a small envelope in this for your offering. It speaks for itself as to how it is to be used. Praying that we may all know our duty to missions, and that we may be given grace to do it, we are,

Your sisters in Christ,

.....Pres. Aux. No. 1.

.....Pres. Aux. No. 2.

.....Supt. Mem. M. Band.

I heartily approve the foregoing statement and appeal.

Pastor,.....

Boils, Pimples And Blackheads

Are caused By Blood Impurity Which May Be Removed In A Few Days By Stuart's Calcium Wafers.

Trial Package Sent Free.

Why suffer boils, pimples, blackheads, tetter, eczema, rash, scabby skin and eruptions of all sorts, when you may by the simple act of letter writing bring to you proof that blood may be purified in a few days or weeks at the latest?

Stuart's Calcium Wafers contain the most powerful blood purifier known to science—Calcium Sulphide. They contain other known purifiers each having a distinct and peculiar office to perform.

Instead of a face full of pimples, or a body which is assailed with boils or eruptions, you may enjoy, if you will, a skin normally clean and clear, by the simple use of Stuart's Calcium Wafers.

They act almost like magic, so rapid is their work of purity done.

You know the blood is pumped through the lungs every breath. The air purifies it.

Stuart's Calcium Wafers help the lungs do their work by segregating the impurities so that the lungs may enrich the blood.

Then they carry off the waste poisons and decay through the bowels. There is no need for months and years of treatment. Calcium Sulphide is so powerful, yet so harmless, that the blood feels its beneficial influence immediately.

Printed words are cold praise, especially when you praise your own product and offer it for sale, but here is an opportunity of proving this praise by your own judgment without cost. Send us your name and address, no matter how serious your skin trouble may be, and we will send you a trial package of Stuart's Calcium Wafers by mail free. It is wholly a matter for your approval. Thousands of people have passed these little wafers with success, and their praise is our testimonial. Every druggist carries them in stock. Every physician knows what Calcium Sulphide will do. He will prescribe it as a blood purifier and charge for the prescription. Here is the best method of using Calcium Sulphide, and you may test it free. Go to your druggist today and buy a package of Stuart's Calcium Wafers, price 50c., or write us and we will send you a trial package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

No Doubt of It.

The Powder Manufacturer—"Fancy, old Bill of all people, going into the gun-powder shed with a lighted candle. I should have thought that that would be the last thing he'd do."

The Workman—"Which. properly speakin', it were, sir."—The Sketch.

When the Weather was Cold.

An American and a Scotsman were discussing the cold experienced in winter in the north of Scotland.

"Why its nothing at all compared to the cold we have in the States," said the American. "I can recollect one winter when a sheep, jumping from a hillock into a field, became suddenly frozen on the way and stuck in the air like a mass of ice."

"But man," exclaimed the Scotsman, "the law of gravity wouldn't allow that."

"I know that," replied the talepitcher. But the law of gravity was frozen, too."—Ladies Home Journal.

THE MISSOURI UNION SUNDAY-SCHOOL CONVENTION.

This convention was held at Chillicothe, Nov. 17-19, in the Elm Street Episcopal, South, church. The attendance outside of Chillicothe was not large, but those who came were earnest and attentive. The people of Chillicothe turned out in large numbers filling the great building in which the convention was held, with a cultured appreciative audience. The entertainment by the citizens of Chillicothe was generous and adequate. The ladies of the church in which the convention was held, served elegant dinners and suppers at a moderate cost, and the delegates were entertained in the homes of the people for lodging and breakfast free. In addition to the ordinary features of such a convention, we were favored by the presence of two distinguished men, who appeared two or three times daily, to instruct and entertain and inspire. These were Dr. A. Sanders, President of the Washburn College, Topeka, Kans., late dean of Yale Divinity School, and a great student of the Holy Scriptures. Many of those whose eyes fall upon this report, have his books in their library and will understand how great was the treat to the Missouri Convention to hear him two or three times every day, on the Four Gospels. Our other distinguished guest was Dr. Franklin McElfresh, recently elected International Teacher-Training Secretary. Dr. McElfresh comes to this work with a ripeness of scholarship and experience which renders him one of the most effective men now before the Sunday-school public. He is not only ripe in scholarship, experience, and Christian service, but he manifests such a beautiful spirit in dealing with the people, that he captivates them at once. There was at all times in the Chillicothe Convention, a disposition to hurry through everything and clear the deck for Dr. McElfresh.

Reports from the various departments of the work in the state were interesting and instructive to those who gave attention. It was my pleasure to report the year's work in the Adult Bible Class Department, of which I am superintendent for Missouri; and one of the features of my report which was pleasing to the people of the Christian church, was the fact that out of sixty-nine Adult Bible Classes having received the Recognition Certificate in Missouri, fifty-three were classes in our own schools. I trust we are not vain of this fact, but I mention it as a matter of encouragement. The Treasurer's report showed an indebtedness on the part of the Association, of about $2,200, much of which has been dragging along for several years and impeding the progress of the work. It was determined to signalize the year upon which we are now entering, upon the part of the finance committee and management in general, with an effort to relieve the organization from debt.

I desire to acknowledge my indebtedness to Bro. S. J. White, minister of the Christian church, and his cultured wife, for my good home during the sessions of the convention, and for the many kind attentions I received at their hands. Brother White is doing a splendid work in the Christian church in Chillicothe, and his two years or more in that church are promising to tell in much larger things in the near future.

J. H. Hardin, State Sup't.
311 Century Bldg., Kansas City, Mo.
Nov. 25, 1908.

BY THEIR FRUITS.

The Centennial appeal of the Christian Woman's Board of Missions that is to be sounded forth in all the churches the first Lord's day in December is based upon the record of its work throughout the last third of our century.

In its ranks today are 55,000 women organized in over 2,000 Auxiliaries, which are banded together by states under thoroughly trained and deeply consecrated officers. Every member is definitely committed to a monthly offering for evangelism both at home and abroad. There are no Dead Heads in the C. W. B. M. Nearly every member is a regular reader of the monthly magazine, "The Missionary Tidings," which furnishes complete administrative information and tells the story of progress in all the fields.

Every issue of the Tidings, every meeting of the Auxiliary and every offering made by a member has a distinct educational value. Wise observers of the organization have declared that the C. W. B. M. would have abundantly justified its existence by what it has done for its own members if nothing had ever been accomplished for those outside. But with true womanly instinct it has been giving Christian nurture to the Junior Christian Endeavor Societies in the churches, to orphans in Porto Rico and India, to the young people of the mountain regions in Kentucky and West Virginia, to the Negro in the South and the University students in four great institutions.

As woman was the first to tell of the Savior's Resurrection, so the C. W. B. M. has borne a prominent part in preaching the Gospel all around the world. The thousands of souls that have been saved through the preaching of evangelists supported by this organization join with all the other beneficiaries of its work in urging the universal and worthy observance of the first Lord's day in December for the establishment of new Auxiliaries, the enlistment of new members and the increase of funds for the rapidly growing work. Let every observance of the day be a Centennial celebration, and let every one bring to the occasion Centennial enthusiasm and consecration.

W. R. Warren,
Centennial Secretary.

Special Permission.

A firm of shady outside London brokers was prosecuted for swindling. In acquitting them, the court, with great severity said, "There is not sufficient evidence to convict you, but if any one wishes to know my opinion of you I hope that they will refer to me." Next day the firm's advertisement appeared in every available medium with the following, well displayed, "Reference as to probity, by special permission, the Lord Chief Justice of England."—Everybody's Magazine.

THE LATEST AND BEST.

"Tabernacle Hymns"—Rousing, inspiring, uplifting, spiritual, singable. For praise, supplication and awakening. One dime brings a sample. The Evangelical Pub. Co., Chicago.

"Can you tell me what steam is?" asked the examiner.

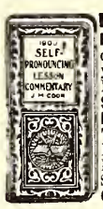
"Why sure, sir," replied Patrick confidently. "Steam is—why er—it's wather thot's gone crazy wid the heat."—Everybody's Magazine.

Every employee of the Bank of England is required to sign his name in a book on his arrival in the morning, and, if late, must give the reason therefor. The chief cause of tardiness is usually fog, and the first man to arrive writes "fog" opposite his name, and those who follow write "ditto." The other day, however, the first late man gave as the reason, "wife had twins," and twenty other late men mechanically signed "ditto" underneath.—Everybody's Magazine.

A woman entered a police station in Holland and asked the officer in charge to have the canals dragged.

"My husband has been threatening, for some time, to drown himself," she explained, "and he's been missing now for two days."

"Anything peculiar about him by which he can be recognized?" asked the officer, preparing to fill out a description blank.



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TO DISCIPLES COMING SOUTH FOR THE WINTER.

By J. J. Haley.

One who has on four different occasions visited the Golden West, extending his line of travel so far beyond our setting sun as to hail the rising sun of another clime; who has lived in Australia, New Zealand, England; who has sojourned in a half dozen American states; who has summered in Tasmania, and sampled the climates of a number of European countries famous for that particular thing—may, I think, with becoming modesty claim to be something in the nature of a climatic expert. Assuming that my claim is allowed, I wish to express the opinion that it would be difficult, in any part of the world, to find a better all-year-round climate than that of the Californian coast, especially the strip lying on the Pacific Ocean, north of Los Angeles and South of San Francisco; and it would be still more difficult to discover a better winter climate than that of the Florida Highlands, in which Eustis is situated. I have been spending the summer in California, and have quite recently made the long journey from the Santa Clara Valley to this place. Investigation and experience convince me that the winter climate, par excellence of North America, is that of the Florida Peninsula. Surely no where in creation is the air so inexpressibly balmy, bracing, and pure—so almost divine! It caresses one like the touch of a mother; it possesses a peculiar softness and restfulness that cannot be described, or imagined. To be sure, Florida is not so good a place as California for mere money-making; but all things considered, this part of the state, at least, is a better place for a home, if one have some means. Eustis, so far as I know (and various members of my family have lived in seven different towns in the Peninsula), is the most desirable resort in the far South. While not so loud and costly as the coastal towns, it has a better climate, and is more healthful; while the facilities for a "good time" are ample. The altitude of the town above sea-level is about two hundred feet, said to be a greater elevation than that of any tourist resort of importance in the state. It is forty or more above the neighboring water. It stands on a system of four big interconnected lakes, has a fine pleasure fleet of fifty launches or more, and is about to erect a public pavilion in the lake in front of the town. Fishing and hunting are plentiful.

I have no axe to grind in telling about Eustis. I have no real estate to sell, and not even a room to rent. But I would like to see more of our people come this way. For, in addition to the climate, and the scenery, and the general advantages, we have an elegant Christian church, which was founded by W. K. Pendleton. So many of our brethren come south, and go to places that cannot compare with this section for physical conditions, and where we have no church at all; when they might come here, enjoy first class church privileges, and find a country that combines a greater number of attractions for the health and pleasure seeker than any in Florida. If this article should meet the eye of any who meditate a trip hither, I wish to assure them that they should call in and see how they like the place, in any event. As a winter home, I can give it my unqualified recommendation.

Eustis, Florida.

THE LATEST AND BEST.

"Tabernacle Hymns"—Rousing, inspiring, uplifting, spiritual, singable. For praise, supplication and awakening. One dime brings a sample. The Evangelical Pub. Co., Chicago.

It lies around us like a cloud,
A world we do not see,
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheek,
Amid our worldly cares;
Its gentle voices whisper love,
And mingle with our prayers.

Sweet hearts around us throb and beat,
Sweet helping hands are stirred,
And palpitates the veil between
With breathings almost heard.

—Harriet Beecher Stowe.

Real Self-possession.

Not long ago a young couple entered a railway carriage at Sheffield and were immediately put down as a bridal pair. But they were remarkably self-possesed, and behaved with such sang-froid that the other passengers began to doubt if their first surmise was correct after all.

As the train moved out, however, the young man rose to remove his overcoat, and a shower of rice fell out, while the passengers smiled broadly.

But even that did not affect the youth, who also smiled and turning to his partner, remarked audibly.

By Jove, May! I've stolen the bridegroom's overcoat!"—Tatler.

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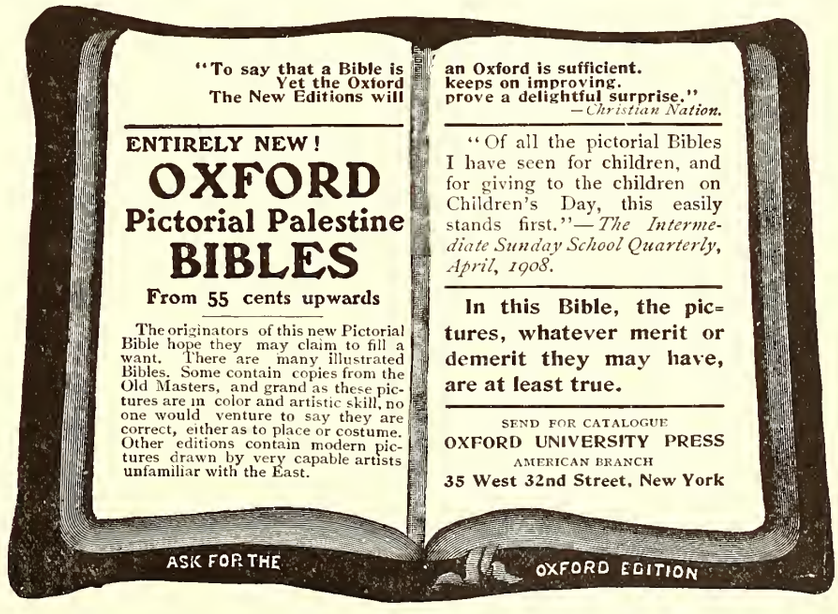
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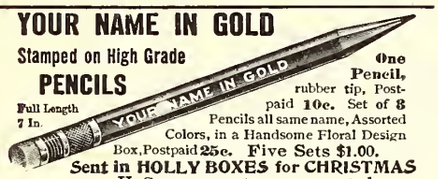

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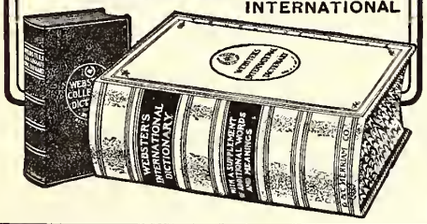

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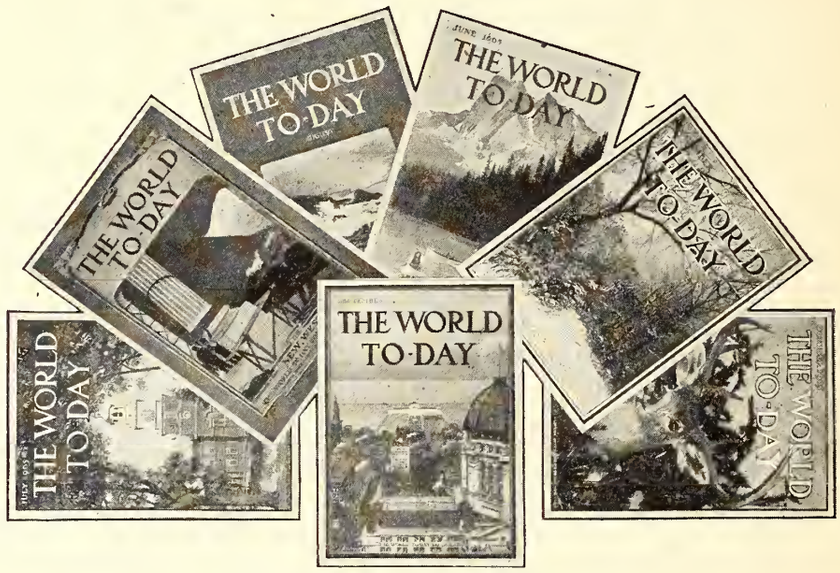

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VOL. XXV. DECEMBER 12, 1908 NO. 50

THE CHRISTIAN CENTURY

Sharp C.M. Mar.09

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The Christian Century

Vol. XXV. CHICAGO, ILL., DECEMBER 12, 1908 No. 50

God's Experiment in Christian Union

After all, God works in very much the same way that man works. By the method of experimentation he brings to pass the good things he purposes for his children. "Try, try again," is not a child's motto merely, but that of the great God. If he fails in one of his chosen vessels he chooses another.

In the reuniting of his broken and scattered church he has worked by many methods; the intractible material would not hold together by the principle of authority, nor the principle of orders, nor the principle of creedal agreement. So at the beginning of the Nineteenth century God began a long-time experiment in Christian union through the principle of liberty in opinion, unity in faith and love in all things.

He gathered a people together who made it their business to advocate union on this basis. The Christian world did not listen to their advocacy with over-much respect. Its sectarian interests blinded its eyes to the sin of division and it waived off the question with indifference. Meanwhile other factors have made the problem of Christian union no longer academic. It has become conscious to the whole church of God and is the most urgent and immediate practical question the church is today facing.

The denominations have been laying aside their creeds. They have been cultivating a spirit of fellowship and co-operation across sectarian lines. They have organized what they call a Federation of Churches—a scheme to co-operate yet further and on a larger scale. But already this Federation scheme is felt to be inadequate and temporary. Its promoters see that real union is the natural fruitage of such co-operation.

Federation is moving in the direction "comity" moved and Christian Endeavor "interdenominationalism" moved. At first the principle of comity was exploited as a solution of the competitive duplication in the mission field. Now it is only tolerated as a truce pending the vital unification of the churches. At first the leaders of the Christian Endeavor movement insisted sharply on the distinction between interdenominational and undenominational, by implication urging that our sectarian divisions were here to stay, and that we were better off with many churches than with one. Now the organ of Christian Endeavor speaks frankly for organic union and one of the chief leaders has written the most explicit and stirring call for organic unification of the sects that our literature affords.

Likewise the Federation plan is but a stage in a complete rapprochement of the bodies entering into it. The bass note underlying the harmony of the present Philadelphia Council is union, not federation.

In view of this pronounced movement toward unity, manifested at many other points which we need not here mention, how significant becomes the century of history just being completed by the Disciples of Christ! While the Spirit of God has been wooing the broken and divided church back into the spirit and temper of unity, the same Spirit has been carrying on an experiment in the method by which this unity may become organic and enduring.

We, the Disciples of Christ, are God's experiment in Christian union.

We greatly emphasize our plea, our advocacy, of union. But we are in danger of forgetting that we are not only the advocate but the illustration of union. It is ours to preach it with trumpet voice, but it is our chief duty to practice it with meekness and love, assured that the still, small voice of our example will carry further than the storm and earthquake of our advocacy.

There are many voices shouting union. From the mission field a shout goes up, "Get together!" The consolidating of business enterprise suggests vividly to the churches the advantages of getting together. Every consideration of prudence and economy in housing and manning the church argues for union. The grim necessity of self-preservation often compels churches to unite. Education is carrying thinking men away from the problems over which the church split itself in former days, and urging new problems requiring a new spirit for their solution—a spirit of inquiry and toleration. Evangelism demands unity. The sense of helplessness to cope with the vast problem of our cities makes each denomination lean back for reinforcement upon its neighbor. Sin is in league—Christ must not be divided. Rome is united under authority and never so aggressive as today. The free church of Jesus Christ must be one in its liberty or the religion of democracy shall fail.

Our voice, that of the Disciples of Christ, has been but one of many voices shouting for the union of God's scattered people. But our voice has not been heeded as have some others. As a people we have not yet been taken seriously in this our plea. Evidently we were not raised up merely to plead for union, God having provided other advocates and has reserved for us a far more delicate and important service. Our hour has not yet come.

Or has it not just now struck?

This is the purpose God has with the Disciples of Christ: that they might be **an organized illustration of Christian union.**

Not advocates merely, but an example—this is indispensable in consummating Christian union. Christian men admit the un-Christian and costly character of divisions; they say, "Certainly we should unite if it is possible; but how is it possible? Who will show us the way? So long as men differ are not divisions necessary? Is there any basis upon which we can unite?"

Now behold the strategy of God! While leading his people by his spirit to hate divisions and to seek union, he has been all along preparing a brotherhood which should illustrate in its temper and practice the kind of unity that he proposes for his church. So that when men ask, how can it be done? God's answer is simply to point to his experiment. If he is able to show the world an illustration of a union that has already been consummated, on a basis broad enough to embrace all Christian men of widely divergent tempers and beliefs, and actually embracing them, and enduring through a period long enough to guarantee the adequacy of its principle of unity against the shifting vicissitude of time—if God is able to exhibit such an illustration to the inquiring world, he has won his battle with sectarianism and has answered Christ's high priestly prayer.

We are God's experiment. For one hundred years he has been moulding us. Through crises searching and testing we have come. Men said the experiment will fail; you cannot keep a brotherhood together without external authority, or a fixed creed, or a common ritual. How proudly do we point to our history! What storms have we weathered! The great war, a rock of division to the denominations, how firmly held our bond of unity through that fierce and passionate strife!

And now we come to our Centennial. Our hearts feel that the experiment has proved itself. Union in Christ and liberty in Christ have gone hand in hand for a hundred years. Many types of minds have been brought into this fellowship in the hundred years. The thinking within the fellowship has changed much with the progress of knowledge. The opinions of the fathers are not our opinions. Nor are our opinions more unlike one another's than were theirs among themselves. But their faith is our faith. Various types of worship have been developed among us. Some worship by a well-ordered ritual, others by a service plain and severe, or informal and revivalistic. Recognizing the inevitable disagreements in taste and opinion we have jealously guarded the right of each individual to define for himself his creed so long as he maintained vital, personal faith in the personal Christ.

Our Centennial is not just an anniversary. It marks God's coming into his laboratory to examine his experiment for the last time, ere he offers it to his divided disciples as containing the principle of perfect unity. Are a hundred years of union long enough to justify the Master of the laboratory? Are we ready to be offered to the world as a model of union? Will we, the Disciples of Christ, stand the final test?

Will the Master of the laboratory fail in his experiment, in this the year of its crowning?

Salvation

Great truths, like human souls, are incapable of complete representation. The greatest painter of the classic age labored for many years to transfer to canvas an adequate conception of the woman he loved. She was his model and ideal. Her face looked out from every scene he wrought. Now she was a shepherdess, now a Madonna. At one time he painted her as a goddess and at another as a street singer. Yet he confessed that when his utmost efforts had been expended, and he had tried to catch every varying mood and changing tone of her rich nature, he found her still elusive and mysterious. He could paint her, love her and possess her, but could neither understand her completely nor by all the marvel of his art give her full or adequate interpretation.

It is ever so with the truths of the Christian life, of which the New Testament is the first and greatest record. Those new forces which Jesus brought into the world for the transformation and uplift of human life were so astonishing and inspiring that his followers stood in mute wonder at their results, or struggled with the weak instrument of speech to give them fitting expression. They clothed them in all forms of utterance. They exhausted language in the effort to make man understand. They approached them from this angle and that in the effort to comprehend and declare their many-sided beauty. Every figure of speech and illustrative fact was seized upon with the eagerness of those who realize that the utmost is insufficient. Every new aspect of the Gospel filled them with an exultation which made all words seem weak and little worth.

Of the least of the doctrines of grace this was true. How much more did language halt and tremble in the presence of the greatest circumstance of all, which was at the same time the most potent reality—the new life in Christ. They knew not even what to call it, and so they searched through all the Zones of Life for appropriate terms. It was a birth, they said, and here they had the warrant of the Master's word. In the glory of the new estate, they regretfully felt that they had never really lived before. From the darkness and limitation of the old life, they had emerged into the light and liberty of the sons of God. The most precious of human relationships, that of the family, was made to do service as expressing in some faint degree the marvel of spiritual life.

It was an adoption, they said, using the term which signified the transfer of a child from a poor to a richer family, a youth from an obscure to a noble one, a man from a subject to a ruling race.

It was a purchase, they said, by which the slave of a hard and cruel master was taken over to be the servant of the King, and when asked what was the price paid, they could only answer that it was the seemingly impossible price of the life of the King's son. It was an emancipation, they said, by which the slave was not merely transferred to a higher service, but was actually set free. It was a redemption, they said, wherein one who had been captured and was held in dark captivity, was ransomed back by the payment of an unspeakable reward, and set once more free. It was an acquittal, or justification, they said, in which the prisoner at the bar, charged with crimes all too capable of proof, was freed from chains and terror and given the open door to a new career of virtue. It was a resurrection, they said, in which the soul, once dead in selfishness and sin, was made alive by the power of Christ. It was a salvation, they said, in which the soul, in imminent peril of nameless and deadly dangers, was rescued by the strong arm of God stretched forth in the atonement of Jesus Christ.

All these, and many more, are the terms to which resort was made in the effort to declare the wonder of the grace of Christ, which had brought salvation within the reach of all men. Like all figures of speech, the apostles knew these expressions were inadequate to reveal the glorious truth; but they were the best instruments which the imperfect nature of language afforded them, and they took them up, one after another, hoping that through their variety and expressiveness some approach might be gained to the sublime truth of which they speak. They knew that not one of them or all combined, availed to set forth the spiritual fact of the new life in Christ. No term which denotes mechanical processes, physical activities, social relationships or political estate is competent to describe spiritual life. Yet all may have their value as approaches to the truth.

Back of all these figures lies the fact of salvation, which eludes all precise definition because it is so wonderful a reality. It is the soul's change of front. It is the bursting forth of new life within. It is the gaining of Christ's point of view. It is the coming of the kingdom in the individual. It is the realization of the divine purpose in human life. It is the fresh incarnation of God. It is the beginning of eternal life.

Similarly rich and suggestive is the effort made by the New Testament writers to set forth the means of this salvation. Here once more their vocabulary gives evidence of the difficulty they encountered. They are saved by the grace of God, they are saved by faith in Christ, they are saved by the blood of Christ, they are saved by the death of Christ, they are saved by the resurrection of Christ, and they are saved by his life. All these and more are the means of salvation of which the apostles speak. Yet they all point back to one central fact—men are saved, that is they gain the new life in Christ, by gaining a purpose and character like his own. Salvation does not lie in the belief of a doctrine—that is scholasticism; it does not consist in the performance of a rite—that is ritualism; it does not consist in membership in an organization—that is Romanism; it does not permit the substitution of Christ's sufferings for our misdeeds, nor of his virtues for our defects—that is commercialism. It is found in the actual realization of Christ's life in us, in the full measure of our capacity to give it expression. It is the spirit of God working in us the life that is also in Christ Jesus.

A Christmas Present for the Brotherhood

In all our homes and social circles the question of the hour is: What shall I give for Christmas? Among the objects of our solicitude our brotherhood should this year be given an affectionate place. With its century of history, its astonishing achievements in evangelism, in missions, in internal organization and in the production of men and women of character and leading, our pride and love for the brotherhood is obviously justified in the eyes of the world. But the deeper secret of our affection is not pride in past achievement but confidence that the plea of our fathers holds in itself the principle of the future unity of God's people.

As we approach the Christmas time our brotherhood is wrenched with internal controversy. The unity of our brethren is strained with recriminations. Unchristian epithets are being hurled at a brother by a newspaper that reaches many thousands of our preachers. Despite his many deliberate statements of faith and loyalty the paper continues to speak untruth concerning his teachings. In last week's issue of the Christian Standard another page of irresponsible protest was printed.

Is there any way in which the brotherhood can be told the truth? The Christian Evangelist of last week has broken the silence with some brave words. We print them for our readers in this issue. We will let them take the place of our pages of protest from the brethren, of which we have a basket full, and gaining with every mail.

Meanwhile the question recurs as to whether Professor Willett's own words shall be put into the hands of all the ministers of the brotherhood. The statement printed last week in the Christian Century giving to the friends of the truth an opportunity to send the Century for several weeks to all our preachers has already brought an encouraging response. Our purpose is to send to all the preachers as many issues as the money will allow, rather than to a limited number for the full six weeks. The offering already sent in is nearly sufficient to meet the expense of sending the paper to five thousand preachers for one week. It is our expectation to do this with next week's issue. How many further issues will thus be sent to our preachers will depend upon the response from the brethren in the next few days.

What better Christmas present can be made to the brotherhood than to circulate the truth concerning the present controversy to all our ministers. Christmas stands for peace among men. The peace that is worth while comes through a knowledge of the truth. Let us coöperate now to bring peace to our brotherhood by sending our ministers the truth!

Remember our offer:

$100 sent to us will send the Century for six weeks to 1,000 preachers.

$50 will send it to 500 preachers.

$25 will send it to 250 preachers.

$10 will send it to 100 preachers.

$5 will send it to 50 preachers.

$1 will send it to 10 preachers.

One pastor sent in a wedding fee yesterday. Another sent $5 and asked us to call on him for $5 more if it is needed. Our ministers will do their part. Our business men are being heard from too. The Century would gladly do this at its own expense if we could afford it. But apart from that the postal rules do not allow us to send sample copies to more than one-tenth of the number we wish to reach. Be assured that each week we are sending our share up to the limit.

No Conflict Between Religion and Science

The centuries-old question as to whether there is any really irreconciliable conflict between religion and science, or rather between the Bible and the teachings of scientific investigators, is discussed from a new angle by Rev. C. F. Aked in the December number of Appleton's magazine. Dr. Aked makes the point that the attempts to prove that the Bible does or does not controvert certain demonstrated truths of science rest upon a false viewof the greatest of books. There is no justification for treating the Bible as though it were a text-book of instruction in scientific knowledge. Its purpose is religious—to inspire the heart and soul of man and not to reveal to him the secrets of physical science.

"If the Bible is silent now as a science primer," says the Appleton article, "it speaks in clearer tones and with a more vital inspiration as the Book of Righteousness. It comes not to teach geology, but to proclaim God. The Hebrew prophets found in existence creation—story, myth and legend. They found among the legends of the Babylonians, the myths of the ancient Mesopotamian peoples, stories of Creation, of Paradise, of Serpent, and of Flood. These stories they made their own, stripped them of their offensive and superstitious heathenism, their polytheism, the childishness of the antique day in which they had first seen light, and set them to illustrate the surpassing greatness and goodness of the religion of Jehovah. Of all created things, the sea monster (the alligator or the crocodile, most likely, called a whale in the Authorized Version), is the one thing specifically named in the first chapter of Genesis until man is named. Why? Is this an accident? Is it not that while surroundng peoples might worship the crocodile, or at the least hold it to be a sacred thing, the Hebrew sought to direct attention to that great God, high over all, who 'made the great sea monsters, also?' The star adoration and nature worship of ancient Chaldea find their rebuke in the Genesis story which declares that God made 'the two great lights' and 'the stars, also.' To call the thoughts of men from the creature to the Creator, to set forth God as Supreme over All, to restrain men from worshiping that which had been made, and to fill their souls, first with wonder and then with love, as they contemplated Him who had made—this was the purpose of the Creation stories of Genesis."

As Dr. Aked explains, much of alleged conflict between science and religion comes from the confusion of religion with theology. Theology is itself a science in the proper meaning of the term since it is a systematized account of our knowledge of God. It may change and progress by reason of any new and true thought about God which any one of all the sciences may suggest, but religion is the same yesterday and today and forever, for religion is the life of God in the soul of man.

Side Lights on Serious Problems

AS SEEN FROM A BUSY PASTOR'S STUDY.

Among the letters which have come to the pastor's desk today, is one from the minister of one of our largest and best known churches. The author of this letter is a man of great powers and rare scholarly attainments. He is a man who thinks for himself, indeed he is a philosopher and is so recognized in the philosophical world. While attending one of the great universities of our country, he made a reputation for scholarship unequaled by any student previously attending the university. Moreover he is a truly great preacher. It has been the privilege and pleasure of the pastor to hear some of the great preachers of America and England, and it is his candid judgment that none are greater than the preacher concerning whom he writes.

With all his independence of thought the writer of the letter is conservative. On questions of biblical criticism he is especially conservative. He believes in the Mosiac authorship of most of the Pentatuch, in the theory of one Isaiah, that Job was an historical character, etc. He believes in the cardinal principles of our plea-liberty, union and charity—indeed so much so that he came out of one of the great denominations to us, being attracted to us by our boasted freedom, our much preached union and our professed charity.

His letter is filled with the pathos that comes from a disappointed soul—the soul that has been led away by a mirage that gave promise of being the coveted oases. He writes thus: "I feel that it is useless for me to try to preach in the Christian Church, and yet I feel I have just the message they need. They say I do not preach 'first principle' enough. I believe in 'first principles' but I also believe there are other principles just as important and perhaps more seriously needed by our churches. I would rather preach than do anything else on earth, but I shall not preach unless I can preach what I believe to be the gospel. I am going to be a FREE man and that is more than I can be in the ministry of the Christian Church."

What a tragedy in the life of any minister when he feels that the church of his heart will not receive the message which he has to give, and which message he sees with the vision of a prophet, is the very message the church needs! The church for which he ministers is so conservative—so sectarian we can say with justice—and he has been hounded so much by some of our narrow preachers—men who never went to college at all or little at most—that he feels there is no liberty of thought in our ranks. Oh, the pathos of those words "I feel that it is useless for me to try to preach in the Christian Church!"

But what a tragedy in the life of a church or religious body when it becomes so bound by the traditions of the past that it can receive no new interpretation of the truth! How tragic it is that men of brains and great powers are lost to us as a people, all because of an egotism which presumes and a dogmatism which declares that the final word hath been spoken by us, as regards all questions of interpretation, and there is no other way! May God help us to see the danger of such a course!

While we thus write a young minister has come into the study to seek help and advice from the pastor. He is a young man of promise. He has a good mind—one of those minds that seeks to know the reason for the hope that is within him and dares to think for himself. He has no place to preach and is out of money. He was preaching for a good church and was doing an excellent work. But at one of the preaching services a lady came forward who was a member of one of the denominations. She was a woman of unquestioned character and had long been a believer in Christ. The young preacher neglected to take the formal "confession," although she was straightway immersed at the close of the meeting. Because he had inadvertantly broken this custom, one of the elders wrote to a member of the editorial staff of the Christian Standard and told him what the young preacher had done and asked the editor's advice. This aged defender of the faith, replied that he regarded the young man as an unsafe teacher. Upon the strength of this high authority the young minister was forced to resign his work. And because of the brand thus placed upon him he has had difficulty in getting other churches to serve. He now is in straightened circumstances and much discouraged. He thinks of giving up the cherished desire to preach. This the pastor has discouraged with all his power and has promised to secure for him manual labor until he can find a church that desires his services. Does not this experience cause us to think soberly and earnestly?

Shall a young man of excellent character, high purposes, no mean ability and withal a devoted follower of Christ, he kept from preaching the good news all because he failed to take the confession of an already professed Christian? Are we going to lose our young men to the ministry because of the intolerance of conservatism? And what is of more importance are men going to be denied the right of thinking and the freedom wherein Christ hath made them free?

There is another letter to hand from a friend, asking the pastor whether he thinks Dr. Willett should resign. Just here we would like to ask the reader a question: In the light of the two experiences given above, what do you think the pastor ought to say in reply to his friend's question? Do you think that one of our strongest and most influential men should be virtually forced out from among us for the sole reason that he can not accept the philosophy and theological interpretation of other brethren? And just one other question, by the way, do you think the matter of subscription to a church paper, has anything to do with the present controversy?

As we enter upon our centennial year there seems to be a strange, yea, almost fateful IRONY hanging over us. If Bro. Willett does resign, then we go to the tomb of Campbell with an irony upon his great plea for liberty. If Dr. Willett does not resign and the Standard carries out its threat, then we journey to the last resting place of the fathers with an irony upon their plea for union. In the present state of affairs there is an irony on their plea for charity. In the words of Kipling we say:

God of our Fathers, known of old!
Lord of our far flung battle line!
Beneath whose awful hand we hold,
Dominion over palm and pine;
Lord God of Hosts, be with us yet!
Lest we forget, lest we forget.

THE TREND OF EVENTS

The President-Elect and Speaker Cannon.

President-elect Taft is showing himself a man of conviction and mastery. His best wishers might well wish that he would be even more uncompromising in his dealings with your "Uncle Joe," for it bodes no good to progressive legislation under any kind of a compact with such an old-man-of-the-sea on the neck of government and the new president will, like Sinbad, doubtless wish he had never allowed him a safe seat astride.

Iowa's New Senator.

Notable triumphs for political uprightness are being won so often in these days that we are liable to accept them as a matter of course and allow the enemy to catch us napping in our eyries. Albert B. Cummins began his fight against the Clarkson machine in Iowa fifteen years ago. He was defeated often but never despaired until victory perched upon his banners and he was made governor of the state He used his position to coin the "Iowa Idea," which was nothing more than a courageous advocacy of tariff revision. This brought the entrenched "Stand Pat" element in politics into bitter and even calumniating opposition against him and lost him a nomination for the Vice-Presidency. But the independent voters of the state kept him in the state house and now he is to go to the U. S. senate at the psychological moment for tariff revision.

Judge Lindsay's Independent Triumph in Denver.

The most dramatic triumph for righteousness in the late election was the victory of "de kid judge," Ben Lindsey, in Denver. Elected as a straight party candidate, the politicians found him, like Folk, one of those respectable names they put on their tickets to cover iniquity who is man enough to uncover that iniquity. Lindsey became a fad among the "uplifters" and both parties found it necessary to nominate him at the next election. But his added influence made him a menace no longer to be endured and they calculated that a presidential year would anesthetize enough victims of partizanship to make an independent campaign hopeless. The judge's friends thought so also and advised him to surrender rather than to suffer overhelming defeat. But Lindsey is bigger than any defeat and too genuine to consider personal odds and advantages, so ran anyhow. He appealed directly to the people and his campaign is eloquent testimony to the interest and power of the votes of labor, the church, women (when enfranchised), and to the independent even in a great city. The boys of the city became uproarious Lindsey "rooters" and when the ballots were counted he was found to have more votes than both his opponents.

Confusion in the Ranks of English Liberals.

Interesting things are taking place in the English Parliament. Like all reform bodies the immense majority of the liberal party is made up of idealists of differing ideals and practical reformers with varying ideas. It is always difficult for these ardent souls to drop each his particular vigorous note of protest and strike a common chord of harmony. The result is that much that would be good for the common cause is lost. The large majority in the Commons is securely held together but the by-elections made necessary by deaths and resignations from time to time show how impossible it is to hold the masses together and the opposition candidates are being elected in many cases by the defection of some radical element that is disappointed with the apparent neglect of their favored reform. The lords have taken advantage of this condition to dare to reject the Licensing bill, the greatest moral reform proposed in England in a generation, and the established church takes advantage of it to obstruct the Education bill until it is now withdrawn, and entrenched aristocracy and propertied privilege in both dare the Commons to "end or mend" them—all because each reformer must have his own particular reform or none.

The Missionary Movement Among Laymen.

Boston has been enjoying a series of meetings by the Laymen's Missionary Movement. It was enthusiastically supported by the business men of the churches and it is predicted that the offerings will increase fifty per cent in churches contributory to it. The most impressive missionary undertaking of the times is this Laymen's Movement. It is enlisting both money and men and putting the whole missionary service on a high plane. It does not aim to organize local societies in the churches except as the Men's Clubs may create departments for its help, but to move on the men of the churches for enlightenment regarding the greatest cause of our day. It seeks to enlist their means in a way adequate to the greatness of the cause.

Labor Convenes in Denver.

The American Federation of Labor has closed a most notable convention at Denver. The daily papers' reports were inadequate and the real temper of the meeting was not represented in such reports as were given. It was a deliberative body of the utmost seriousness and with a spirit worthy of a missionary convention in its disinterested zeal for a great cause. Mr. Gompers was re-elected president for the twenty-sixth time. Dr. Buckly was right when he said that Samuel Gompers was one of the greatest of living men. No threat can frighten him and no emolument can deflect him. He did not "deliver" labor's vote in the late election and better he never presumed to do so. Ordinary politicians cannot comprehend a mind like that of Gompers or John Mitchell. They are advocates to be sure but so is the preacher and their cause is only less great. The probable secret of the labor vote was less Gompers' lack of influence than it was the "influence" of employers who were so un-American as to put "warnings" in the pay envelopes of their employes. No employer is to be condemned for stating his views, but any man is to be condemned for coercing by any manner the vote of any one whose position or welfare is at his disposal.

Mr. Taft a Teetotaler.

Mr. Taft is reported to have turned down his wine glass at a recent Hot Springs banquet and to have said he intended to leave it turned down forever more. He and the American people are to be congratulated. If only he will now refuse to put the glass to his neighbor's lips at the White House he will aid a cause that lies deeper than that of tariff or trusts. A band of Welsh singers recently delivered a deserved rebuke at the White House by refusing the champaign proffered them. Nothing would have better testified to Pres. Roosevelt's prescience as a moral reformer than would an act like this of his successor and a hearty advocacy of such legislation as that proposed in the Littlefield Bill. No single measure advocated by him in his extraordinary career touches the vitals of our nation's moral life like the current temperance movement. Several petitions were sent to the recent Federation of Labor convention urging a vote against temperance legislation on account of the number it throws ont of employment, and not one of them was even allowed the privilege of the floor.

Y. M. C. A. Invading Korea

The new Y. M. C. A building at Seoul, Korea, is to be formally opened this month. It is a great building covering the better part of a block of ground. The corner stone was laid by the Crown Prince who, in the midst of the ceremonies, gave five thousand dollars in cash to the building fund. The cabinet sent a like sum, and the Emperor later made a gift of thirteen thousand dollars. John Wanamaker gave a large sum for the completion of the building. Mr. Wanamaker has been tremendously impressed with the opportunity for philanthropic investments in the Orient since his visit there. Prince Ito said at the breaking of ground for this building, "All young men who obey the teachings of this society will become noble citizens." In the early days of the Japanese reformation this same statesman told the west that they wanted its science and arts, but had no need of another religion. Within the past few years he has repeatedly commended the Christian religion, and more—he has practically admitted that without its ethical code Nippon could not hope to hold what she has gained in civilization. The dedication of this splendid new institution in the capital of the land of the Morning Calm calls the attention to the progress of the Y. M. C. A. movement in the Orient, which we will notice in a later paragraph, and to the epoch-making religious renaissance which that nation is experiencing. Last year the membership of the Korean churches grew from sixty thousand to twice that number. Dr. Nevius' plan for self-support was adopted in Korea in the early days, and today eighty-five per cent of the mission churches are self-sustaining and erect their own chapels by donating the work of their hands. The mission schools are crowded and the converts, like those of the apostolic days, go everywhere preaching the Gospel. The debates in the Y. M. C. A. rooms at Seoul are described as being as exciting as a western foot-ball match. Association Men gives some of the samples of the questions: "Resolved, That sickness can be better cured by educated physicians than by sorceresses." "Resolved, That the Christian education of the youth does more to strengthen a nation than the organization of an army." "Resolved, That it is wiser to fight the drought by planting forests than by making sacrifices to the gods." All this shows how Christianity becomes the vital factor in civilizing a people.

Temperance Gains in the Late Elections

It is gratifying to find leaders of the Anti-Saloon League assured by the liquor journals that temperance legislation is in no danger in Ohio by the election of Judge Harmon to the governor's chair. The League did the very proper thing in supporting Gov. Harris for he had stood by them in all their campaigns and even became the avowed champion of county option. But it was not necessary, therefore, to think Judson Harmon became thereby the champion of the brewers. The people of Ohio voted for him for other reasons, chief of which was his sterling integrity, as set over against a corrupt ring all too prominent in state affairs, and the same counties that gave Harmon majorities are going "dry" in many cases. The same is true of Tom Marshall in Indiana. It is the fashion to talk of temperance reverses in the Hoosier state. But men who know the Governor-elect know him to be a staunch temperance man and as incorruptible as any man who will sit in a gubernatorial seat in the nation for the next four years, and also that he was known to be friendly to anti-saloon legislation before he was nominated, and that not one word otherwise escaped him during his campaign. Hadley's election in Missouri bodes well for anti-

saloon legislation in that state, and while none of these newly elected governors may be favorable to state-wide prohibition laws, it is for other reasons than any love they have for the liquor business. Even ardent temperance advocates may differ as to the wisest measures to be urged at any one stated time. That the League in Illinois made a serious mistake in circularizing against Adlai Stevenson is generally recognized now, but let us be wise enough to admit that the best intentioned of men make errors of judgment. Every man who does not subscribe to our written platform does not thereby oppose our principles. This is well illustrated by the defeat of all prohibition party candidates for the legislature in this state in November. The party leaders in their zeal opposed alliances with any element of temperance workers for the sake of sending men without regard to party to the legislature, and freely boasted that they would elect twenty-five prohibition party candidates to the assembly. It seemed to them much more desirable to have twenty-five party men in the legislature than to have the necessary seventy-six votes which will procure advanced temperance legislation, including a county option law. The temperance people of the state agree with their principles, but did not fall in with their policy, and thus none of their men were elected, though it seems probable that the seventy-six might have been had they cast their weight as a balance of power. With a division of forces the case is more in doubt though seventy-two can be counted upon, and the League hopes to find the other four among those uncommitted to any platform.

Church Federal Council

Nineteen Million Communicants Officially Represented in This Gathering of Protestant Forces.

Nineteen million members of Protestant churches were represented through their delegates at a Federal Council of the Churches of Christ in America, held in Philadelphia, December 2-8. Thirty-four of the principal religious denominations of the country, having officially approved the plan of federation which was proposed at the Inter-Church Conference in New York three years ago, the plan became operative and the organization perfected, which interests directly between forty and fifty million people, or more than half of the population of the United States. While less than a fifth of the religious bodies of America have adapted the plan of federation, those which have done so represent nine-tenths of the membership in the Protestant churches.

The formation of this Federal Council is the outcome of no sudden impulse, but represents, as one of its leaders has said, the deep and growing conviction of American Christians. Leaders in the churches have been gradually awakening to the necessity of united action on the mission field at home and abroad.

They have also felt the need of united effort in dealing with great social and moral evils, as well as in developing institutions for good. From time to time this conviction has been registered in conferences and in conventions. Many movements have contributed to the general result. The Evangelical Alliance, Christian Associations for young men and young women, the Open and Institutional Church League, local and state federations and commissions have all had an effect, which culminated, first in the National Federation of Churches and Christian Workers, later in the Inter-Church Conference, and now in the Federal Council of the Churches of Christ in America as the new organization is called.

The Council opened with a session in the Academy of Music on Wednesday evening, which filled the auditorium, a thousand singers aiding in the welcome. The men in the choir were seated in the form of a cross, while the women, in white, were the background. William Henry Roberts, D. D., the permanent Chairman of the Inter-Church Conference, presided and outlined the purposes of the Council and the principles for which it stands. Dr. Roberts has been active in the work of the Federation and as Chairman of the Executive Committee, has aided in formulating the business of the convention in his characteristic manner: no detail has been overlooked. Two pastors of Philadelphia, Rev. George E. Rees, D. D., Baptist, and the Rev. Stephen W. Dana, D. D., Presbyterian gave a hearty welcome to the delegates, and responses were made by two New York pastors, the Rev. Wallace MacMullen, D. D., Methodist, and the Rev. A. J. Lyman, D. D., Congregational.

The business sessions have been held in the Witherspoon Building, beginning on Thursday morning, with a report from the Executive Committee read by Dr. Roberts; a record of the work accomplished during the three years presented by the Rev. E. B. Sanford, D. D., Corresponding Secretary, and a report by the Treasurer, Albert R. Kimball. While it is asserted widely, and generally believed that this movement is of the Lord, and that men do not deserve special credit for what has been accomplished, one exception must be conceded. For many years Dr. Sanford has been active in Federation work and his energy and devotion to the cause of bringing the churches into line for service has evoked many expressions of admiration. It is a great pleasure to see this venerable Secretary, whose gray hairs are indeed a crown of glory, enjoying the fruits of arduous labors, even self-sacrificing toil, runing back over many years.

Bishop E. R. Hendrix of the Methodist Episcopal Church South, was elected President of the Council for the quadrennium until the next meeting. Dr. Sanford was re-elected Corresponding Secretary, the Rev. Rivington D. Lord, D. D., Recording Secretary, and Mr. Kimball, Treasurer.

The subject of the relations of the Federal Council to Interdenominational Organizations, was presented by the Rev. Ame Vennema, D. D., of the Reformed (Dutch) Church, and resolutions were adopted approving these organizations, which have prepared the way for the broader co-operative work of the Federal Council and have formed the basis for the practicability and the wisdom of Federated Christian enterprise. The Council recognizes them as an integral part of the Church, but its plan of work will probably make unnecessary any further increase in the number of these organizations. All agencies asking regular financial assistance from the churches, are requested henceforth to file with the Executive Committee an annual statement of receipts and expenditures with a brief outline of methods employed.

That foreign missionaries have led the van of interdenominational co-operation was made clear by the Rev. James L. Barton, D. D., Secretary of the American Board in his report on Co-operation in the Foreign Mission Field. A few out of many striking instances of denominational counsel and co-operation in the foreign field were recited, including interdenominational conferences and the formation of native churches in China, Japan, India and elsewhere.

Resolutions of sympathy and approval were adopted, especially one to the effect that the Council recognizes with joy the tendency to Christian unity in non-Christian lands, and hopes that it may be practicable to establish native undenominational union churches in each of such lands.

The meetings of Thursday evening, held in Witherspoon Hall and in three churches, were devoted to the same subject, and by the eloquence and large information of speakers, especially of Dr. A. S. Lloyd, Secretary of the Protestant Episcopal, and Mr. Robert E. Speer, Secretary of the Presbyterian Board of Missions, went far to convince the public mind that foreign missionaries, far from being narrowly conservative and behind the times, are leading the van of progress in this respect.

The three related subjects of "State Federations," "Organization and Development" and "Maintenance" were presented on Friday morning. Experience since 1890 in Maine and later experiences elsewhere, have proved the value of State Federation. They are, in fact, the essential arm of the Federal Union of the churches. Responsibility is the watchword, the duty of some church to be responsible for every square mile of territory, of providing that no district shall be over-churched, of bringing all forces of Christianity to bear upon local or national evils. The present movement toward prohibition, for example, could sweep the liquor traffic out of this country in less than five years, if the federated churches of America should put their strength behind it.

Co-operation in Home Missions was ably presented by the Rev. Prof. Edgar P. Hill, D. D., of McCormick Seminary, and the discussion which followed, with the unanimous adoption of the resolutions offered, showed that the mind of the church is united to do away with the waste and wrong of denominational rivalry. In a brief but eloquent speech Dr. Charles L. Thompson of the Presbyterian Home Board, showed how perfect comity has prevailed in Alaska for a quarter of a century, and prevails now in Porto Rico and the Philippines.

The subject of most commanding interest thus far presented was doubtless the report on the church and modern industry, presented on Friday afternoon by the Rev. Frank Mason North, D. D., of New York. It is a subject with which all thoughtful Christians are now concerning themselves. Dr. North's presentation of it was admirable. The discussion was highly animated. Several of the resolutions were unanimously adopted. The most constructive action taken in this matter was the proposition for a commission on the church and social service, to represent this Council, to cooperate with similar church organizations, and in general to afford by its action and utterance an expression of the purpose of the Churches of Christ in the United States to recognize the import of the present social movement and industrial service and to cooperate in all practicable ways to secure a better understanding and a more natural relationship between working men and the church.

The people of Philadelphia have risen to the occasion of entertaining the delegates with a royal hospitality. One hundred and forty-six churches have also opened their pulpits to the ministerial delegates for the Sunday services, while committees chosen from all the denominations have aided in making the visitors feel the importance of their mission here and in the decades to come.

Philadelphia, Penna., Dec. 5, 1908.

An Editor Speaks Out Plainly

FROM THE CHRISTIAN-EVANGELIST OF LAST WEEK.

A correspondent writes wishing to know if it is true, as it appears from the protests which he sees printed in The Christian Standard, that the Centennial committee has placed on its Centennial program an "infidel," or one who denies the divinity of Christ and the inspiration and authority of the Bible. The question is pertinent and important. Our answer is, in behalf of the Centennial committee, that it has done nothing of the kind, if it knows what it has done. We guarantee that the committee will unanimously request the resignation of any man on that program who can be shown to be an infidel or a disbeliever in the deity and Lordship of Jesus Christ, or who denies the inspiration and authority of the Scriptures. If he should refuse to resign, we guarantee that the committee will declare his place vacant, and will fill it with a believer.

What, then, is the obvious course for those brethren to pursue who charge the committee with having appointed such a man on its program? They should take steps at once to ascertain whether the man, or the men they have in view fill the description above given. Prof. Willett, who is the one usually named as denying these truths, has just made a statement through The Christian Century, answering these charges, and setting forth his real position. In all fairness the Christian Standard ought to publish at least the substance of this statement. Referring to the Four Gospels, he says:

"I accept their statements regarding the birth, youth, ministry, miracles, teachings, character and purpose of Jesus. I believe the book of Acts to be a reliable record of the origin of the Christian Society, and especially as illuminated by the epistles of Paul, an authentic narration of that apostle's ministry. * * *

"But what I wish to affirm with emphasis is my belief that the New Testament, whatever its origin and literary history, is a collection of documents with a single message—Jesus is the Son of God, the word made flesh, the revelation of the Father's life, and thus our only sufficient interpreter of the nature and purpose of God. Jesus has made to the world a disclosure of the true life of a child of God and by his sacrificial life and death has shown how men may live in relations of sonship and happiness with God. The Gospel is the 'good news' of this way of restoring men to filial estate, and the message of Christ, wherever proclaimed and tried, has proved its divine nature and power. The New Testament did not create the church, but it is its most precious possession as the record of its beginnings and of the teachings of the Master which are the norm of Christian life."

Of course, if one wishes to form his estimate of Prof. Willett's views from the garbled report of the daily papers rather than from his own deliberate explanation of his position, the foregoing extracts will be lightly dismissed as unconvincing; but fair-minded brethren, who wish to know the exact truth, will be disposed to accept the Professor's own statements at their face value, and judge him accordingly. Prof. Willett has an article defining his view of our religious movement, which would be acceptable in any of our religious conventions, and which, as a matter of fact, has been presented in substance and received with enthusiasm by such conventions. At the meeting of the Centennial committee at Pittsburg, before the vote was taken on his retention on the program, Prof. Willett declared that he "accepts not only the inspiration of the Scriptures, but their plenary inspiration; that he accepts the atonement and all the facts of our faith, including the miracles of the New Testament and the divine character of our Lord."

Now, if the brethren who are so free in making their "protests" will ask themselves, seriously, whether a committee charged with the duty of preparing a program that would represent all classes of our people, would be justified in rejecting, on account of his opinions, one who can make the foregoing declaration of faith, they will realize the situation. Would that course have been consistent with the position of the Declaration and Address, the centennial of which we are to celebrate? If those brethren would think more clearly and a little more deeply they would realize the responsibility which the committee faced, and be less free in their criticisms.

It is idle for our Cincinnati contemporary to go on publishing "protests" against placing an "infidel" on the Centennial program. If these protests are to be continued, let it be explained that they are directed against men who, while accepting the inspiration and authority of the Scriptures, and the divinity and Lordship of Jesus, with all that the New Testament says of him, hold some views of historical criticism which these protesters can not accept. If these statements of Prof. Willett do not satisfy these protesting brethren, let them nominate a court of inquiry to ascertain whether or not his religious position excludes him from our fellowship and from a right to appear on the program of our conventions. In all consistency, they cannot continue to criticize the committee's action without adopting some means of determining whether Prof. Willett is guilty as charged.

Let it be remembered that the question is not whether Prof. Willett's views of historical criticism are true or not, but whether one holding to his faith in Christ and the authority of the Scriptures as he declares he does, and maintaining a Christian character, which even Prof. Willett's critics will not deny, is entitled to our recognition as a Christian brother, and to be treated as such, even though his opinions of biblical criticism may not harmonize with ours. That question goes to the very foundation of our plea for Christian union. We can not, we must not evade it.

Reversion To Type

By F. L. Moffett.

One who studies the laws of progress should give as much attention to the principle of reversion to type as to the laws of development. If we neglect the flower of the garden it becomes a less beautiful flower. The birds and all animal life are subject to the same law of degeneration. The individual who does not guard his physical, intellectual and spiritual welfare carefully will find a process of degeneration taking place in his life. For this reason we should guard our thoughts, and ask concerning the type of thought we are thinking. This is especially true in a theological sense. Many good men seemingly, unconsciously revert to a type of thought which would have adorned the middle ages.

Liberty is a plant which has grown through many centuries. It is a result of the struggle, bloodshed and persecution of past centuries. Intolerance is especially characteristic of past centuries, and persecution was a result of intolerance. In those darker times difference of opinion on matters of religion could not be permitted under any circumstances. Superior strength, and the use of the sword resulted in apparent uniformity of belief. Freedom of thought was suppressed. Iittle progress was made. However, the spirit of liberty only waited an opportunity for expression, and that time in the providence of God came. And yet, notwithstanding the evolution of liberty of which the Disciples of Christ are the best example, we find examples of reversion to an earlier type, even among them. The spirit of intolerance, which was so characteristic of earlier ages, finds reincarnation in the twentieth century.

It rather makes one smile, even though it is a serious matter, to hear would-be leaders of a free people say that the expression of a view concerning the book of Jonah, which does not have the stamp of McGarvey upon it, would drive many of the congregation away. One could scarcely think this true of any representative congregation in the brotherhood. But suppose that such is the case, how was such a spirit of intolerance cultivated? The dogmatism which assumes that there can not possibly be any difference of opinion concerning the book of Jonah, or that to interpret it literally is infallibly correct, is certainly refreshing. The assumption that because Jesus referred to Jonah and the fish the whole thing must be taken literally might be satisfactory if all could be convinced that Jesus intended to settle all questions of science or literary criticism, but it does not appear that he dealt with question of geology, astronomy, or literary criticism. In other words there may be an honest difference of opinion concerning the purpose of the writer of this book. One may think that the writer presents what actually occurred. Another may believe that the writer had in mind the great truths of God's righteousness and the necessity of repentance. In any case I should pity the congregation which became so intolerant of the views of others though they differ from theirs that it would be thrown into hysterics on hearing something different.

Then again I imagine many in the brotherhood, who have been thinking for themselves, are beginning to wonder about some of our colleges, and the spirit with which their sons and daughters come in contact there. Are the young men and young women going to come out from our colleges to think for themselves, or are they to have everything settled in the way that some of these good men are trying to settle things now. We had always thought that our colleges, even in training for the ministry, would be true to the modern spirit, but we have seen some indications of a return to the spirit and method of the middle ages. The years spent in college are most valuable, and should result in the fuller development of the mind and life. It is no place for suppression of thought. It is certainly no place for young men to be told, "If you think you must think as I do." If men presume to approach older men in that spirit what will they do with the younger of our schools? A university center should be an atmosphere of freedom in Christ. It should be no creed-making center. One is our Master and we all are brethren.

Springfield, Mo.

TWO PARABLES

PARABLE OF THE TWO BUCK-DEER.

I want to make this parable so simple and plain that even the educated ones and the theologians among us may understand it.

There was a certain man who had two buck deer in his park. One buck said the grass drew rain from the clouds. The other buck said the rain drew the grass from the ground. Whereupon the two bucks pawed a little at each other, stepped back a few feet and made a run at each other, whereupon their antlers were securely locked so that neither one thereafter was able to get his head down to the grass, nor to the brook where the pure water ran. They were securely locked in each other's embrace. After a few weeks they began to lose flesh, but that did not make any odds, for they had had their buck at each other, considering it far better to have run at each other and lost than to never have run at all. Years after some nimrods found their skeletons near the spring at the head of the brook, their horns still locked.

PARABLE OF THE FOUR APOSTLES AND THE DEMON.

There were four certain apostles who met near the city of Jerusalem in convention. It was the hundredth year of their work. Says one, "Let me tell you fellows how it is done, and he who would deviate from this is a divisionist and the scripture says mark him." Hereupon the servant brought in the poor wretch out of whom the demon was to be cast. Now, continued the spokesman, this is precisely the exact way and verily there is no other. Now this apostle tried and tried and tried but out came not the demon from the wretch. Says he, "lettest me have another whack at it?" Again, once again came not out the demon. He tried what he thought to be the true way. He had seen them cast out like this before.

"Lettest thou me take a whack, brother?" spoke up the second apostle. "Thou wilt remember that I, too, have seen the mystery performed." Hereupon the second apostle took his whack a good deal along the line of the way the whacking was taught in his school, but cameth out not the demon from the wretch. "The second whack is due me," contended this apostle and by a vote of two to two he was permitted to whack again even to the third and fourth whack. The demon remaineth in and cameth not out at all whatsoever inasmuch. "The fifth whack is most certain to demonstrate that I am right and thou art wrong, my dear brother in tribulation of the Gospel and so allow me the fifth whack at her, or else thou art a divisionist and rememberest not thou the teachings of Cammelzander." Again on a vote of two to two it was unanimously decided that the whacker should whack again once more. Out, this time, again cameth not the demon.

The third apostle in the convention up spoke he at this point and contended his day had arriven and his opportunity now presented itself. A little different curl and kink was embodied in his whack, but out again once more came not the demon. The first two apostles were shouting at the top of their voices, "verily, verily I told you so, whoopee, seest thou not that we were correct and you were wrong. We will put you two divisionist out of the synagogue." On a vote of two to three this time, he was permitted to whack again at the demon. All the time the poor wretch possessed of the devil was torn and lacerated, but the apostles had a plain duty to do and that was to show how the demon should be cast out. There was a little "scull-duggery," suspicioned on account of the vote of the three on the majority side, but then anything is fair when you are fighting the battles of the Lord, seest thou not, oh ye of little understanding? "Whackest thou righteously," interjected the fourth apostle who was itching to get in on the whacking business. "Yea, but thou seest through sectarian goggles, my beloved," remarked another of the apostles and for the moment the whacking was almost discontinued, but the moment returned and the fourth apostle undertook to cast out the demon from the afflicted one. "Why failest thou, thou who knowest it all, my beloved, against whom I have nothing at all that might be construed to be spleen," spoke the first three apostles in concert as if by some preconceived and arranged plan.

The fourth apostle remembered very well how he had seen the Master cast them out, as also did all the apostles now recall, and each of them loudly contended that it should be done his way and verily no other way would be permitted. "Thou shalt not, my beloved brother, slide down any more my cellar door, neither shalt thou be permitted to holler in the rain barrels of the great mass of the brotherhood over whom the holy spirit hath made me overseer and hain't done nothing like it to you." Things warmed up a good deal as a summer day in August warmeth up in the region of Topolobampo, and verily we're getting tropical, for which the brethren were paying at the rate of $1.50 strictly in advance but with a renewal gottest thou a fountain pen.

Long and loud grew the contentions, but outest came not whatever the demon. Presently a form glided upon the scene, a face all radiant with heavenly knowledge, eyes piercing with love and wisdom, and a voice said unto them, "Ye knoweth nothing at all. This kind cometh not out but by prayer and fasting." The form then disappeared. The apostles dispersed hating each other still more.

Caldwell, Idaho. **B. W. RICE.**

CHRISTMAS BOOKLETS

The Angel and the Star.

A little booklet by that prince of story writers, Ralph Connor, has just been issued by Revell Company, entitled "The Angel and the Star." It is really only a paraphrase of the Bethlehem story with which most all children are familiar, but it is told in such a simple and matter-of-fact way that the real beauty and power of the Christmas story, the significance and reality of the birth of Jesus, are brought to the reader with the thrill of a fresh discovery. This little booklet, tastefully printed, with frontspiece of The Adoration of the Magi, in decorated cloth binding at 50 cents, or paper bound in an envelope at 25 cents, will be widely used as a Christmas gift.

What Does Christmas Mean?

Another booklet of unusual interest, entitled "What Does Christmas Really Mean," has just come from the press of the Unity Publishing Company. A cartoon by John T. McCutcheon in the Chicago Tribune, with the beginning of the story, is taken up by Jenkin Lloyd Jones, who completes the tale. A mother tries to tell her child what Christmas really means,—and in response to his eager questionings, under Mr. Jones' skillful and impressive leadership, she succeeds in making clear the real message of unselfishness, of ministry, of care for the unfortunate and the suffering, of a life of love and service such as Jesus himself lived. The little book is beautifully printed and bound in colors and decorations. Although it has only been on the market a few weeks the first edition is exhausted and a second now ready. (Cloth 50c postpaid.)

The Ruby of Kishmoor.

For those who enjoy stories of adventure and danger, of fighting and death, no better story can be found than that of Captain Keith Pirate and the marvelous "Ruby of Kishmore," as told by Howard Pyle. An unoffending athletic Quaker merchant seeks something of interest in Kingston, Jamaica, and all innocent of guilt—or sense finds it with a vengeance,—kills three men in self-defense, wins a maiden and a fortune, calmly declines both and goes back to his Quaker lass in Philadelphia. The book is gotten out by Harper & Bros. in a style worthy a sweeter story, and will undoubtedly meet a ready sale. (Cloth, gilt top, illustrated, $1.00).

The Chariot Race.

No one at all conversant with Christian literature needs to be reminded that the story of Ben Hur by Gen. Lew Wallace ie one of the strongest books of the kind in modern literature, as indeed it was one of the earliest atempts to introduce into fiction the story of the birth of Christian faith and the early life of the Master. All who have read Ben Hur recall the thrill, as well as the portraiture, of the chariot race. The publishers (Harpers) have recently brought out an edition of the The Chariot Race printed on heavy paper, with illustrations in color, and bound in cloth, illuminated in gold, which gives a splendid setting to this stirring tale. It will be in demand at the Christmas book stores. (Octavo, 133 p., $1.00).

H. M. S. Pinafore.

Not a few young people and older ones, too, who have heard of Sir Arthur Sullivan's famous opera, but never had the opportunity of seeing it played, will welcome a readable story of "Her Majesty's Ship Pinafore," and that not the less because its author, Sir W. S. Gilbert, frankly tells them that this story "might very well have happened but in point of fact it never did." The "Pinafore Picture Book" is an illustrated story of the wonderful experiences of the captain and crew, and of the captain's daugter, too, on the famous imaginary ship of her majesty's fleet, the Pinafore. The book is small quarto (131 p.) illustrated by Alice B. Woodward and is published by Macmillan Co. ($2.00 net.)

Lewis Rand.

No one who has felt the power of Mary Johnston in "To Have and to Hold" needs to be reminded that the authoress of Lewis Rand is a writer of remarkable power, of real genius. The hero is a self-made lawyer, a friend and trusted lieutenant of Thomas Jefferson, and hence a democrat—republican opposed to the federalists. A Napolconic character, Rand becomes a great leader and seems destined to succeed Jefferson in the White House—until by that sin through which "the angels fell" he turns from loyalty and patriotism to seek "a crown and a kingdom" in the southwest—under the leadership of Aaron Burr, whom he expected to support. With the historic setting of those exciting early years of our history, and the rich background of the old Virginia life, its courtly manners, beautiful women, and ancestral homes, Miss Johnston has depicted a thrilling drama, a moving love story, and a pathetic, touching triumph of the nobler manhood, which makes the book one of the strongest—in some ways the greatest—fiction of the year. "Lewis Rand" will remain one of the masterpieces of historical fiction, a contribution to American life. The publishers have set it in fitting guise. (8 vo. cloth, $1.50. Houghton, Mifflin Co.)

"An Old-Fashioned Mother"

By Edgar DeWitt Jones

GIST OF A RECENT SUNDAY EVENING SERMON PREACHED IN THE FIRST CHRISTIAN CHURCH, BLOOMINGTON, ILL.

I Samuel 1:18-28; 2818, 19; 25:1.

This evening we turn to the long ago that we may study the character of Hannah, that dear old-fashioned mother whose portrait some nameless artist of the Old Testament times has drawn with masterful hand. Mother love must always remain as the greatest and most unselfish of this world, but it should be the holy business of every century to evolve a higher and still higher type of motherhood.

My purpose this evening is to show you this mother of the far away times in all of her old-fashioned and genuine piety in which she is an example and a model for the mothers everywhere and of all ages. This old-fashioned mother is first presented to us as,

A Praying Mother.

Her heart was full of that sincere religious feeling that makes prayer a perfectly natural impulse. Her desires were for a son and she sought Jehovah in prayer; she communed with him concerning this high hope, this holy desire,—and when Samuel was born Hannah continued her prayer to God for his guidance, for his right upbringing. A praying mother! What a radiantly beautiful sight! A mother praying to the Great Father for strength, for wisdom sufficient to bring up her boy to a useful and honorable career. If it is true that "he prayeth best who loveth best," then a mother's prayer must be the most efficacious of earth. What could be more beautiful than the old-fashioned mother praying for her boy.

Contrariwise, what can be sadder than a prayerless, irreligious mother,—a mother who never goes to God in prayer for her sons and daughters, never prays for help to rear them into manly manhood and winsome womanhood, a mother who never attends church or never reads the Bible. A mother praying for her boy! One thinks of that dear Scotch mother in "Beside the Bonnie Briar Bush," who, as the shadows deepen, prays for the heart-broken boy at her bedside. Prays that he may become a preacher and that in his sermons he may always say "a gude word for Jesus Christ." Do mother's prayers pay? Aye, ask John Randolph of Roanoke, ask the biographer of St. Augustine, ask the thousands of mothers now living who could give a gloriously great answer to that question.

The second beautiful lesson is that of Hannah's Labor of Love. The text reads: "Moreover his mother made him a little robe and brought it to him from year to year."

What pictures! First, Hannah praying for her boy. Now, this old-fashioned mother making him every year a little coat and bringing it to him as the little fellow serves Eli in the House of God. Ah, how much love there was woven in with the stitches into that little coat.

Is There Anything Too Good For The Boy?

There are some homes where the boy seems to be only by tolerance. Poor fellow, they tease him, they make fun of his feet that seem always in the way, and his hands that he seems not to know what to do with. And they think anything will do for him. And the "boy's room" in some houses is a sight to behold. If a chair breaks down. its destination is sealed. "Put it in the boys' room." If a sofa is worn out, if its rollers come off, and it looks run down generally, get a new one and put the old horrid thing in the boys' room. Let us be thankful that all homes are not so ordered. Like this old-fashioned mother many parents feel that everything that can be done to make the boy know he is loved and appreciated is a good investment, the kind that pays big interest by and by.

An Old-Fashioned Mother's Reward.

Aye, she received it and in good measure. Samuel grew up to be a lovable and a manly man. A prophet, a seer, a statesman, standing head and shoulders above the crude, semi-barbarous peoples of his day. In the midst of bribe-takers he kept his honor inviolate. In the midst of impurity he loved a pure life. How many times he must have blessed the memory of that good mother. In the later years of his life, Samuel must have felt the gratitude expressed in that fine passage by William Cowper in his "Lines to His Mother's Picture."

"My boast is not that I deduce by birth
From loins enthroned and rulers of the earth,
But higher far my proud pretensions rise,
The son of parents passed into the skies."

And as for Hannah, what more blessed thing could have come to her than this honorable career of her son, the boy for whom she prayed and whom she "loaned unto the Lord." No higher honor can come to any woman than to be the mother of honorable children. That was a fine sentiment that the late "Golden Rule" Jones, so long mayor of Toledo, O., telegraphed his daughter when informed a son had been born to her.

"There is nothing greater than to be the mother of a man."

I like to see women in public life. We owe much to such great souls as Frances E. Willard, Susan B. Anthony and others. But when the mother of Abraham Lincoln rocked his crude cradle in the wilds of Kentucky, she did more for America and the world than if she had spoken from a thousand Chautauqua platforms.

And when Susannah Wesley with her very large brood of little children set about to train her sons, John and Charles, and thus influenced their lives for the course they afterwards took, she did more for the world than if she had written a dozen popular novels that listed every one among the "ten best sellers."

The late Henry Drummond never uttered a profounder truth, or spoke so much like one of the old-time prophets, than when he said in the course of his lecture on the Evolution of Motherhood, "All the machinery, all the preceding work of nature is to the end that she may produce a mother. Nature has never made anything higher."

Thank God for Hannah, the old-fashioned mother and for every other mother who turns to the heavenly Father for guidance in rearing her children, and for comfort when God giveth his beloved sleep.

In all ages,

"A mother is a mother still,
The holiest thing on earth."

"I Know My Sheep"

My brethren, we do not desire to do wrong, but we do not think of it, and I repeat, what breaks the heart of any one, wife or husband, or mother or child—what breaks anybody's heart, who has a heart left to break, so much as indifference?

"By indifference I mean the not thinking what Christ wants us to do with our money; the not thinking what Christ wishes us to do with those abounding resources; the not thinking why we are cleverer than other people, or have more beauty than other people, or more influence or whatever it may be; the not thinking, and therefore taking the adornments, and taking the beauty, and taking the intelligence, and taking the whole that God has given us, and lavishing it—not on sin, giving, it may be, a hundred here, and a hundred there, perhaps a thousand here, and a thousand there—but giving it irrespective of ever having realized what Christ wanted to be done with it; spending it on the world and the things of the world. Oh, think what Christ feels, when He knows what He is, when He knows what life means, when He knows what eternity involves! It would be no matter if He did not love you; it would be no matter if He had not died for you. Then it would not grieve Him. But it grieves Him because He loves you, and because He has given you all this that you may show you love Him, and gladden the heart of the crucified King. He is wounded, not by the outside world—that He expects—but wounded in the house of His friends. 'It was not an enemy that has done Me this dishonor, for then I could have borne it; but it was thou, My friend, for whom I died, to whom I did give a Christian name; and yet thou didst never think how thou couldst please Me and gladden My heart.' Oh, my brethren, there is a life-long teaching in that word, 'I know my sheep.'" From the Invisible Glory, by the late Bishop Wilkinson.

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CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

Religious Controversy.

The Correspondent: "Why do we have to be burdened and harrassed with religious controversy? I think it is worse than prize-fighting. Controversy over religion is usually irreligious. Are we never to have rest from petty party strife?"

There is controversy that is right and controversy that is wrong. Most of that which is current is wrong and exceedingly regrettable. We might well learn from our Bible some needed lessons with regard to controversy. The Lord himself is represented as a Lord of controversy. In the wonderful sixth chapter of Micah is given the following graphic picture:

"Hear ye now what the Lord saith; arise, contend thou before the mountains, and let the hills hear thy voice.

"Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel.

"O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

"For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

"O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord.

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

"Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

This call is a call to duty, to unsectarian brotherhood, and to a simple worship of God.

The most of our controversies have not raged around these; but around matters of vastly less importance. Jehovah's controversy with his people was concerning their lax morality and their idolatrous worship. The latter, too, had a direct bearing on their life. Our voices should be ever raised to defend "The righteousness of the Lord." Here, too, the Lord spoke out against the easy ways that the people had created for themselves to secure his favor. They had substituted for themselves things. What an illuminating word the prophet utters: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgressions, the fruit of my body for the sin of my soul?" We can conclude from this that we should controvert any vicious doctrine that leads to misrepresentation of the character of God, or that tends to take away all moral restraints to high living.

Degenerate Controversy.

But our controversies are far removed from these first principles. They have to do with the complexities of authorship and dates, subjects with which the most of us are not prepared to deal, and subjects, too, that are only remotely religious. A man does not need to be a critic or a historian in order to be saved; but a critic does need to be a Christian. Because of the ignorance of us laity the controversialists have wide room for creating a great scare and much prejudice. Just here is one of the great evils of religious controversy. Our religion is so dear to us, our faith in Christ so precious that we are ready at the least suggestion to eschew any one that is suspected of undermining the truth of our Christianity. It thus happens that often he who is trying to upbuild is labelled by the careless writer as a destroyer. The people who are not experts take up the cry; and soon great injustice has been done. A soul true to Christ is regarded as a traitor. There is consolation. The martyr of one period is often the saint of a later one.

The fire that burnt Servetus was the culmination of a bitter religious controversy. This Christian age has built a monument to Servetus.

Heated Newspaper Controversies.

The newspaper controversy is the bitterest of our day. Only at rare intervals do you get heat in a book. The book is usually calm and dispassionate. It tries to be fair. Of course there are some books that are not books. Some are newspaper articles bound. Why is it that the newspaper is so much more raspy than the book? There are several reasons. I suggest only a few, but enough:

The editor of the paper is not the author of books.

The owner of the paper is usually editor.

The constituency of the paper and the book are different.

The book is for the general public, while the paper is for the denomination.

I do not say that editors are not sincere; but I have not the least hesitation in saying that they are consciously or unconsciously influenced by their position; and that not always for the peace of the kingdom.

The Editor and the Scientist.

The scientist takes amazing pains to be accurate. The scientific spirit has entered our age. It is said of Robert Louis Stevenson that he went to great expense to correct a single error in one of his books. He had written that a particular species of bird was found on a certain island. Afterwards, learning of his error, he stopped the books on the press and had the correction made. One would think the editor would take equal pains to correctly represent a brother man. But frequently an editor will not even write a letter to ascertain "the other side." He wants only one side. Our religious papers often depend on the irresponsible daily press. It is only fair to say that there are editors and editors. But most papers are partisan. They serve a narrow constituency. "Oh, that my enemy would write a book," some sage cried. I would revise that wish by making it read, "Oh, that my enemy would read a book"; I do not see how any two men could be enemies after each had read one good book. But I can well understand how they can be after having paid several years' subscriptions to their favorite religious papers.

The Task Awaits the Doer.

While controversy rages the task is not undertaken. The energy is spent on that which does not avail. It is an anaemic church that is in controversy over the minor matters of its faith. It is the strong church that gives itself to the message of its great essentials. Is it not a sin to quibble before the mighty hosts of Satan? The battle is on. What if some one has come without dusting his armor; let us forget it and plunge into the war. Materialism threatens our age. No Protestant paper stands for it. Commercialism endangers. Every paper believes in something higher. Rationalism is a menace. All papers repudiate it. Alcoholism engulfs its millions. Not a religious newspaper condones its ruinous conquests. Licentiouness is well in the forefront of our sins. No editor would for a moment offer a word of excuse for this base immorality. Sectarianism is still strong. Who will defend it today? Are there not tasks enough awaiting our united strength? Let us be done with divisions and strifes over anise and cummin and give ourselves to the weightier matters.

The Souls of Editors.

Editors have souls. They are men of like passions with ourselves. They sing and pray. They have wives that love them; and children that climb upon their knees. They have near friends who see into the depth of their souls, and, seeing there simple sincerity, love them. Their faith must be sorely tried. They see the egotism of men. The self-seeking of some ministers is ever before them. The details of their offices crowd depressingly upon them. The gossip of the church must weary them. They need to be strong men. The big sun must seem good to them when they leave their offices. They ought to live amid meadows, cows, and flowers. They need room and a far sky-line. I suppose editors sometimes have misgivings. Sometimes, doubtless, they regret their courses; but human-like, pride keeps them from outspoken repentance. Oracles, I believe, never retract. I wish the editors would be more human. I wish one might know if they were happy. It is their inner thought I care for. The word they write with a constituency before them, is not of great importance. I wonder what they think of themselves. When they write do they sometimes play a game? And when they play with their children is it then they are really serious? A. C. Benson writes: "Cecil Rhodes, it is recorded, once asked Lord Acton why Mr. Bent, the explorer, did not pronounce certain ruins to be Phoenician origin." Lord Acton replied with a smile that it was probably because he was not sure. "Ah," said Cecil Rhodes, "that is not the way empires are made." Is the certainty of a newspaper sometimes the result of a plan to win an empire?

I think our brotherhood is greatly in need of another general Centennial officer, viz.—a pastor to our editors. I would take the position. The expense would not be great, and the results would be—well, that would depend upon the editors.

Austin Station.

Any solitary soul who at any time and in any part of the world has wandered from its true good, is marked and missed and wanted by Almighty God.—**Cosmo Gordon Lang.**

All that we know of the future is that it is full of love.—**Robertson Smith.**

Sunday School Lesson

SOLOMON'S LATER YEARS. *

It is evident that the prophets whose account of Solomon's age is given in the narratives we have been studying, were profoundly disappointed at the outcome of his reign. They had counted much upon the promise afforded by his apparent zeal in behalf of religion. They could not forget that he had every opportunity to follow the admirable example of piety and solicitude for religion set by his father, David. It seemed, indeed, at the beginning of his reign that the worship of Jehovah was to receive his undivided attention and that the glory of the simple worship of the one true God would be raised to unimagined heights by his efforts.

The Real Solomon.

But it soon became apparent that Solomon was not inclined to take this view of things. It was not that he changed his mind after a few years of well-spent life. Rather does it seem certain that from the very first his idea of religion was too secular and political to ever meet the approval of the prophets. He was a man of great abilities, and these he turned all to the development of his kingdom; its commerce, its military strength, its friendship with neighboring peoples, and the splendor of its architectural growth were all objects of his profound interest. Religion entered into his plans precisely as other necessary features of public need. He felt that the people needed to worship. Why not make this a means of enriching his capital? Therefore he built the Temple which became the greatest building in the history of the nation. he knew that the people loved ceremonies and processions. Therefore he made the priestly order the most picturesque feature of his great court. Nothing was omitted that could give pomp and circumstance to all the life of that luxurious time.

Danger of the Open Door.

But the prophets soon became aware that religion was dying under this regime. They saw that Solomon was interested in the worship of Jehovah scarcely more than as a picturesque detail of the court life. More than this, he was indifferent to the presence of other religions in his realm. With that type of toleration which totally fails to discern the need of a pure and single-minded attitude toward God, he admitted with hospitable spirit, the worship of other deities into his kingdom. The most obvious cause for this change in the religious atmosphere of the nation was the influence of his foreign wives. But it must be remembered that Solomon's wives were only the essential links which bound him to the neighboring nations. Every marriage cemented a new alliance. The king could not well be friendly with his neighbors on political and military terms and hostile to them in matters of religious belief. If he was to admit them as commercially equal, he must also permit them to practice their religion in his realm. The policy of the "Open Door," which was thus given the right of way by Solomon and which, in older and more firmly established nations, is the proper attitude, was fatal to the young faith of Israel. The prophets realized this with growing alarm. They saw that the nation was becoming secular like its king. Shrines to foreign deities arose on the hill-tops around Jerusalem. It is unlikely that Solomon personally abandoned the worship of Jehovah; it was still the state religion. But his attitude toward other cults was so friendly that it was difficult to believe that he had not actually apostatized.

Popular Views of Solomon.

In harmony with this general view of Solomon's reign, the prophets maintained that after an early period of wise and devoted behavior his piety degenerated rapidly into heathenism, pessimism, and despair. Later Juddism took up this interpretation of his life and accepted the view of the author of Ecclesiastes, who employs Solomon as the speaker during the first few sections of his work. According to this idea, Solomon had tried all the experiments and found nothing of value. Life was not worth living. He was an exhausted sensualist, pessimistic, morbid, and cynical. No wonder that such a view gave admirable opportunity for sermonizing upon the awful danger of evil influences upon human life.

Solomon's Real Failure.

But the actual story of Solomon's career is even more full of warnings. There is little to indicate that Solomon ever changed his disposition or his practice. From the first he was a man supremely bent upon the accomplishment of his own designs. His closing years find him in precisely the same mood. Religion was no less a picturesque feature of his life at the close than at the beginning of his reign. But it had never profoundly entered his mind that the life of a devoted servant of God is the only happy and truly successful life. His father David had learned this lesson, and in that fact lies the significance of David's profoundly interesting and inspiring character. Solomon lacked it, and that lack explains all the coldness and fruitlessness of his career. He had no great religious convictions. To him commerce and prestige were far more important than faith in God. Such a career is predestined to failure, whether it is failure of swift catastrophe or of lingering emptiness.

*International Sunday-school lesson for Dec. 20, 1908: Solomon's Downfall; I Kings 11:4-13. Golden text: "Thou shalt have no other gods before me;" Ex. 20:3. Memory verse 11.

The Prayer-Meeting

PROF. SILAS JONES.

The Men To Whom We Owe the Greatest Debt.
Topic, Dec. 16, Philemon 19.
"Self-made Men."

"Self-made men?—Well, yes. Of course everybody likes and respects self-made men. It is a great deal better to be made in that way than not to be made at all. Are any of you old enough to remember that Irishman's house on the marsh at Cambridgeport, which house he built from drain to chimney-top with his own hands? It took him a good many years to build it, and one could see it was a little out of plumb, and a little wavy in outline, and a little queer and uncertain in general aspect. A regular hand could certainly have built a better house; but it was a very good house for a 'self-made' carpenter's house, and people praised it, and said how remarkably well the Irishman had succeeded. They never thought of praising the fine blocks of houses a little farther on."—Oliver Wendell Holmes.

A Common Debt.

Ignorant and abnormally conceited men may have no sense of obligation to others for what they are, but humble and sane men gratefully acknowledge their debt to their predecessors and associates. Public speakers study diligently the productions of the masters of oratory. In every industry men arise who fix the standard of efficiency for all the workers in that industry. Music, painting, poetry, architecture, and sculpture have reached their dignity because artists have learned one from another. Systems of public education testify to the sense of mutual dependence. Now, if we are greatly in debt to those who have interpreted for us some part of life, what do we owe to the men who see the whole of life and share with us their vision? Whether they be artists, educators, statesmen, mechanics, or unskilled laborers, if they reveal to us the meaning of experience as a whole, they are our greatest benefactors.

Paul and Philemon.

"Thou owest to me thine own self." Paul had more interest in the spiritual welfare of his converts than in the benefits which he might receive from them. He was not a Dowie, exploiting his followers. Hence when he wished Philemon to do a certain thing, he gave a reason, that is, the command of right, and not the command of personal preference. The command of love and duty is one which every free man in Christ is bound to obey. We have no information as to the manner in which Philemon received the apostle's request, but we may believe that he was zealous to do all that was asked of him. The request to do what was right came from the man to whom he owed his faith in Christ; how was it possible for him to refuse? In some of the churches established by Paul there were men who gave attention to boastful pretenders instead of Paul but the heart of the church was true to Paul. And today the church honors men who care for souls. The mountebank has his day and ceases to attract even the sensation-mongers.

Paying the Debt.

How shall we discharge the obligation which we have incurred by receiving the ministries of men of God? The first duty is to carry on the work which they unselfishly began. "I have no greater joy than to hear that my children walk in the truth," wrote the aged John. The old minister should have no occasion to ask that saddest of questions, "Has my life-work been in vain?" He should have the joy of seeing the churches walking in the fear of the Lord and in the comfort of the Holy Spirit. But more is due to some of our retired preachers and their wives. They gave of their strength freely that the gospel might be made known unto men.

We ought to thank God that we have among us servants of God who dared to entrust their old age to their brethren. When the church has no one willing to give his all for the sake of the gospel, it will be time to close its doors and announce that it is no longer entitled to the respect of the world. But that time has not come and it will never come. Therefore the church is and always will be under the necessity of providing pensions for its old ministers. Thay may say with Paul, "Not that I desire a gift; but I desire fruit that may abound to your account," but they will add, "Howbeit, ye did well that ye had fellowship with my affliction."

TEACHER TRAINING COURSE

By H. D. C. Maclachlan

PART II. SUNDAY SCHOOL PEDAGOGY

LESSON VI. THE SCHOOL: ITS IDEALS AND RELATIONSHIPS.

1. DEFINITION. In the last few lessons we have been speaking familiarly of the Sunday-school as though we knew all about it. It is now time to make sure we do know. To this end we require some sort of definition or touchstone so that we may not confound a religious mass-meeting or juvenile menagerie with a Sunday-school. The Sunday-school, then, may be defined as that agency of the church which devotes itself to the systematic nurture along educational lines of all the people in the fundamentals of Christian knowledge, experience and conduct. Five points are to be noted in this definition each of which will be elaborated later:

(1). The Sunday-school is an agency of the *CHURCH*, not an independent organization that is granted the privilege of using the church building for its sessions.

(2). Its nurture is *SYSTEMATIC*, not haphazard and occasional; it is along EDUCATIONAL not mystical or hortatory lines.

(3). It is a school for *ALL THE PEOPLE*, from the infant in the cradle to the octogenarian; for those at home as well as for those who attend its sessions; for the rich and the poor, members and non-members, the neighborhood and the church.

(4). The object of its nurture is threefold: *TO KNOW, TO FEEL TO DO.*

(5). The object is further defined as *CHRISTIAN*. This implies that the personal Christ is the motive power of the whole.

II. THE SUNDAY SCHOOL IDEAL. The Sunday-school is a means to an end. It must never be taken as an end in itself, as is done by those who make mere numbers or machinery the test of success. Its ideal or ultimate end is given in the above definition, namely, Christian nurture, or training for well-rounded discipleship. This, it will be remembered, was the definition of "religious education" in Lesson I.

(1). This ideal is strictly EDUCATIONAL. It stands, that is to say, for the gradual unfolding of the spiritual life in response to wise and systematic training. It seeks permanent growth rather than spasmodic outbursts of religious experience. It adapts the truth to the different mental and spiritual capacities of its pupils. Its CONTRASTS are the hortatory method of the evangelistic campaign, the homiletical method of the average sermon, and the mystical method of the "retreat" or devotional service. These latter are not wholly absent from the school, but they appear only as part of its general educational scheme.

(2). At the same time the ideal of the Sunday-school is EVANGELISTIC. There is no real antagonism between the evangelistic and educational ideals: on the contrary the truest and most permanent evangelism is always educational. As an evangelistic agency the aim of the Sunday-school is not to turn out intellectual prodigies that can give the names and dates of the kings of Israel and Judah or draw from memory a model of Herod's temple, but to bring all its scholars into TOUCH WITH JESUS CHRIST for the redeeming of their lives. If it fails in that it fails in all. EVANGELISM THROUGH EDUCATION, therefore, is the fullest expression of its aim.

III. SUBSIDIARY AIMS. In striving towards this utlimate ideal the Sunday-school sets before it certain subsidiary or auxiliary aims, which, however, must never be mistaken for ends in themselves. The following are the chief of these:

(1). A WORKING KNOWLEDGE OF THE BIBLE both as literature and revelation, and the ability to draw upon it as the great storehouse of spiritual experience;

(2). Such an acquaintance with RELIGIOUS AND SOCIAL CONDITIONS as shall issue in intelligent charity.

(3). The formation by practice of THE HABITS OF CHURCH ATTENDANCE, MISSIONARY GIVING, AND SOCIAL SERVICE.

(4). Some knowledge of the CLASSIC PRAYERS AND HYMNS of the church and thus of PROPER STANDARDS OF WORSHIP.

(5). Such an acquaintance with the HISTORY AND DOCTRINE OF THE CHURCH UNIVERSAL as shall issue in charity towards all sincere truth-seekers and at the same time such an acquaintance with the TENETS AND HISTORY OF THE PARTICULAR DENOMINATION to which the school belongs, as shall make its scholars intelligent members of the same.

IV. RELATION TO THE HOME. (1). On the one hand THE HOME NEEDS THE SCHOOL. The latter supplements and organizes the home training, where there is any and where there is none, it supplies the lack. It provides FACILITIES for up-to-date religious nurture that in the nature of the case the home cannot have. It has TRAINED TEACHERS to supplement the work of busy fathers and mothers. In its larger life the "SOCIAL" NOTE is struck that is necessarily lacking in the home.

(2.) On the other hand THE SCHOOL NEEDS THE HOME. Without its co-operation the best results cannot be reaped. The great problem of DISCIPLINE would be already half solved if all the children were trained at home in habits of orderliness, reverence and respect for age. HOME STUDY in the earlier years depends more on the home than on the school. The parent who studies the lesson with his children is a tower of strength to the school. But the greatest benefit of all is when THE HOME COMES TO THE SCHOOL. Then the problem of attendance is immensely simplified. Happy is the family that is represented at the same time in the kindergarten and the adult bible class! Happy is the school that has many such families! There would be fewer losses to our schools during the critical period of adolescence, if parents took this more to heart.

V. RELATION TO THE CHURCH. The school is the TEACHING ARM OF THE CHURCH. It is its one avowedly educational agency. the importance of this is evident in age when home instruction and the teaching function of the pulpit are alike falling into disuse. If the churches are to raise up a generation of instructed and intelligent disciples they must do it through the Sunday-school or it will not be done at all. The Sunday-school is also the GREATEST EVANGELISTIC AGENCY of the church. The vast majority of the valuable additions to the churches come from the school. It, far more than the evangelistic meeting, is the regular recruiting ground of the kingdom. It would be well for the healthy growth of many a church if it applied some of the money spent for the annual "protracted meeting" to the equipment of the school or the payment of some of its officers or teachers. The Sunday-school is also one of the best TRAINING SCHOOLS FOR SERVICE. In it the young people can best be taught their first lessons in church work by being made ushers, messengers, class secretaries, members of the choir or orchestra, etc. On the other hand the church owes to the school the benefits of both MATERIAL AND SPIRITUAL OVERSIGHT. The pastor of the church should be the pastor or shepherd of the school also. The church should provide the school with well lighted and ventilated rooms with modern equipment and, wherever possible, pay for its "supplies," leaving the bulk of the school funds to be applied to missionary and philanthropic objects. It should pass on all its plans, encourage it in all proper enterprises, and be the final authority for it in all matters whatever.

VI. RELATION TO THE DAY SCHOOL. The Sunday-school SUPPLEMENTS the day-school. The absence of any specific religious instruction in the common schools, throws on the Sunday-school the burden of completing the education of the child; for, religion being natural to man, no education is complete that leaves the religious nature undeveloped. The Sunday-school, therefore, is pedagogically as necessary as the day-school. Both should work hand in hand. One of the greatest defects of many Sunday-schools is that their ideals and methods are too remote from those of the day-school. The result is that the children feel a sense of BREACH BETWEEN THE SECULAR AND SACRED which is often the first germ of the dual conscience and the "seventh-day religion." Child religion is not—and adult religion should not be—a thing apart from the rest of life's activities. The child should be made to feel that the study of God's word is as natural and useful as studying grammar and history.

LITERATURE. Burton and Matthew's "Principles and Ideals for the Sunday-school"; Mead's "Modern Methods in Sunday-school Work;" Trumbull's "Yale Lectures on the Sunday-school;" Taylor's "The Church at Work in the Sunday-school;" Cope's "The Modern Sunday-school in Principle and Practice."

QUESTIONS. 1. Why is it important to have a definition of the Sunday-school? 2. Define it. 3. Point out and explain the five chief points of the definition. 4. What is the ideal of the Sunday-school? 5. Wherein does it differ from other agencies of religious education? 6. What is meant by saying that its method is "educational?" 7. In what sense is its method "evangelistic"? 8. Name some of the auxiliary aims of the Sunday-school. 9. Mention some of the ways in which the home needs the school. 10. Tell why the school needs the home. 11. Explain the relation of the church to the school and give particulars. 12. What is the relation of the Sunday-school to the day-school? 13. What danger is to be avoided in Sunday-school teaching in this regard?

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

What Makes a Christian?

The plea of the Disciples for Christian union has all along involved a very perplexing question. Christion union has to do with the union of Christians. Before the first step can be taken in a practical effort to promote union with any body of religious people, the question, "Who are Christians?", must first of all be settled.

It is a question that belongs peculiarly to the Disciples. They can not escape it, because they can not, on the basis of their historic message to the religious world, escape taking an attitude toward the whole of Christendom, whose dismembered condition it is their special mission to repair. They can not ignore the question because they can not ignore the many denominations professing to serve the Lord in sincerity and truth, that offer themselves for cooperation as Christian people. If this message of Christian union were not an inseparable part of their faith and obligation, if they owed it no consideration, then the Disciples could go on their way utterly oblivious of the existence of religious organizations professing themselves to be Christian. But they have confessed in the same breath that the reason for their being in the world is to unite the Church of God, and that God has a church, broken and scattered among the many sects of Christendom.

It is rather interesting that with all the discussion of this question, from the days of the "Lunenberg Letter," when Alexander Campbell gave his answer to the question, to the "Federation" discussion of three years ago, no answer has been given with which all Disciples agree. Because there is not unity among the Disciples in their definition of a Christian, they are not united in their program of union effort. Some are willing to join in the Federation Council now in session in Philadelphia, others are not willing to join. This division in policy grows out of the difference in conception as to what constitutes a Christian.

No progress in the settlement of this question has been made since 1837, when Campbell declared that a Christian is "one who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will."

Historic Answers.

The answer to the question, "What makes a Christian?" goes to the very heart of the Christian religion, and is determined by the view one takes of the nature of Christianity, and of the relation of the Christian soul to God. What is this relation to Christ, or God, which we call salvation or justification or forgiveness of sins?

Without classifying the answers or identifying them with any party or period in the history of the church, the answers that have been given are about as follows:

(1) The relation of the soul to God is a confessional relation. Salvation depends upon believing the doctrines of a certain creed. God is not pleased and does not forgive until one subscribes to the creed.

(2) The relation of the soul to God is a ceremonial relation. Salvation depends upon performing a certain ceremony, supposed to have magic efficacy to cleanse from sin. The soul can come to God, enter into fellowship with him only through a ceremony which he or the church has prescribed.

(3) The relation of the soul to God is an institutional relation. Salvation depends upon membership in a certain church, outside of which there can be no salvation. God has deposited the means of grace with an organized institution, through which the soul comes into relation with him.

(4) The relation of the soul to God is a legal relation. Salvation depends upon keeping the terms of a contract or covenant, which God has made with man. This contract contains certain laws to be obeyed, to which are attached certain rewards for obedience, certain punishments for disobedience.

(5) The relation of the soul to God is personal, spiritual relation. Salvation depends upon the moral condition of the heart—the motive and attitude of the spirit in conduct toward men and worship toward God.

Jesus' Answer.

According to these various means of the soul's relation to God, a Christian is one who either accepts an orthodox creed, or performs a ceremony; or joins an ecclesiastical institution, or fulfills to the letter the terms of a contract, or possesses a right spirit and lives the right life. That is, one or the other of these requirements is made a decisive test of the Christian status and fellowship. Other requirements are also made, and probably none of the conceptions omit all references to a good life. Which of these relations is the truest expression of Jesus' teaching? In the light of all his teaching there can be but one answer to the question. Jesus was infinitely concerned about the attitude of the heart; the Pharisees were as infinitely concerned about the attitude of the body. Jesus was chiefly interested in correctness of motive, the Pharisees in correctness of ceremony. Prayer, fasting, and almsgiving, had no meaning or value except as exercises of the spirit—expressions of the inner life. "God is a spirit; and they that worship him must worship him in spirit and in truth." According to Jesus it was not a law, but a life that made a man a true child of God; not an outer ceremony, but an inner nature.

All human analogies must necessarily fail to express the nature of that transcendent relation of the soul to its Maker, of the Christian to Christ. "As thou art in me, and I in thee, that they may be one in us." Who can describe, what analogy, parable, or illustration, can fitly set forth the mystery of Christ's relation to the Father? But that is the very nature of the Christian's relation to Christ. Say what we will, that relation is a spiritual relation, in which nothing counts for anything with God but the attitude of the spirit, the motive of the heart, in worship and service.

Misleading Analogies.

Two analogies or illustrations have played the leading part in darkening the popular religious mind as to what makes a Christian. These are marriage and naturalization.

If they teach anything they teach that a man is made a Christian by a ceremony and a law, both of which notions were utterly offensive to Jesus. That is the way Jesus found the Pharisees—binding ceremonies and laws upon the people as fundamental religious duties. It was against such Pharisaic externalism that Paul was contending when he declared that "he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter."

The marriage analogy runs as follows: "As a man is not a married man though he may have love before the marriage ceremony, so a man is not a Christian, though he may have faith and repentance before baptism. In both cases the decisive thing is the ceremony. The real counts for nothing until the formal is added; thus the real is put at the mercy of the formal and legal, and Christianity is reduced to a legal contract. The naturalization analogy comes to the same conclusion. A foreign-born citizen may have his adopted country, may believe in the principles and constitution of the government, may be willing to lay down his life in devotion to it, but if he has not sworn the oath of allegiance and received his papers, he is not entitled to the privileges of a citizen.

And these two analogies are made to illustrate the conditions of citizenship in the kingdom of heaven, and to describe God's attitude toward the world. Both assume what is calmly taken for granted, that the kingdom of heaven is like a political kingdom (a notion in Jewish minds that Jesus spent three years in trying to correct), and that God is like a civil ruler. Both of these premises have to be proved before either marriage or naturalization, with their legal elements, could be used to illustrate God's method of dealing with men.

Anything can be proved by an analogy, if the right analogy is chosen. The Catholic Church has been proving, to the satisfaction of millions of people, that there is no salvation outside of that church, by using the analogy of Noah's Ark. The church is "an ark." As no one was saved outside of Noah's ark, so no one will be saved outside the Catholic Church. Has not even Peter in an epistle declared that salvation in the ark is a type of salvation by baptism in the church?

A New Analogy.

As a matter of fact, an analogy proves nothing. It can be made to teach either truth or falsehood. All an illustration proves is that the person who uses it holds the idea that it sets forth. Whether the idea is true or false rests upon other kinds of proof. It seems strange that the very analogy Jesus himself used to set forth the relation of the soul to God, is never used by legalists to define the relation. With ceaseless reiteration Jesus declared that God was a Father, and that men were his children. Is the relation of sonship and fatherhood created by a ceremony or a law?

Suppose we use the analogy of membership in the human family to describe the conditions of entrance into the kingdom of God—which is just as scriptural an analogy as marriage or naturalization. Throughout the New Testament the terms of fatherhood and sonship are constantly used. In one place it is "being born again"; in another "being begotten," or "the whole family in heaven and earth," or "if children, then heirs," etc. Christians are born into the kingdom of God.

If conversion or entrance into the kingdom is a birth, then it does not depend upon a ceremony or a process of law, but upon a process of nature. A man is made a Christian, then, by nature and being, not by law or ceremony.

Suppose a manlike ape, one of the anthropoids, should present himself for membership in the human family; could the performance of any ceremony or obedience to any statute make him a human being? Try to put him through the process of naturalization into the human race; dress him up in human clothes, shave his face, and put a cane in his hand; teach him to make his mark with a pen and bring him before the court to sign his naturalization papers.

(Concluded on Page 16.)

The Gospel of the Helping Hand

By Charles Reign Scoville

THIS PASSIONATE APPEAL OF THE EVANGELIST ON BEHALF OF THE GREAT HUMANE ENTERPRISE OF OUR BROTHERHOOD DREW ONE OF THE LARGEST DAYTIME AUDIENCES AT NEW ORLEANS. TO MANY IT WAS A DISCLOSURE OF A NEW BUT NOT LESS CHARACTERISTIC QUALITY OF DR. SCOVILLE'S PERSONALITY.

It may seem strange indeed to many of you that an Evangelist should be called in from the midst of the battle, from the very front of the firing line, to speak in behalf of the National Benevolent Association, to present the sacred appeal of the weak and the helpless, of the aged and the infant, before this Convention and through the Convention to our great brotherhood. But a moment's reflection will cause you to see that this is not only the very thing that the Evangelist, but every other man in our great religious battle should be called in to do. Whether pleading for college endowment, Church Extension, Home or Foreign Missions, or world wide C. W. B. M. work we should not forget this grace also—to present the highest and holiest claims of humanity, the gospel of the Helping Hand. We are not only the heirs of the past, but we are also the trustees of the future. It is not enough to simply give material expression to the generation passing, but we must also remember our tremendous responsibility to the generation just coming.

President Garfield said: "The dead do not need us, but we forever and forever, need the memories of the dead." I am inclined to think that howsoever great may be the need of the aged and the children our need of them and the Church's need of them is vastly greater. The danger is not that we shall fail to appreciate the fathers and mothers of the Church, or that we should forget the tottering steps of those near the cradle, as well as those near the grave, or rather those near the Great White Throne,—the real danger lies in this, that we are not apt to give the proper expression to our feelings. We are not apt to give the proper emphasis to this most sacred work, nor to give it the proper place in the program of our Churches each year. The shepherds found angels at the manger and the disciples found angels at the grave and He who made His angels ministering spirits said: "Suffer the little children to come unto me," and He also said: "In my Father's house are many mansions." I am not here to say that we should do less for Home or Foreign Missions, Church Extension, College Endowment, or C. W. B. M. work, but I am here to say that we should do more for this tenderest and holiest work; and that by so doing we shall practice religious economy, accelerate the work of every interest presented in this Convention, and also make our most powerful appeal to the world.

When Jesus beheld how the religious leaders of his day, the Scribes and Pharaisees, sat in Moses' seat and were so exceedingly zealous in giving "tithes of mint, anise and cummin," and noted how they "omitted the weightier matters of the law,—justice, mercy and faith," he rebuked them in words which should be indelibly written across the sky: "These things ought ye to have done, and not to have left the other undone."

The circumstances under which our movement was born, the purpose for which we came into existence, and the obstacles which we have met have from the very first shaped our plans and practically marked out our path. Our growth has been natural, our progress has been marvelous and our victories in helping shape and mould religious world sentiment have been phenomenal. The only danger of our becoming a disappearing brotherhood as I see it, is that the whole religious world shall snatch up our own shibboleth our own mottoes and our own aims and carry them on to fruition. Should that come to pass we can exultantly proclaim: "To this end were we born and for this purpose came we into this world."

When I meditate upon the great, dark, yet ripe, fruitful mission fields beyond the seas and when I practice the presence of the Master and realize the permanency of the great commission, every itom and every atom of my make-up seems to be surcharged with the word "Go." He who promised to be with us always is with us here. He stands as much in our presence, as he stood before the first disciples. He is still clothed with "all authority." With that indescribable look and with that unspeakable intonation, he hands us the Great Commission, signed and sealed with the blood of Calvary. I weigh my words carefully and speak cautiously, yet with all my soul I say I would rather be an embassador for Jesus Christ—a Christian Missionary to some dark soul, to some dark land—than to hold the greatest throne on earth. The words of Dr. Dye of Africa, the reports of Adelaide Gail Frost of India, or Bertha Clawson, of Japan, or any of their co-workers, cause our blood to boil and our hearts to tingle with rapture. Yet go to any of their fields of action and what de we behold? An orphanage, a bungalow, a hospital, or a school. If these ministers of mercy are essential in presenting the call of the Cross to the heathen world, what appeal shall we make to the unchristian civilized, or enlightened mind? Nay, rather what apology can we make for neglecting these things? Oh, my brethren, your mighty efforts in a foreign field, the carrying of the good tidings of great joy to benighted lands—"these things ought ye to have done"—but doing these same things in the home land "ye should not have left undone." The human heart is the same everywhere, and because I favor the plans and the program of our great and our blessed Foreign Society in their work abroad, I favor the heart touching work of the Benevolent Association at home.

As I travel throughout the United States and behold in every city and hamlet the marvelous opportunity of the hour for Home Missions, the fields white everywhere unto the harvest, sectarian walls crumbling, fanatical prejudice waning, sympathy broadening, coöperation spreading and love deepening, I feel that God has certainly raised us up for just such an hour as this. My whole heart turns to the Home Society and I would call upon the whole Church in every nook and corner of America to speak as one voice and say: "Now is the accepted time; now is the day of salvation." When I hear the call of the great northwest and see the open field in the sunny south and the incomparable opportunity of the eastern States, I feel surely to-day is the day of salvation. When I realize, too, that often our Home Society has gone into some of these fields with one-fourth as much money as some of the denominations and with this meagre amount has often yielded four times as many converts as the net gain of some of these other Churches, then I feel that the tithe, or the one-tenth of my income is far too small. Opportunities so amazing, so divine, demand my soul, my life, my all. I dare not only give one-tenth of my income, or one-tenth of myself, but I must give my whole self, to the Kingdom for America's sake. But from what angle, or by what means, are we to make the attack? What influence shall we exert, by what power shall we compel America to stop and listen to our plea? To all this there is but one answer: By the divine plan. "God so loved that he gave." "Christ loved us and gave himself for us." "He saved others, but himself he could not save." "In this was manifested the love of God toward us, in that while we were yet sinners, Christ died for us." The first emancipation proclamation for all sin and suffering was issued in Heaven.

The first Benevolent Association originated at the Throne. He came to seek and to save. He went about doing good. He did not say: "I have come to show you the way," but he identified himself with his message—"I am the way." He did not say: "I have come to teach you the truth"—but, "I am the truth;" neither did he say, "I have come to show you the way to life"—but, "I am the life."

"As long as the heart has sorrows,
As long as life has woes,"

this way, this truth and this life will be needed by the human family. And this only will strike the full octave of humanity and bring back heavenly harmony to the eternal soul.

If we would win the world it would be well indeed for us to take up our Cross and follow him. To remember the things which "Jesus began both to do and to teach." On the road between Jerusalem and Jericho, lies a blessed soul, stripped and robbed. Methinks I can see him now, with the dust of the street on his lips and the sand and the blood covering the wounds. The night is cold and dark. The night long he has waited and wept and hoped for a tender, helping hand. He will surely die if assistance does not come and that speedily. He hears a footfall. With pain and difficulty he lifts his head and his heart beats faster as he recognizes the dress of a priest. Relief is at hand; the servant of God is drawing near. Imagine his unutterable agony, for the priest is so anxious to conduct the worship in the great Temple, to go through stately forms and sacred ceremonies, that he passes by on the other side. The poor victim nearly faints in dispair and hope is almost dead, when he hears another sound. A Levite is also on his way to the house of God. He comes near enough to behold—perhaps to pity—but he too passes by on the other side. Let us be honest with ourselves—the priest and Levite are members of our Churches to-day. I fear some of them have been elected to the Official Board, called to be Pastors, or Evangelists, or the Secretaries of our great Societies. May the Lord forgive us; may the vision and the opportunity save us.

There is another footfall—the poor fellow, in one last effort, summons his waning strength and raises himself on his elbow, when the unlooked for and unwelcome Samaritan comes riding along. The Jews have no dealing with Samaritans—they are a despised people. He can hope for no succor from such a source. But what a marvel to hold. There is one power, there is one emotion, sufficient even to break down the middle wall of partition between the Jews and Samaritans. He alights from his beast. He came to where he was; he touched him; he bound up his wounds; he lifted him

to his own saddle, and he provided for him in the inn. That Samaritan is our National Benevolent Association, and that Inn is the Old People's Home, the Orphanage, the Hospital, the Ministeries of Mercy, and that argument will win cold heads and hard hearts when every other argument on earth has failed:

"There is an unseen cord which binds,
The whole wide world together.
Through every human life it winds,
This one mysterious tether.
It links all races and all lands
Throughout their spans alloted,
And death alone unties the strands,
Which God Himself has knotted.
However humble be your lot,
Howe'er your hands are fettered,
You cannot think a single thought
But all the world is bettered.
Your unkind word, your selfish deed,
Is felt in farthest places,
There are no nooks where greed and wrong,
Can hide their faces.
There are no separate lives,
The chain too subtile for our seeing
Unites us all upon the plain
Of universal being."

"It may be but a cup of water, but a gently spoken word,
But above the gift is noted and the faintest action heard;
And the good that you do to another, comes back to you ever again;
As the moisture raised from the ocean, returns in the gentle rain.
For life is the coinage of Heaven, to be spent in the purchase of love;
Till all the realm of the earth below, is as pure as the realm above."

I would not speak lightly of "Our Plea"—nor belittle our doctrinal efforts, but I do say "These things ye ought to have done"—but not to have left the Good Samaritan Gospel of the Helping Hand undone.

(To be concluded.)

Bring, O Morn, thy music! Bring, O Night thy hushes!
Oceans, laugh the rapture to the storm winds coursing free;
Suns and stars are singing, Thou art our creator,
Who wert and art and evermore shalt be.

Life nor death can part us, O Thou love eternal,
Shepherd of the wandering star and souls that wayward flee.
Homeward draws the spirit to Thy Spirit yearning—
Who wert and art and evermore shalt be.

—**William C. Gannett.**

Love is a guardianship, no less than a passion. There is nothing in the world like love for breaking barriers. There is nothing in the world like love for building them. I think, then, that it is just because God loves me that He hath hedged me about, that I cannot get out.—**G. H. Morrison.**

(Concluded from Page 11.)

As he walks away with the papers in his hands is some blushing human maiden likely to cast loving, longing glances at him, as if he were some Romeo, and wish him for a husband? Endow him with vast estates, and invest him with titles of nobility; let congress pass a statute enrolling him among human beings, and vesting him with citizenship; let him be elected to membership in learned societies; will all this make him a human being, and give him membership in the human family? He must be born again.

No law, or statute, or decree, or ceremony, can make man of a manlike ape. It is not law or ceremony, but nature that makes a man a man.

Suppose parliament had concluded that Gladstone was not a human being, and had passed an act enrolling him among the manlike apes. Suppose his wife and children had also repudiated him as human, and had asked that he be confined in a cage along with other apes—would the people of England ever after have regarded Gladstone as a member of the family of apes? By birth, nature and being he was a member of the human family; and only by a complete change of nature could he ever become anything else. He must be born again.

The difference between the ape and Gladstone was a difference of nature, not a difference of state or territory or legal relation.

A man who has the nature of Christ is a Christian; he is made one by a change which takes place in his inner nature, and remains one so long as he retains that inner nature.

Fatherhood and sonship, birth into the human family—this is only an illustration; it proves nothing; but it illustrates my conception of what makes a Christian, and has the advantage of having been used before me by Jesus, Paul, and Peter.

The Revised Version has an exquisite touch, "Unto Him that loveth us"—not loved (Rev. 1: 5). The gracious stream did not exhaust itself at the birth. It is not spasmodic; it is unbroken; there is no abatement in its volume. The river of God is full of water.—**J. H. Jowett.**

I have been taught by this apprenticeship of life that there is, for me at least, nothing comparable, as a power to uplift, a power to inspire, a power to give you a cheerful countenance and renew your spirit, that gives so grand an outlook upon life and such a cheerful outlook in death, there is nothing among the whole realm of things comparable to the knowledge of the love of God manifested to us through Jesus Christ.—**Jonathan Brierley.**

The love that gave the well-beloved is no past love. The cross of Christ is not the high mark of a great love that once swept and surged about the world. It is the measure of the abiding love that ever holds us dear, the love that concerns itself about our every little care, and counts the common want a sacred thing to which he hath a joy in ministering, like the joy of a mother in ministering to her child.—**Mark Guy Pearse.**

WITH THE WORKERS

Elmore Sinclair of Watseka is helping Lewis Starbuck in a meeting at Pittwood, Ill.

C. B. Gould writes from Logansport, Ind., that he is open to engagements for January and February as song evangelist.

Evangelist Geo. L. Snively and Singing Evangelist C. H. Altheide are in a most promising meeting in Warrensburg, Mo. Geo. B. Stewart is the pastor of the church.

The Second Church at Milwaukee hopes soon to call its first pastor. The South Side Church has had two baptisms and one added by letter during November, and is happy in a newly decorated auditorium. Its new Teacher Training class numbers twenty-five.

The last three weeks twelve have been added by confession of faith at the Christian Center, Baltimore, Md., and others are expected soon. Several of the additions are the result of the institutional features of the Christian Center, conducted by Nelson H. Trimble.

F. C. Howe has just closed a meeting in Ft. Wayne, Ind., with the Chreighton Avenue Church in which forty-three were added to the membership of the church. The church was much strengthened and encouraged. H. E. Stafford is the pastor of the church.

Two were received into fellowship at Fitzgerald, Ga., Nov. 29, one by confession of faith and the other by letter.

"The Bible School Monthly" is the name of the new publication in the interests of our churches and Bible schools in Wisconsin. It is sent out under the auspices of the Bible School Department of the Wisconsin Christian Missionary Society, and edited by J. Harry Bullock, State Bible School superintendent, and pastor of the church at Footville.

Edward Oliver Tilburn has entered the evangelistic field. He writes that he endeavors to make evangelism spell education. This type of evangelism should be encouraged among the Disciples when there is so much tendency to return to the hysterical evangelism current in various denominations a generations ago. He may be addressed at 119 West Galena street, Butte, Mont.

Last Sunday the congregation of the Christian Center decided to "tithe" their membership for Christian service. Out of ninety-five members, eleven have responded and will prepare themselves for the work of the ministry or will go to the foreign field. This unique service might be duplicated elsewhere with much profit to the church. Our need now is consecrated young people to devote their lives to Christian service.

The tabernacle meeting at Salina, Kan., closed the last of November with 165 members added to the church. A member of the church writes with much gratification that instead of the "sects" having to start an opposition meeting, the work was done in such spirit that members of all churches could come and ask God's blessing on the enterprise. The evangelists were Wilhite and Gates. The enthusiastic business man sending the report expresses the wish that the Century might be in the hands of every preacher and says to continue the contention for liberty of the church.

Frank M. Otsuka, who was formerly a student of Bethany College and later of the University of Chicago, where he prepared for missionary work, is now in Japan, his native country, and is giving lessons in the Japanese language and preaching as opportunity permits. He has also a training class one hour a week. He could be greatly helped in his independent missionary work by gifts of old books, magazines, or religious papers, as well as gifts of money. He receives no salary and has to depend entirely upon what he earns by teaching either English or Japanese. He will be glad to acknowledge receipt of money and other help received through the Christian Century. His address is Frank N. Otsuka, cr. Koshikawa Postoffice, Tokio, Japan.

WITH THE WORKERS

H. W. Thompson has settled with the church at Rib Lake, Wisconsin.

H. F. Barstow has accepted a call to a church at Hickory, Wisconsin. His post-office address will be at Suring, Wis.

The church at Ladysmith, Wis., was out of a pastor at the last report. This church is located in the northern part of the state.

Charles E. McVay will sing for the church at Mason City, Iowa, in February. For later dates address him at his new home in Ruskin, Neb.

Dr. Albert Buxton, pastor of the Central Christian Church of Salt Lake City, preached the union Thanksgiving sermon in the Methodist Church. All five of the daily papers printed the sermon in full.

Edward Clutter has just closed a meeting at Cheney, Kansas, with 100 added to the church. He goes to Osborne, Kansas, for the next meeting. Churches desiring an evangelist may address him there.

A successful pastor of a good city church is contemplating a change. He has a record of successful work and large achievements behind him. Any church in need of a pastor may address the Christian Century for particulars and be put in communication with this pastor.

The First church at Bloomington, Ill., is in a prosperous state. Those who think that the mid-week prayer-meeting is dead will be surprised to learn that the average prayer-meeting attendance at this church for two months was 168. Edgar D. Jones, the minister, has a great hold on the hearts of his people.

The Columbia Avenue Church in Rochester, New York, is making some improvements in their building in the way of stained glass windows, a new organ, and decorations. A Junior Christian Endeavor was recently organized with fifteen members. There were two additions to the church recently by letter. J. Frank Green is the pastor.

We are the grateful recipients of a de luxe edition of the Declaration and Address put out by the Centennial committee. The edition is limited to one thousand copies and the possession of one of these books will in days to come be a matter of pride. We are informed that these books may now be secured through the Centennial committee for two dollars. Orders may be sent to W. R. Warren, 203 Bissell Block, Pittsburg, Pa.

The following note from the Transylvania University Bulletin (Lexington, Ky.) will be of interest to our readers:

"Justice John M. Harlan, of the United States Supreme Court, in company with Governor Willson, were the guests of Transylvania University Monday, Nov. 23. Justice Harlan is the most distinguished living alumnus of Transylvania. His reception by the faculty, curators and students was a triumph of enthusiasm, Morrison Chapel being crowded to its capacity. Justice Harlan was introduced in an appropriate manner by President Crossfield and delivered an address filled with expressions of appreciation for the training he received in the Law School of Transylvania, from which he was graduated in 1853. Governor Willson was also presented to the audience and made a brief but effective address. The occasion was a red letter day in the recent history of the institution.

"Justice Harlan, after seeing the character of the student body and the high grade of work being done, remarked that he wondered why we did not enlist the interest of some man of wealth in increasing the endowment."

TELEGRAMS.

Anderson, Ind., Dec. 6, 1908.

The Christian Century: We gave C. W. B. M. address this morning. Offering for society $167. Living link auxiliary of 180 members. Celebrated fiftieth anniversary of this church today. Joseph Franklin first pastor, T. W. Grafton last pastor, and five charter and thirteen other members for forty years sat on platform. Most excellent history read by Charley Cravens. We then spoke from Acts 2:41. Most impressive religious service I've ever attended. Poured rain at all three services today. Twenty-five converts, 303 in thirteen days.

Charles Reign Scoville.

Warrensburg, Mo., Dec. 6, 1908.

Snively and Altheide in great meeting here. Twenty-five additions today. Prospects are very bright.

George B. Stewart, Pastor.

J. N. Harker has gone from Eureka College to take charge of the new church in Montgomery, Ala. He will be supported by the Alabama State Society and the American Home Society. He has a good outlook and will give courage to the little band of workers in the undertaking.

Alva W. Taylor is holding a short meeting for the Mt. Zion Church near Eureka, Ill. Prof. Radford, who has preached for this church much of the time during the past thirty years ordained their newly elected elders last Sunday morning. This is one of the few country churches that has kept up its services and remained to bless its community.

The trustees, alumni, old students and friends of Hiram College are uniting in a thirty-day campaign for $30,000 new endowment. Success means the claiming of $70,000 previously pledged toward a total of $100,000. Since part of the amount pledged is conditional on securing pledges for the whole amount by Jan. 1, 1909, the need of prompt united action is imperative. Already $73,000 has been pledged. The friends of Hiram are rallying nobly and well-deserved success is assured if coöperation continues as now. This fine old college where President Garfield once presided, should be taken care of in a way to make the whole church proud.

The Young Women's Missionary Society of the First Church of Springfield, Ill., has undertaken to secure a list of fifty new subscribers to the Christian Century. They are allowed a percentage from the company and their profits from the undertaking will be used in their work. They are urging the people of their church to subscribe on account of the merits of the paper as well as because of the profit that is accruing to them. Other societies through the country who wish to have a way of earning money while performing a useful service to the local church would do well to write to the Christian Century for their proposition.

An item of interest not reported in connection with the 105th Anniversary celebration at the Central Church at Warren, O., where J. E. Lynn ministers, is the action of the church in the celebration in adding $300 to the salary of the minister and of the Men's club in sending him as a delegate to the Chicago Congress. The Christian Monitor published by the church states that there never was a feeling of greater enthusiasm in the church than at present. It augurs well for the meeting which Mr. Lynn will hold in the church beginning Jan. 10. Miss Edith Anderson of Springfield, Ill., will be the soloist for the meeting.

W. F. Turner of Joplin, Mo., has accepted a call to the Central Church of Peoria, Ill., and will begin work there about Jan. 1. He follows such worthy predecessors as Geo. B. Van Arsdale and Harry F. Burns and has a large field of usefulness before him and we predict success for him.

J. Harry Bullock is the new State Superintendent of Bible Schools in Wisconsin and shows his enterprise by issuing a little paper to help the work. The great North and Northwest needs more energetic men like Bro. Bullock for the harvest is ripe there and the laborers are few.

The good news comes from the Southern Christian Institute that the students and teachers out of their little gave over $100 for education in a recent offering and that notwithstanding their recent loss of one of the best halls by fire they have the largest attendance in their history.

The Volunteer Missionary Band of Eureka College is giving Sunday evenings to rallies in the nearby churches and interesting the people by the use of the stereopticon slides furnished by the Foreign Missionary Society at Cincinnati. They are planning also to spend the Christmas vacation in this manner. They now number nineteen and are of the very best students in the college.

The church in Richmond, Va., of which Henry Pearce Atkins is pastor has recently erected a $22,000 building, $10,000 of which has already been provided. The church will be dedicated soon at which time the plan had been made to raise $2,000 and secure a loan of $10,000. An offer has been made to the congregation to provide $8,000 in a loan at four per cent if the indebtedness is reduced to that amount on dedication day. Friends of the church and pastor are invited to send in offerings to be used on dedication day to secure the necessary $4,000.

H. James Crockett took charge of the work at Bartlesville, Oklahoma, last January. During the eleven months since then there have been forty-one additions, mostly by letter. The net gain is thirty-five. They have started a $30,000 building and have the basement complete. The congregation will occupy the basement Dec. 13 and proceed with the building further in the spring. The pastor has been called to remain indefinitely. Bartlesville is now a city of 12,000 inhabitants and is growing very rapidly. The future of the cause there is very bright.

From the Christian Commonwealth (London) we learn that a recent advertisement inserted in its columns by Rev. Leslie W. Morgan, general secretary of the Christian Association, asking for correspondence from churches and individuals interested in a movement to effect Christian union "on the basis of a return to New Testament Christianity," has called forth a large and general response. So large and general, indeed as to suggest that the time is ripe "for the formation of a 'Christian Union League' for the furtherance of union on right and practicable lines among all denominations."

The Church of Christ at Table Grove, Ill., has just closed a meeting of four weeks with Brooks Bros. leading, with an addition of forty-six to the church membership and a thorough religious awakening of our church and community. Rev. F. S. Nichols, the pastor is organizing a teachers' training class of fifty or sixty members to include many of the new and old membership. This is the second class organized here, the first having graduated thirteen members. Two elders and three deacons have been added to the official board, making a total of eleven. The work for the new year gives great promise.

THANKSGIVING ECHOES FROM KENTUCKY MISSION FIELDS.

H. H. Thompson reports 15 baptisms and ten reclaimed in Pike county.

W. J. Cocke was in the field 22 days of November, added 13 and collected for Kentucky missions $208.50. His meetings were at Pembroke and Rays Branch, having begun at the former place in October. His work was paid for and a creditable offering made for Kentucky missions, aside from his compensation.

J. W. Masters added eight and is now working in Harlan county to effect arrangements for Bro. Robertson to give his time to that field. He will begin operations at Hyden, the county seat of Leslie county, on the second Sunday in December with the purpose of organizing a congregation and building a house of worship.

During 25 days of the month W. J. Hudspoth preached 38 sermons and added 14, 13 by confession and baptism. He was in meeting at Sebree, Webster county, at time of report.

Robert Kirby added one during the eight days that he was able to be away from his home and his sick wife.

Latonia has been enjoying the help of A. M. Harvout in a meeting. A number of additions before he was compelled to leave—others later during preaching of the minister, Harlan C. Runyon. Some of the members added give strength to the situation.

Louis A. Kohler reports the work as doing very well at Bromley and it is felt that if the board can help them a while longer the work will be able to care for itself.

Raymond G. Sherrer and the Jellico church continue to work happily and hopefully together. He is supplying at Red Ash Sunday afternoons until a resident preacher can be secured.

C. M. Summers has closed his work at Jackson and expects to leave the state. We regret to have him leave Kentucky. He has sought to meet the needs of the difficult situation at Jackson and with some degree of success.

Twenty-eight baptisms and twenty-two added otherwise tell a part of the story of the results of the twenty-eight days' work of D. G. Combs. He was at Bowen, Powell county, with six confessions in two days, when last heard from.

J. B. Flinchman was patiently pushing the building enterprise at a point in Breathitt county, during the past month.

H. W. Elliott was busy all the month at home and abroad. $987.76 tells the story of receipts. Only one of the "living link" churches has remitted and that in October—and the church at Harrisburg. A goodly number of the congregations remitting have made decided advance and the indications generally are favorable for a general advance. Two district conventions were attended in Western Kentucky. We urge a prompt remittance of all offerings.

A trip was made to Brandenburg Station, Meade county, in the interest of the house of worship, advertised to be sold Dec. 7, for a debt resting on it.

Enough money was secured by him to stay the proceedings and to get an extension of time for payment of remainder.

Kentucky is Behind the U. S.

An appeal published in our papers a week ago brought responses from Mississippi, Illinois, Indiana, Kansas and Pennsylvania. Only one remittance by a citizen of Kentucky. Brother P. T. Cook, of Brookville, sent $5.00 and he is so far the only one in Kentucky who seems to want to save this house to the little band of twenty-two poor people at this Meade county village. The debt is not paid—we have just succeeded in getting more time—having paid part of the debt.

Are there not many other friends who will help to save this church property now. Will not many Kentuckians send in from $1.00 to $5.00—or even $10.00 each?

H. W. Elliott, Sec. and Treas.

Sulphur, Ky., Dec. 4, 1908.

ATTENDANCE OF DISCIPLES AT THE CONGRESS.

The representation of Disciples at the recent Congress of Baptists and Disciples was exceedingly gratifying. The following list is a practically complete registration of Disciples: Ministers—A. B. Philputt. Indianapolis, Ind.; P. J. Rice, Minneapolis, Minn.; W. L. Hayden, Indianapolis, Ind.; V. W. Blair, Greensburg, Ind.; W. D. Ward, Rockford, Ill.; Wm. Oeschger, Vincennes, Ind.; Albert Schwartz, Clinton, Ill.; C. L. Waite, Milwaukee, Wis.; H. C. Holmes, Fairbury, Neb.; Geo. T. Smith, Champaign, Ill.; F. D. Smith, Cedar Rapids, Iowa; W. B. Craig, Denver, Col.; G. B. Van Arsdale, Cedar Rapids, Iowa; Bruce Brown, Valparaiso Ind.; S. S. Jones, Danville, Ill.; J. E. Lynn, Warren, Ohio; J. M. Philputt, St. Louis, Mo.; I. J. Spencer, Lexington, Ky.; J. T. Holton, Elgin, Ill.; F. W. Burnham, Springfield, Ill.; B. A. Jenkins, Kansas City, Mo.; C. C. Rowlison, Iowa City, Iowa; A. W. Fortune, Cincinnati, Ohio; F. W. Norton, Hiram, Ohio; S. E. Buckner, Aurora, Ill., Vernon Stauffer, Angola, Ind.

The colleges were well represented by the following: Pres. M. L. Bates, Hiram, Ohio; Pres. R. H. Crossfield, Lexington, Ky.; Pres. R. E. Heironymus, Eureka, Ill.; Pres. T. C. Howe, Indianapolis, Ind.; Dean W. J. Llhamon, Columbia, Mo.

The following missionary secretaries were present at one or more sessions: A. McLean, Cincinnati, Ohio; W. J. Wright, Cincinnati. Ohio.

J. H. Garrison and Paul Moore represented the Christian Evangelist, St. Louis Mo.

The following laymen were in attendance: C. H. Trout, Milwaukee, Wis.; S. G. Boyd, Covington, Ky.; F. H. Kaupkee, Cedar Rapids, Iowa; A. E. Jennings, Detroit Mich.; A. J. Elliott, Peoria, Ill.

Besides these who were present from out of the city, the local Chicago ministers were all in attendance at most of the sessions.

"Hubby," said the observant wife, "the janitor of these flats is a bachelor."

"What of it?"

"I really think he is becoming interested in our oldest daughter."

"There you go again with your pipe dreams! Last week it was a duke."

Quiet Act of Heroism.

An East Ham parrot which escaped from its home and flew to the railings outside the police-station the other day was arrested by a policeman.—"Globe."

The Plot.

"Suppose," hissed the villian, "suppose our plot should leak out?"

"That's all right," said his accomplice, consolingly. "It can't. Don't you remember telling me five minutes ago that it had thickened?"—"Tit-Bits."

Too True.

The Lady—"Generally speaking, women are ——"

The Cynic—"Yes, the are."

The Lady—"Are what?"

The Cynic—"Generally speaking."

Summer Politics.

The Man (new arrival at summer hotel)—"I suppose there's no prohibition of kissing at this resort?"

Maid (demurely)—"No; merely local option."—Puck.

KEEPING FAITH SECRET.

One of my hardest trials in life has been to have to keep the secrets of so many people. As a doctor in missionary life one finds out so many skeletons in cupboards. It is hard not to tell news. It is harder still not to tell good news. It makes you feel, as I once saw a boy after a Christmas dinner, as "if you must burst." But it is worse again when you have a truth that you know to be a truth, a truth of infinite practical daily value forever to those you love best, and yet you cannot tell it. You can say it. You can quartet it. You can monotone it. You can say it in a black coat, in vestments, at matins, at evensong, at the solemn feasts, at the new moons. But still you have not conveyed your truth to your dearest friend, the man who shares your rooms, and studied and competed with you, who played on the team with you, and who trusted you with a pass five yards from the enemy's goal line. Yet he won't take it from your lips that faith in Jesus Christ is worth a red cent—won't accept it. However, the heathen, the stranger, who knows not your inner life, is more likely to listen. Where is the fault? Is the faith in Christ really not of value? Or is it that your use of the faith fails to commend it? If you are really eager to give that inestimable gift to your friend, your husband, your darling boy, and fail, is there something wrong in your use of it, your method of commending it? Does it not make a man's heart cry out, "My God! is my conventional use of faith the cause of preventing others from accepting it?"

Wilfred T. Grenfell, M. D.

FEARED BEING GRABBED.

Woman's Nervousness from Coffee Drinking.

The brain acts through the nerves.

When the nerves are irritated by coffee drinking the mind often imagines things which have no real existence—such as approaching danger, unfriendly criticism, etc.

A Mich. woman suffered in this way but found how to overcome it. She writes:

"For twenty years, I drank coffee thinking it would give me strength when tired and nervous.

"The more coffee I drank, the more tired and nervous I became until I broke down entirely. Then I changed my work from sewing to house-work. This gave me more exercise and was beneficial, but I kept on drinking coffee—thought I could not do without it.

"I was so nervous at times that if left alone I would not go from one room to another for fear some one would grab me, and my little children had to go around on tiptoe and speak in whispers.

"Finally an attack of the grip weakened me so my nerves rebelled and the smell even of coffee was nauseating. Then my husband prepared some Postum for me, believing the long use of coffee had caused my breakdown, so that my head and hands shook like the palsy.

"At first I did not like Postum, but I kept on drinking it and as we learned how to make it right according to directions on pkg., I liked it as well as coffee.

"Occasionally I make coffee when we have guests and give it to the children too, but as soon as they taste it they return their cups for Postum. Now I go anywhere in the house day or night and never think of anyone grabbing me and the children can romp as healthy children should—my nerves are all right." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CHICAGO

THE JEWISH QUARTER OF THE CITY. ITS MARKETS, STREETS, CHILDREN, SYNAGOGUE AND WAYS OF THOUGHT. O. F. JORDAN MAKES A TRIP TO THE JERUSALEM THAT IS AT OUR DOORS.

A foreign trip to study the customs of other peoples is not necessary these days. We have in Chicago all the leading peoples of earth and here they reproduce the customs and institutions which characterize them in other lands. One may go over on Halsted street and he in Athens. Here will he Greek speaking restaurants and saloons, Greek speaking stores and not far away the office of the Greek daily paper. In other sections we find the Russians or the Hungarians or the Finns.

The other day we decided to go down into the Ghetto and have a first hand acquaintance with the Jews in their own section. Boarding a car we went to the section between Halsted street and the river south of Fourteenth street. It was on a Friday and the morrow was to be the Sahhath of the orthodox Jew. The housewives were out with haskets on their arms to do the shopping for the day of rest. On inquiry we learned that Maxwell street was the best market street and thither we proceeded to go.

The Jews' Market Place.

We were amazed at the sight that met our eyes on arriving at that street. We had often heard descriptions of the oriental bazaar but here it was right in our very midst. Everything that was for sale was brought out of the stores and placed on counters on the sidewalk. Here was the clothing merchant with his wares, dust covered, right out in the street. And near by was the vegetable woman with her supply of onions and potatoes for the odorous stew that could he detected in the very air of the ghetto. And not far away was the hutcher shop with the live chickens on the outside. We stepped in a moment and found a comely young woman cutting a steak at the hlock. She would have been made handsome with soap and a clean wrapper. The odor of the shop, however, was not to our taste and we heat a rather hasty retreat. The germ theory is an empty imagination of the scientists for we spent three minutes in that shop and still live. The chickens are butchered under the supervision of the customer and the orthodox allow no doubt to intervene as to the correct ritual and procedure being carried through in the slaughter of their meat. At the stockyards, the rabbi places the mystic symbol on the juicy hindquarter of a beef and the faithful know they may eat it. In the fish market, the matter is made even surer. Here out on the street we found shallow tanks of water in which flopped large carp that were indignant at their captivity. They were sold at ridiculously low figures owing to the disdain of the Gentile world for so mean a fish. These carp were butchered at the direction of the customer and in the prescribed form.

The Century and the Chicago American!

On this visit to the Ghetto we had not forgotten our camera. This instrument was the subject of much curiosity on the part of the inhabitants. They asked why we carried such an instrument and soon the rumor spread without our responsibility that we had come down from the Chicago American to take pictures of the wretched, muddy streets and to attack the city council for its neglect. This fortunate rumor quite outran our rapid movements and we were everywhere importuned to take pictures and were shown things that ought to be complained about. Our popularity was a tribute to the journal that has acquired such a hold in that section. We fear the write-up in the Christian Century will be in their minds but a poor substitute for what they desired but we make at least this effort to give their grievances a public expression.

In truth their streets were in abominable condition. The mud out in the street resemhles that in a country town in central Illinois in the spring of the year. If there was any pavement, it had long since heen buried in the filth and debris that had accumulated through the years. On the street corners paths had been shoveled or worn through. We shall not blame these fellow citizens of ours if they cast a solid vote for some candidate that promises something for their ward. Their votes have long been delivered by the politicians at so much per. One of these days the clever Jew will have his own candidate and elect him.

Religious Prejudices Strong.

In the Ghetto the religious prejudice presents itself forcihly and is a factor in business. We saw every kind of business but saw no photograph gallery. On inquiry we learned that even the orthodox Jews have their conservatives and radicals. We found one old Shylock face that we much desired to photograph. He abandoned his stock of clothing and fled into a dark stairway. When he reappeared we undertook to bribe him. He refused a whole dollar for the privilege of taking his picture. We could not understand such uncommercial prejudice but on inquiry from the amused bystanders learned that the good old man had remembered the words of the law that forbid the making of any image of anything above the earth, under the earth, or on the earth. Religious prejudice has ruined the business of the photographer in this section, though the younger generation were ungodly enough to even solicit the supposed Chicago American reporter for a photograph.

In the Ghetto we were reminded of the promise to Abraham that his seed should be as the sand of the seashore for multitude. The children in the Ghetto are sufficiently numerous to give most marked fulfilment to this ancient promise. They literally swarm the streets, dirty, unkempt but healthy. The Jewish race is a virile one. In New York City there are a million Jews, so that the ancient Jewish faith has more adherents than does the Protestant religion under whose protecting care the city was founded. Jews are not so numerous in Chicago hut the increase by immigration and by birth will some time make the Ghetto a far more important factor in the city's life than it now is.

Jewish Right and Left Wings.

Religiously, today the Jews are divided into two classes, the orthodox and the liheral. These divisions correspond somewhat loosely with the division of Christians into Catholics and Protestants. The well-known rabbis of the city all belong to the liberal division of the Jewish church. Rabbi Stolz and Rabbi Hirsch are the most conspicuous figures in the Jewish ministry in this city. It may well be doubted whether there are many Jews in the world with finer mentality than that of Rabbi Hirsch. These liberal rabbis claim Jesus as one of their prophets. and look upon Christianity as a sort of corrupt and mongrel Judaism. They would reject the miraculous in the life of Jesus and reject the claim that he was either Messiah or the Son of God. They would perhaps characterize the whole Messianic hope of their people as one born out of political oppression and a passing incident rather than a fundamental tenet of Judaism. They would apply the same critical process to the Old Testament, accepting its religious hopes to some extent and its moral precepts, but rejecting any

The orthodox Jews practice all the rites and customs that are the accretion of the centuries. Perhaps the Jews of Jesus' day would not recognize many of their customs as, in spite of their conservatism, they have slowly added new observances to fit the condition of their lives. New Year's day is a great day with them now, though in Jesus' day it certainly did not occupy anything like the central place which it now occupies. They hate everything Christian and even censorize books from the public library, allowing nothing to come into the home that in any way refers to Jesus. A library attendant was surprised not long since to have a Jewish child return with a hook. On inquiring what the trouble was, the attendant was shown a picture of a cross in the book, which was sufficient reason for its not entering a Jewish home.

The Jerusalem of Illinois.

More important even than these religious tendencies from the Christian's point of view, is the irreligious tendency among the Jews. The second and third generation in America are hreaking away from the synagogue. Even the great Rabbi Hirsch uttered a plaintive comment on this the other day. He said it was a mistake to helieve that the Jews were a religious people. He urged that the Jews were less religious than their Gentile neighbors and pointed to his empty pews for proof. The free-thinkers' movement has made havoc of faith among the Jews as it has never done among the Christians. There are those that would hesitate in making the effort to win people away from the ancient faith of Judaism but surely none could hesitate about winning the men from the blank and dark atheism into the light and hope of the Christian religion. With this open door at our very hand, we are informed that none of the great denominations are at work in the Ghetto, that it is practically virgin soil for the missionary.

The Disciples sent their first missionary to Jerusalem. That was indeed an idealistic enterprise. What will they do, now that they realize that there are more Jews in Chicago than there were in Jerusalem in Jesus' day? Will the Jew in Chicago with his filth and poverty and ignorance make the same appeal as the ideal Jew across the water? Will the "old Jerusalem gospel," of which we hear so much, work when taken back to Jerusalem—the Jerusalem of Illinois?

CHURCH NOTES.

Dr. H. O. Breeden preached at Irving Park last Sunday and visited the minister's meeting Monday afternoon. He is on his way to California.

The church of Maywood has remembered their pastor, V. F. Johnson with a Christmas purse of twenty-five dollars.

The Men's Club of the Harvey church have a banquet December 15th. One of the attorneys of the Illinois Central road will make the address of the evening.

C. G. Kindred continues to improve. A host of friends will rejoice in this report.

The ministers' meeting was addressed last Monday by Will F. Shaw. He expounded the teachings of Alexander Campbell. The paper was laid over to be discussed next week. Dr. Gates will lead in the discussion.

Last Sunday was a day of rejoicing in the Harvey church. There were six additions, five of them on confession of faith.

Most of the churches observed C. W. B. M. day last Sunday. The few tardy ones will observe it next Sunday.

A husband and wife united with the West Pullman church last Sunday, the former on confession of faith.

BREEDEN AND SAXTON AT EUREKA.

We have just closed a remarkable meeting at Eureka. The field was so well gleaned that many thought it a waste of time and money to attempt a meeting. There were not over a dozen in the Bible school over twelve years of age out of the church and there were but half that number in the college not Christians. There were but three Disciple families in the community not in the fellowship and with a church of over six hundred resident members in a town of but two thousand, it looked like a useless task to many. But having faith in the power of the Gospel unto the uttermost we engaged the evangelists six months ago and began to prepare for the effort. The success of the effort was due to two causes.

In the first place the church worked. Dr. Breeden said he had never had more enthusiastic workers nor a greater number of them. With such support in a large community he would have had hundreds of accessions.

In the second place it was the power of great preaching that brought people to a decision. H. O. Breeden is a great preacher. He is eloquent, logical, and mighty in the Scriptures. He quotes the Bible much, and he does more, he applies it correctly. He is no legalist. He finds the spirit of the Word and enforces it with a wealth of illustration. He knows men, and he is no sensationalist. There was never a moment of excitement during the meetings. When the audience filled the house to overflowing and the exhortation was most telling, no one was moved without deliberation. The preacher had appealed to the mind and the heart in the sermon and the exhortation appealed to the will. Learning what to do, men were moved to do it. The result was that the accessions were largely adult and an extraordinarily large number of them men. No impossible task is left to the church and pastor in caring for the flock. He inspired the workers, because he asked men to work with men in a manly way, and led them in the task. He is a tireless personal worker and a master in a face to face talk with men. There were 110 accessions.

Prof. Saxton is a splendid leader of song. He gets the audience to sing, and his solos are both artistic and moving, and the whole tone of his work is in keeping with that of the evangelist.

Alva W. Taylor.

TEXAS NEWS.

In spite of the rain, the Cisco district convention is to be ranked a success in point of results. Arrangements were set on foot for the employment of a district evangelist, a a Christian Endeavor Society was organized, encouragement was given to the local C. W. B. M. and Circle work. Good, earnest speeches were made by such men as J. C. Mason, P. C. Scitern, J. S. Zeran, J. F. Montgomery, J. W. Boynton, A. G. D'Spain, G. H. Morrison, M. L. Dickey and Colby Hall. There was not a show speech during the entire convention.

J. F. Montgomery has moved to Stephensville, but will continue to preach also at Hico.

J. S. Zeran will soon take up the work in the growing little city of Stamford.

Hamlin, Knox City and Rule will have regular service conducted by our good young Brother Wright, from Quanah.

Albany has services on alternate Tuesday nights conducted by M. L. Dickey, who is loaned from Cisco.

Stamford will entertain the district convention the second week in December.

J. N. Wooten has been recalled to Longview where he formerly ministered.

The Hillsboro district very reluctantly accepted the resignation of A. D. Rogers, who has so finely organized their work. They have called A. K. Scott to fill his place.

Bro. Ware, who came to Sabinal from Arkansas is entering into the work there with fine zeal.

J. C. Mason reports a doubled number of churches sharing in state missions so far.

Waco will entertain the district convention between the lectureship and the institute.

F. L. Jewett of the Texas Bible Chair, has spoken in a number of churches of late concerning his work. The splendid new building given this work by Mrs. M. M. Blanks of Lockhart, is nearing completion. The work done through this Bible Chair is destined to help every town and village in Texas.

Graves Fish from Kentucky, has entered upon work at Alvarado.

Tyler has just adopted a Juliette Fowler Home boy. They intend to give him a college training and help him to prepare for the ministry.

SANTA BARBARA, CAL., NOTES.

Our meeting of three weeks came to a close last Sunday with twenty-four added; all confessions of Christ but four. I think as many more have been willing to accept Christ and unite with the church if parents had not been opposed or indifferent. In twenty-five years ministry I never saw before so many children and young people hindered by parents. It was indeed disheartening. The hearing was fine throughout the meeting, so was the spirit of coöperation on the part of the churches. Prof. Stout's singing charmed and helped all. He greatly endeared himself to the people of Santa Barbara.

Our teacher-training class taught by Prof. H. D. Williams numbers about sixty-five enrolled.

Our intermediate C. E. is planning to raise a fund to meet the expense of a mission among the 3,000 or 4,000 Spanish in this city. Such a work was started about a year ago and permitted to lapse for lack of support. It is greatly needed.

There is an effective organization here among Christian people to evangelize and cheer and help the sailors who touch at this port.

Santa Maria, in this county, is about to call a minister to serve the church. Lompoc has a church building, some members, but no preacher.

Just about fifty new members added here since I came, Aug. 15.

Sumner T. Martin, Minister.

Closed a short meeting at Roy with an organization of twenty-four members. Four from U. B. and two by confession and baptism. Preached for Bro. M. E. Dutt as Las Vegas the last Sunday in November. He is doing a splendid work there.

Frederick F. Grim, Cor. Sec.
E. Las Vegas, N. M.

ILLINOIS NOTES.

The church at Lawrenceville and Harry C. Holmes, the minister, are enjoying the new and beautiful parsonage.

Our mission at Moline and R. E. Henry, the minister, have broken ground for the new building. It makes us happy to see our children grow into big folks.

Gilbert Jones, Marshall, assisted Bro. Layton in a meeting at Ash Grove with thirty-six additions. Bro. Jones has many victories of that kind.

Champ Clark Buckner is the minister at Aurora and we wish him and the church great success.

C. M. Smistson, eighth district evangelist, held a meeting at Grayville, assisting E. U. Smith with twenty-eight additions.

The new building at Robinson is dedicated and the church and Bro. McGaughey, the minister, are entitled to be very happy.

The field secretary, J. Fred Jones, is to dedicate the new $10,000 house at Bowen, W. A. Taylor minister.

Knox P. Taylor, this city, held a week's institute with the Third Church, Danville, to the delight of all. He is great in his work and should be kept at it.

G. A. Campbell, Chicago, assisted Andrew Scott, Second Church, Danville, in a meeting recently.

H. J. Hostetler, Virden, held meetings at Harvel and Boston Chapel.

Brethren, kindly remember the society with an offering if you have not done so. Just one offering from each church annually is all the society asks for.

J. Fred Jones, Field Sec.
W. D. Deweese, Office Sec.
Bloomington, Ill.

CAUSE AND EFFECT.
Good Digestion Follows Right Food.

Indigestion and the attendant discomforts of mind and body are certain to follow continued use of improper food.

Those who are still young and robust are likely to overlook the fact that, as dropping water will wear a stone away at last, so will the use of heavy, greasy, rich food, finally cause loss of appetite and indigestion.

Fortunately many are thoughtful enough to study themselves and note the principle of Cause and Effect in their daily food. A N. Y. young woman writes her experience thus:

"Sometime ago I had a lot of trouble from indigestion, caused by too rich food. I got so I was unable to digest scarcely anything, and medicines seemed useless.

"A friend advised me to try Grape-Nuts food, praising it highly, and as a last resort, I tried it. I am thankful to say that Grape-Nuts not only relieved me of my trouble, but built me up and strengthened my digestive organs so that I can now eat anything I desire. But I stick to Grape-Nuts."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

BONJOLONGO

The Ex-Cannibal Soldier now a Soldier of The Prince of Peace.

BY ROYAL J. DYE, M. D.

In the early days of our mission at Bolenge, Injolo was a village to which our people of the river side dared not go, so wild and grosely cannibal was its reputation.

As the little church grew in numbers and its zeal carried it to still farther sections evangelizing, two of Bolenge's intrepid evangelists went to the big village of Injolo preaching. They trusted in that Lord they had learned to love and who said to them "Go," that He would fulfill the promise that goes with the faithful obedience of the command, of "Lo, I am with you always."

They preached up and down the populous streets of Injolo for many months. Some pooh-poohed, others openly cursed them while others violently persecuted them. Of the first class was big strapping Bonjolongo. He was the head of his proud family and was only recently returned from a period of several years service as a State soldier, the dreaded "Bula Matadi." He had gone on many a Government punitive expedition to the far distant back villages and in one instance in particular had raided a small village of possibly a thousand people and not only had many been killed in the blood contest, but some had been carried off captive and the grewsome cannibal feast had been celebrated at the close of the raid. Bonjolongo took a prominent part in this affair and was recognized by the villagers of Isaka as a native of Injolo their feudal foes.

Christianity Not a Secret Society.

The Evangelists preached up and down the streets of Injolo the plain old Jerusalem Gospel story and Bonjolongo scoffed at it and them. "You couldn't stuff him with any such hoax as that." But finally he came to the Mission at Bolenge more out of curiosity than anything else and laughed at this and that. He tried to tempt the various members of the young native church so recently removed from the very life he revelled in. Neither men nor women could he get to join in the old practices. Failing in these ways he came to the Missionary requesting some of that 'medicine' we gave these others to make them refuse the old life. He was laughingly told that if there was any such 'medicine,' he should certainly have all there was, but there was no medicine. "Oh. yes, he said, you would not give it to me. But if you will let me into the secret of this Society, I will go back to my big village and bring you up a great crowd. It will pay you to accept me into your Society." He was told there was nothing in it and that there were no secrets, that there was but one way to get in and that was the "way of the Cross." He came more constantly to the meetings and finally it dawned on his soul and the Gospel transformed his life. He was baptized together with his wife, who had been a faithful seeker, and another Injolo native. He went back to his village not as a political propagandist but as an Evangelist, burning with the zeal for souls. He preached up and down his own village streets and what counted for more he lived the remarkably transformed life of a Christian. In the transformation of this life he had given up all of his wealth of wives and slaves. He redeemed his own little daughter less than six years old, whom he had sold off as a wife to a lecherous old chief, a great honor in the old regime. He brought her up to the Mission and asked the Mission Mother if she would not take her and teach her as she had taught all of the orphan children.

Bonjolongo had the great joy of bringing his own gray haired mother to the Savior. Several others of his family followed and he built up in that wild village of bloody cruelty and bestiality, a little Christian community. When one of the Missionaries went back there to establish them in the faith, he helped them erect their own chapel for prayer and praise to the Father they were learning to love. Bonjolongo came back to Bolenge on one of his regular visits with the desire in his heart to go to Isaka, the village he had raided in the old days, but we said to him, "They will kill you." He replied, "That may be, but I must go." We prayed with him over this desire and his resolve remaining firm, we prepared him for the trip.

A Wonderful Transformation.

How different from that other trip! A wild cannibal soldier thirsting for the blood of his fellows and the old feudal enmity burning in his heart. He goes back now, a man, washed, dressed, the quiet humble soldier of King Jesus, with no weapon save "the sword of the Spirit" and his "feet shod with the preparation of the Gospel of peace." His water bottle slung over one shoulder, a parcel of food on his back, his walking staff in his hand, he strode into the village of Isaka, every inch a man. The first one from Injolo since that awful raid. Long had they thirsted for vengeance, but no chance had given little Isaka such an opportunity as this. They gathered about him, a wild jibbering crowd, besmirched with their ochres and armed with their spears and deadly poisoned arrows, with sheath knives strapped across their breasts. He unarmed and unafraid. Bonjolongo! A wonderous transformation!

"Why, you are Bonjolongo, aren't you?" "Sure, I'm Bonjolongo." "Why, you are from Injolo, aren't you?" "Yes, I'm from Injolo." "An, they cried, we'll kill you." And they meant it all too truly. It was no idle threat. They had not had a chance at "blood-vengeance" for what they had suffered at the hands of Injolo. Here stands this big fellow, unarmed, what a fine pot-roast he would make! So that threat had a sinister meaning in it.

Faithful to Christ.

Bonjolongo stood there unwavering. He said, "Do you think me a fool to come here unarmed, what a fine pot-roast he would whole village of Injolo at may back and we could have wiped you out of existence. It was true. "No," he said, "I did not come as before, but to tell you of God's love for us all and this God whom you call in ignorance 'Nazakomba' will protect me. Why! you could not hurt me if you wished." This was a stunner, and he followed up his advantage, by preaching "Jesus unto them. They were not to be cheated into losing their man and the bolder dare-devils went off to the far end of the village to hold a council of war and smooked the wild hashesh hemp, cannibis indica, until they became crazy delirious with hallucinations of their own invulnerability and irresistability. They came to the place where he was staying and demanded him to be given up and upon refusal demanded entrance into the hut where he was staying, but his host remained firm in his refusal. All night long with brandishing fire brands they kept watch lest he escape. All night long Bonjolongo kept vigil in prayer. Morning dawn and he strode out of the house and faced them with a greeting of "Loecwa" (are you awake) involuntarily they responded with a deep simultaneous "O, La we O" (yes, and are you?), the friendly greetings. "Listen," he said, "while I give you my parting message, for I am going home." "Eh! you are going home are ye?" with a leer and a sneer, "Yes, I am going home." "Well, when you go, which path are you going to take?" they scoffingly asked him. "Oh, I am going to take the right hand path," he answered. "Eh! you are going to take the right hand path, are you?" they snarled at him for they had made up their minds that he should never get away alive.

No heathen would think of being so simple as to give the truth for an answer to any question. They always lie and expect you to be clever enough to catch them. When you wish to compliment any one out there call them a "liar." Of course Bonjolongo was lying to them. They knew well enough that he would take the left hand path so they filtered down through the forest down behind their huts and ambushed the left hand path. They were going to be just as clever as Bonjolongo. He preached a parting message to those who stayed and bade them good-by and started down the road, accompanied by one who had been delegated to do so. They came to the parting of the ways and Bonjolongo started down the right hand path with an "Ocikala" (you are staying?) The other native called out at the top of his voice "Nsonsolo inyo lofofomba" (indeed you don't lie.) He was not praising Bonjolongo for being truthful but was signalling to the ambuscade that Bonjolongo had gone the right hand path. Bonjolongo knew when to couple up faith with works. He took to his heels and saved his life that time. But he returned again and again to Isaka preaching the wonderous message of redeeming love. He had the joy of seeing Bomponge, now one of the best of Bolenge's Evangelists, Osongonwa and others accept that same Lord and Saviour he loved.

This is the power of the Gospel and these are the type of men who are carrying the "Light of the World" to the depths of the farthest villages of "darkest Africa" and who will make it some day aglow with the glory of the Son of God. Brethren, these are the people who are calling to us for teachers, and for whom we need a training school for their better preparation as the messengers of that Gospel they so heroically proclaim.

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And Digest It Easily If He Will But Try.

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Ask any druggist about Stuart's Dyspepsia Tablets. His answer will tell more than we can say. Ask him how they sell. If you want to buy them give him 50c. But if you want to test them write us and you will receive a trial package by mail without cost. Address F. A. Stuart Co. 150 Stuart Bldg., Marshall Mich.

MISSIONARY NOTES.

C. L. Pickett reports twenty-two baptisms in and about Laoag, Philippine Islands. An epidemic of cholera is sweeping through that section.

Last week the Foreign Society received two gifts of $500 each; one from a friend in Iowa, and one from a friend in Kentucky. These two gifts are to help make good the $5,000 R. A. Long proposes to give, contingent upon raising $20,000 additional by Aug. 1st, 1909 for Vigan P. I. school. A pledge also of $500 is received for this school.

Lazarus Ehman, who made the first gift to the Foreign Society on the Annuity Plan in 1897, and who has given, all told, nearly $7,000 in this way, expects to make another gift this year of $500.

The Foreign Mission rallies, conducted by A. McLean and Stephen J. Corey, are more largely attended this year than in previous years. The moving picture feature of these rallies is very attractive and very instructive. There are a number of calls for these rallies that cannot be met for want of time.

It will be remembered that the first Sunday in February is Christian Endeavor day for foreign missions among all the Christian Endeavor Societies of the world. The Societies among our people have done themselves great credit in the observance of the day. They began in 1903 with only 100 societies enlisted. Last year 800 societies observed the day.

Justin N. Green, who has had many years of experience in working among young people, has prepared an attractive exercise. The title of it is "Our Damoh Boys." The office of the Foreign Society will furnish this free of charge. In 1902, the Endeavor Societies gave $5,072. Last year they gave $13,171. The Centennial watch-word for Christian Endeavorers for Foreign Missions is $20,000. Since the organization of the Endeavor movement, our Endeavor Societies have contributed to the work of the Foreign Society nearly $105,000.

MORAL ISSUES IN CONGRESS.

Corresponding Secretary International Reform Bureau.

By Albert Sidney Gregg.

With the opening of Congress on Monday of this week national reform activities manifested new energy, and Congressional mail is correspondingly burdened with letters from "home" urging the passage of various belated reform measures. The people are learning the potency of the mail box as a means of getting what they want, and the "potentates" in Washington have about learned that the man behind the petition rules the nation.

There was a time when petitions and the like went into the waste paper basket, but that time is passing. Congressmen are realizing that the petitions from home show which way the wind is blowing, and they are learning to adjust themselves accordingly. It is said that twenty telegrams will "chase" one congressman. If twenty telegrams will "chase" one congressman into doing right, how many telegrams will it take to chase all the congressmen.

The targets this year are Speaker Canon, the Bacon bill, the Tirrell bill, the Johnson bill, the Burkett bill, etc., all which needs to be translated. Mr. Canon, or Uncle Joe as he is called by his many loving friends, is "speaker" of the House of Representatives. He does not make all the speeches. He would like to do all the talking, but congressional courtesy forbids. He therefore takes it out in regulating the speeches and conduct of his fellow congressmen. Uncle Joe determines what laws shall be made, and how long each congressman shall be allowed to talk in making them. It is said he needs a new gavel each week. This is a great deal of power for one man to wield. It is more power than Emperor William, King Edward, or even Theodore Roosevelt can exercise directly, and that is saying a great deal. That may be overstated, but it is the way a good many people are feeling about it, and the way people feel determines whether a king shall continue to wear his head or not. Senator Lodge says that sentiment rules the country and I guess he is about right. And sentiment finds expression in letters and petitions. Once in a while a speaker finds out that the people are sovereign. When he becomes infatuated with the idea that he is "It" the people rise up and smite him, and he takes a few needed lessons in meekness.

The trouble with Uncle Joe is that he has been preventing the passage of sundry immerce and provides that intoxicating liquors shall not be shipped into prohibition states. That means that Maine, Kansas, Georgia, and all the other states that have chased the saloon devil out would not be tormented by "blind tigers" for the "blind tiger" could not live in a prohibition state if the Federal government should say that intoxicants could not be shipped into a prohibition state. This is some of the moral legislation that the Speaker is trying to prevent. He has been so ugly about the matter that the only way to get him to be good is to elect somebody else speaker. The reason so many people are writing their congressmen is that they want him to take Uncle Joe's job away from him and give it to a better man—one who doesn't think he is "It".

The outlook at present is that Taft and Temperance will have a great deal to do with the future of Uncle Joe. Taft and Temperance are heavy bodies, and if Mr. Cannon gets caught between the two there will be little left of Mr. Speaker.

The other moral reform bills will be affected somewhat by the fate of the Bacon bill. The Tirrell bill prohibits the sale of intoxicants in all ships, and buildings used by the United States government. It would protect the army and navy from the use of intoxicants more effectively. At present the men of the navy are protected only by an order of the secretary of the navy which can be revoked at any time by the secretary. Congress has abolished the canteen at army posts, but an organized effort is being made to restore it.

Mr. Johnson's bill provides for a Sunday rest law for the District of Columbia. It is a curious arrangement, but nevertheless true, that the residents of the District must take their laws from the greatest lawmaking body on earth, and at the same time have no voice in electing anybody to congress, unless they go "nome" on election day.

Senator Burkett's bill is designed to destroy pool rooms by prohibiting interstate telegraphing of race gambling news. The precedent for this is the acts of government forbidding the carrying of lottery tickets by the U. S. Mails, and by express companies. A bill prohibiting interstate traffic in cigarettes is also under consideration.

Besides the measures indicated the Reform Bureau will bring forward bills prohibiting liquor selling in Hawaii and the importation of opium into the United States.

Political Points.

"You keep pens here?"

"All kinds, sir."

"Well, put me up some trenchants and sort in a few caustics. I've a political article to write."—Boston Transcript.

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"Tabernacle Hymns"—Rousing, inspiring, uplifting, spiritual, singable. For praise, supplication and awakening. One dime brings a sample. The Evangelical Pub. Co., Chicago.

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BIBLE TEACHING IN OUR HARDA SCHOOLS.

Harda, C. P., Nov. 6, 1908.

The one aim of the missionary is to cause the non-christian to know Christ. First he must know him intellectually, and second, spiritually or experimentally. To present Christ to the student as one would present the life and character of Gladstone, is not difficult, but to lead the student to where he is willing to accept Christ as Saviour, and be ruled by His spirit and teaching, is another matter.

According to the Hindu's faith, he is saved by conforming to formal ritualism. To teach that salvation is attained through a spiritual contact with Christ which is expressed in a life of experience, is to appeal to a foreign element in the Hindu's nature. One of the meanest, most untruthful and deceptive men I have known, told me the other day, that if he ever sinned, he was not conscious of that fact. He is a high caste Brahman true to his religious ceremonies and a good Hindu.

Our plan of Bible teaching is as follows: when a boy enters the Primary school for the first time, being unable to read, he is taught in story form, the simple story of Christ's life. He also commits to memory the ten commandments, the First and Twenty-third Psalms, and the Lord's Prayer.

No student is admitted into any department of our schools who will not listen to thirty minutes of Bible instruction daily. The second year he reads the Gospel of Luke, the third year—Mark, and the fourth —Matthew. All work done in the primary department is in Hindi.

When the student enters the middle school, a four years' course, practically the same ground is gone over, though in English. We are obliged to cover the same ground because so many students enter from other schools, where the Bible is never taught. The high school course is three years. Here, too, many boys enter who have never heard any Bible before. So here we give Luke the first year, Acts the second, and portions of certain epistles the third.

Bible teachers, a few years ago it seemed almost impossible to get sufficient Christian teachers, and more so, to secure efficient ones. However, Jubbulpore Bible College is solving this problem, and will continue to do it more effectively as students take the high school course preparatory to their entering the Bible College. This latter policy has only been adopted this last year, and we have at present, three boys in high school, preparing for Bible College. A last year's graduate from our Bible School is at present teaching the Word in the main Primary School. Bro. Shoh, our regular pastor, is teaching in the middle school, and I do the Bible work of the high school.

Effect of our Bible teaching.—The greatest effect is the silent, unostentatious transformation of thought in regard to religion, attitude towards Christians and their tolerance in general to the message that we bring. The high school boys will argue against child marriage, and many are in favor of female education. I believe that they accept ninety per cent of our Bible teaching. You ask if they believe so much, why don't they accept it openly? First, because it is foreign. "India for the Indians," and "Against the Government" is the spirit of the day. This morning I found "Hill the English" written in large letters on the high school walls. The political agitator is abroad in the land, and they have a tremendous influence on these high caste students.

Again to, become a Christian means to be despised, rejected, persecuted, and banished from all friends. This test is too severe for most Hindus. However, the Bible teaching in the schools is creating a tolerent spirit, and this harsh test is gradually being modified.

To say that conditions here represent a cloud with a silver lining, is to put it too mildly. Back of this cloud is the great beaming, burning sun of Righteousness, rifting the cloud at many, many places, and bringing a new light to the whole situation. There is absolutely no doubt about the final issue of this work. Its difficulty does not indicate in any form its impossibility. God is back of this proposition, and where God is, there is Victory.

D. O. Cunningham.

JESUS UNTO MARY.

On The Tenth Christmas.

By Chester Firkins in December Lippincott's.

"Why came the angels, Mother dear,
  Upon the night when I was born?"
"Perchance sweet Heaven was forlorn,
Thou being here."

"And were they beautiful to see?
  Say o'er the tale the shepherds told."
"Ay, they were robed in shining gold;
They sang of thee."

"And was not that a wondrous thing—
  That holy choirs cried my birth?"
"Nay; to all mothers of the Earth
Bright angels sing."

"But yet thou sayest, from the skies
  Strange fires wreathed my brow with gold."
"Yea, miracles are manifold
To mother-eyes."

"When I within a manger lay,
  Why came great kings from distant lands?"
"They did but kiss thy baby hands,
Upon their way."

"Didst thou not tell me that a star
  Shone on their path with wondrous light?"
"Oh, little son, 'tis late;—good night—
Dreams bear thee far."

"Oh, Mother, there is in my heart
  A dream I may not understand."
"Sleep; thou shalt roam in Samarcand,
And Sidon's mart."

"Nay, I shall hear the Heavens call:
  'O Son of God! Go forth! Redeem!'"
"My son, that is indeed a dream
Most strange of all."

"They call me, Mother, when I sleep,
  Or when I wake, or when I play."
("God, give me but another day
My boy to keep.")

"What say'st thou, Mother? Must I fare
  Alone into the darkness? I?"
("He is so little, God,—I cry!—
Earth's woe to bear!")

"Yet, I must follow; even now
  The angel voices speak my name."
"Again, I see, the holy flame
Doth gird his brow!")

"Yet, Mother, I am sore afraid;
  Oh, let me bide a little while."
"Whom God hath called for earthly trial,
His course is laid."

"Mother, I see an angry throng;
  The face of Death upon me stares."
"I give thee to the God who cares
For weak and strong."

"I go,—and yet, within my heart,
  The wholly human hunger cries."
"Sweet, those who meet in Paradise
Shall never part."

THE LITTLE BOY'S BABY PRAYER.

By S. M. Talbot.

Dear God I need you awful bad
  I don't know what to do;
My papa's cross, my mamma's sick;
  I hain't no fren' but You.
Them keerless angels went and brung,
  'Stid of the boy I ast,
A weenchy, teenchy baby girl.
  I don't see how they dast!

Say, God, I wish't You'd take her back.
  She's jest as good as new;
Won't no one know she's secon'-hand,
  But 'ceptin' me and You;
An' pick a boy, dear God, Yourself,
  The nicest in Yer fold;
But please don't choose him quite so young.
  I'd like him five years old.

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Those Dear Friends.

Stella (at the piano)—"Now that you have heard me sing, what would you advise me to do with my voice?"

Mabel—"Well, I wouldn't do anything with it just now. Wait till the man comes around and have it tuned."

Later Returns.

Mildred—"So you are engaged to young Willson eh? I thought you said your love for him was purely platonic?"

Helen—"And it was before he inherited half a million and asked me to marry him."

An Earnest Wish.

"What do you think!" exclaimed the theatrical star, proudly. "They are going to name a new cigar after me."

"Well," rejoined the manager. "here's hoping it will draw better than you do."

Conscientious.

An enterprising commercial traveller attempted to bribe a country merchant in Scotland with a box of cigars.

"Na, na," said the merchant, shaking his head gravely, "I canna tak' 'em; I naer dae business tha way."

"Nonsense," said the drummer, "but if you have any conscientious scruples you may pay me a shilling for the box."

"Weel, wee., said the honest shopkeeper, "I'll take two boxes."—New York Globe.

Dangerous.

"If I exposed my throat and lungs the way you do," complained the father of the beautiful maiden, "I'd be a dead man inside of three days."

"Of course you would," she sweetly replied, "although really I don't believe lynching ought ever to be resorted to for anything."

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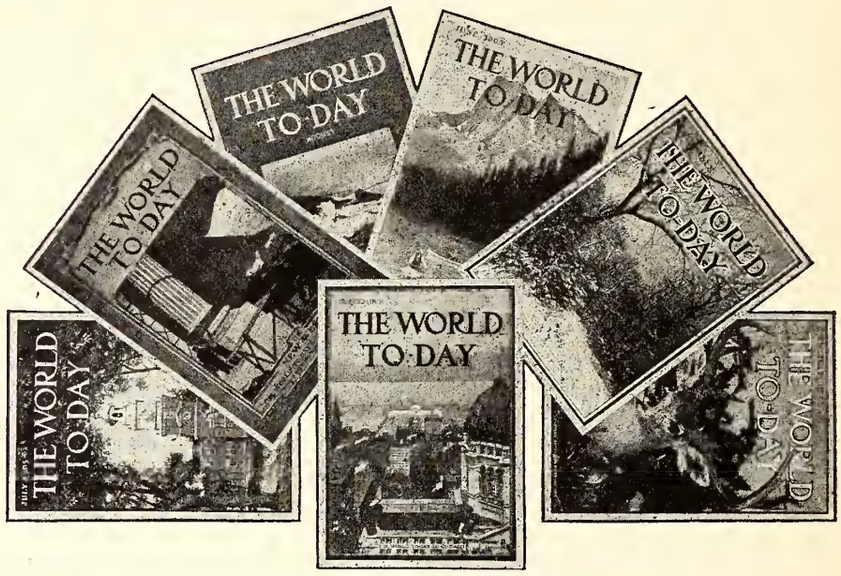

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THE CHRISTIAN CENTURY

Sharp C. M. Mar.09

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The Christian Century

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My Confession of Faith: A Resume

Not the least significant fact in the religious life of our time is the impulse to express one's faith in some sort of statement, formal or casual. This is not only the case with doctrinaires like Tolstoy and Frederick Harrison, who have formulated their beliefs in doctrinal volumes, but it is also true of men whose primary interests are not supposed to fall in the religious field, but who are of the professional and literary class. Mr. Benson and Mr. Chesterton are telling us what they regard as the essentials of religious conviction. Mr. Wells is attempting to spell out what he believes will be the creed of the future, and even Mr. Jerome K. Jerome pauses in the midst of his humor to publish to interested audiences his new articles of faith.

The surprising thing about this renaissance of doctrinal utterance on the part of the laity is its coincidence with the almost total discrediting of dogma. If there is one tendency more marked than another in the spiritual life of the age it is the weariness and distaste with which theological propositions are received. Of creeds and confessions of faith as tests of orthodoxy the generation has had enough and quite enough. Yet perhaps no time has ever, in its deeper soul, been more sensitive to the verities which belong to the life of the spirit. It is not an age of skepticism. Perhaps it is too much to call it an age of faith. Rather may one say with confidence that it is a time of inquiry, of examination, of testing the facts. Such moments are of immense significance. They are not the death hours of religion, but the times in which a new and larger faith is born.

I have been deeply interested in this phase of our present problem of religious belief by the results that have issued from the publication of my "Confession of Faith," which has appeared in recent numbers of the Christian Century. In that series of utterances I undertook a very simple and definite task. After twenty years of experience as a teacher and minister among the Disciples of Christ I found myself charged in a certain quarter with heresy, even with infidelity. The source and the motives from which such charges came were quite obvious, and like similar assaults upon other men among us they might have been left to take care of themselves and fall of their own weight.

But it seemed an opportune moment to ask certain questions suggested by these charges, and to attempt, if possible, to ascertain from the responses, the direction in which this brotherhood of the Disciples is moving in this, the hundredth year of its history. In order to make the issue entirely clear I have been at pains to point out the fundamental elements of my own religious faith. In this statement it was manifestly impossible to be exhaustive. But I considered the three fields in which the interests of the Disciples have from the first been most profound. These are the Old Testament, the New Testament, and the Program of the Fathers of this movement to promote Christian Unity.

To make the issue quite clear once more, I shall specify the items which I have enumerated among the beliefs held by me with confidence and emphasis:

I believe in the divine origin and purpose of the Old Testament, in its inspiration, and its value as the record of the lives and utterances of holy men of old who were the prophetic teachers of Israel.

I believe in the divine origin, inspiration and permanent value of the New Testament, as the record of the lives and utterances of our Lord and his Apostles, and as the authoritative source of knowledge regarding the beginnings and nature of the Christian religion.

I believe in the Lord Jesus Christ, the son of God, the Savior of men; his life and death of sacrificial and redemptive service, his miracles, his teachings, his victory over death and his gospel of pardon and righteousness sent forth to all men.

I believe that the fathers of this reformation perceived in the divided state of the Church the greatest hindrance to the triumph of the Gospel, and that in their advocacy of Christian union they voiced the most urgent need of the Church in their day and in our own. I believe that the plan they proposed for the accomplishment of this end—the abandonment of divisive human formulations and methods as tests of religious soundness, and the acceptance of the primal ideals of the church as to faith, spirit and service—is as practicable today as in their own time, and that it is the only practicable solution of the problem.

It is scarcely necessary to repeat that what I here set down is the briefest summary of my faith, and not intended as an inclusive statement. Naturally the items of any Christian's confession of faith would extend to indefinite limits if expressed in complete form. Probably, also, there would be not a few points at which he would differ in his view from every other believer. The futility of attempting an authoritative conformity to a fixed and detailed standard of belief has been proved throughout Christian history. No other single attempt has been so fruitful of division as this.

It is the peculiar glory of the Disciples that they avoided all efforts at mere uniformity, and insisted that loyalty to Christ as the Savior of men and the Lord of life was sufficient as a test of brotherhood in the church. In this view they repeated the convictions of the greatest spirits in the church since the Master was here, and in this view they have been joined by the great body of believers in our day.

Accepting, therefore, these fundamental truths of the faith, I have labored as teacher and preacher for this score and more of years to interpret them to students in the class-room, to congregations on the Lord's Day, and to audiences from the lecture platform. This work I expect to continue as long as I live. Convinced that the Bible has received new aids in our day from the critical researches of the most eminent scholars in the field of historical and literary inquiry, that it has nothing to fear but much to gain from such labors, it has been one of the satisfying features of my work to utilize the results of these investigations as broadening the field of biblical truth and furnishing, as never before, the means of awakening and confirming Christian faith. Of this I have had abundant evidence in my work both with students and others. It is my growing conviction that nothing has so much tended to satisfy the minds of reverent inquirers after truth, to remove doubt regarding the Bible and the Christian religion and to set the feet of our generation upon the impregnable rock of God's Word as the frank investigation of revelation in the light of literary and scientific research.

But in what I have written I have kept in mind one inquiry, and have frequently called the attention of my readers to one question and one alone. That question is not, "Do you agree with my views as stated in these affirmations" That inquiry is not without interest at the proper time, for every man who thinks at all is glad to compare his opinions and beliefs with those of other men; and rarely is such comparison without profit to both parties. But in these papers my purpose has been different. I have been concerned to ask rather, "Does the position which I have defined in these statements consist with loyalty to the Word of God as understood by the fathers, and with the plan of the fathers themselves in their plea for a united church?" In other words, "Were the fathers right when they insisted that wholehearted acceptance of our Lord as Savior and Teacher was all that could be required of any man who offered himself as a follower and subject of Christ?" Having proclaimed this as our central contention for a century, must we now confess that we have been mistaken all the time, and that what we really insist upon is this apostolic confession plus certain definitions of inspiration, certain views of biblical literature, or certain theories regarding the church? If so, what do we more than others? Has it not been our charge that the denominations around us made their cardinal mistake in the fact that, not satisfied with this central and all-sufficient creed of the apostolic church, they went about to add to it some personal or denominational dogma or ritual or organization? Shall we now say that they are right and we have been wrong? That after all the primitive confession is insufficient? I contend that no inquiry is more profoundly timely than this. Upon the answer must depend the validity of our separate existence for these five score years. If we have been wrong in this, no excuse can atone for the sin we have committed in maintaining a distinct existence which we now thus confess to have been aimless and mistaken.

I am not prepared so to interpret our plea and our history, nor do I regard it as loyal either to the gospel or the spirit of the fathers to retreat under cover of a creed, written or unwritten, at the approach of a new truth. Such was not the custom of the fathers themselves. They were the children of their age, to be sure, and accepted many of the current views which have since lost their force through the growth of knowledge. But they were men who had freed themselves from the shackles of tradition and church authority, and went boldly to the Word of God to find for them-

selves its meaning. In this they defied the entire theological world of their day. Men stood speechless and indignant at their audacity. They were accused of irreverence, perversion of Scripture, and deadly heresy; and all because they preferred the lordship of Christ to the authority of human opinions. They set at naught the orthodoxies of their day because they had a larger vision of the gospel than the men who condemned them. And time has proved that they were right. Are we prepared to deny both our own heritage as their children and the verdict of the years? In such denial I wish to have no part.

I have been deeply interested in the responses that have come to me from the men and women who have been reading these statements of mine. Some have thought my position too conservative. They are of the opinion that the acceptance of historical criticism and the established scientific views of modern times, with their central principle of evolution, would rule out parts of my confession, such as any belief in Old Testament miracles, or the value of such books as Esther or Ecclesiastes, or the virgin birth or the nature-miracles of Jesus. Others thought me too radical, insisting that for themselves they could not dissent from a single satement of Scripture without involving themselves in perplexities which they dared not invite, preferring a faith that declined to question in the face of even rather obvious difficulties, to the effort to explore ways that might lead to worse confusion.

Between these rather widely-separated groups I have had almost every shade of opinion expressed. But two things have furnished me with abundant material for reflection and deep satisfaction. The first is that in no case, even where the divergence from my expressed views was the greatest, has there been any doubt uttered as to the right of a teacher and minister among the Disciples to hold and proclaim these convictions. Many have said in substance, "We believe you are in error in this or that view. We think your conclusions are too radical, or too hesitant, as the case may be. But we believe also that there is nothing in such divergence of opinions from those we hold to debar you from fellowship with us, nor deprive you of that "liberty of prophesying" which is the right of any man who remains loyal to Chirst.

The second cause of satisfaction is the large number of testimonies that have come to me regarding the help derived from a study of these statements of mine. I need hardly say that such words have not come from students of mine, for in the nature of the case those who belong to this class need no present instruction regarding the interpretations I have given to the Bible and to religious history during the years of my work as a teacher. Those who have worked with me in the class-room are fully aware that my interest in the Bible has ever been the result of a profound conviction that this Word, rightly understood and appropriated, is the most potent force for the making of Christian character. And they know as well that I have never had one method of interpretation for the class-room and another for the public assembly. Least of all have they been disturbed when sensational reports have reached them as to alleged destructive and revolutionary utterances of mine regarding the Bible. They are too well informed regarding my actual positions, and the capacity of the press, not only the secular but even some religious journals, to publish sensational and unsubstantiated reports of the teachings of men connected with institutions of learning. So it is not to the letters received from my students, numerous as these have been, that I now refer.

It is rather to those words of gratitude from men and women, teachers unknown to me, who assure me that my recent statements have helped them to a clearer view of the Bible and our history, and have enabled them to resolve some difficulties which they had formerly labored unavailingly to remove. Some of these friends tell us that by comparison of their understanding of Scripture with what I have written they have come to a deeper faith and a more confident assurance of the truth. It is ever a teacher's highest and most prized reward that he is able thus to be of service in clearing away the difficulties from the path of any seeker after God.

Let us once more make clear the fact that I have taken no pains to argue any point in my statements. The proofs, which are not wanting for those who desire them, are appropriate rather to the class-room, or the library where one who wishes to know the facts sits down with the volumes which contain the evidence, or even to such a department of the Christian Century as that of "Biblical Problems," where I shall be glad to consider any suitable question. But my purpose in these papers has been merely to indicate my own convictions upon the most important themes of our holy faith, leaving as a purely subordinate matter the question of assent to these convictions on the part of others. At the first thought of preparing such statements it was open to question whether they would be of any value or interest. Only with the hope of making clear one of the most important issues of this our Centennial year did I gain my own consent to obtrude the comparatively unimportant sentiments of one person upon the attention of a brotherhood like our own, quite capable of reaching its own conclusions without assistance. However, I am led to believe that the circumstances justified the pronouncement, and the appreciative words of every one of the many who have spoken in acknowledgment of help received, would be more than ample reward.

HERBERT L. WILLETT.

The Real Issue Not Theological But Moral

It is cause for regret among men of our brotherhood who accept the modern conception of religion that the current controversy has of late weeks taken a new turn. In the beginning it was a question of liberty; now it is a question of simple honesty, of veracity.

In the beginning it was assumed that Professor Willett held to certain views that differed strikingly from the conventional view which most people accept. The issue was joined on the question as to whether our brotherhood had room for a man holding to such views. The correspondence we have been printing in the past four issues treats of this question. The brethren who have been writing in to us declare that our brotherhood is made for just such men as Dr. Willett, that his is a typical case which our platform was fashioned to satisfy. The one unique thing that we have for a century been striving to do is nothing other than the building up of a fellowship so large and broad as to make room in it for any man who adopted or discovered new truth, so long as he maintained his loyalty to Christ the Lord.

If our platform means any thing it must be usable in a concrete case. It is not simply a fiction to preach about. Where would a man of Professor Willett's belief go if he should be cast out of our brotherhood? Who that reads his own words would say that he has no place among us? His very divergence from the popular view is a glory to our people, disclosing as it does the fact that the essential principle of unity is strongly grounded underneath all speculative differences.

This is our interpretation of the correspondence which continues to pour into our office. The Disciples of Christ insist that their plea for unity in faith and liberty in opinion shall not be taken as a mere academic theory but as a vital principle of their actual procedure.

But just now the issue has changed. The question of liberty has yielded its pre-eminence to the question of common honesty. This is most unfortunate. The Willett controversy is an ideal one in which to test the soundness of our contention that faith, not opinion, is the basis of our unity. Not a free spirited man among us, but hailed with satisfaction the opportunity to fight the battle of liberty to a finish. But the question is not now, "Shall the theory of miracles which Professor Willett holds or his critical views of the Scriptures be made a bar to his rendering a service among the Disciples?"

The question in the foreground now is, "Will the Christian Standard tell the truth about this man?" It is a simple case of honesty. It is not a deep, dark theological question now. It is such a question as the man in the street might discuss as well as our college professors. The Christian Standard has called Dr. Willett an infidel, a false teacher, a traitor to the principles of our brotherhood. It has charged that he disbelieves the holy scriptures and the divinity of Jesus. Its pages for weeks have teemed with misrepresentations of his position on miracles. And even when he declares categorically that he believes in the Virgin birth of Jesus it makes no correction or apology.

We do not refer to these several points because we hold them to be of equal importance. We are not making the argument that Professor Willett should be given room among the Disciples because he believes in the Virgin birth. We would prefer to stand with Evangelist James Small and declare that a man's inability to accept the Virgin birth is no bar to his fellowship and ministry among us. Our point now is that the Christian Standard has sinned and is sinning each week against common truth.

The question our brotherhood is facing now is whether we shall submit to the tyrannous demands of a publisher and his editors who not only refuse to retract their untruths, but who wantonly continue to give them circulation. In the earlier issue of the present controversy our theological position was tested. In this, the later phase of it, our moral sensitiveness and responsibility are being tested.

OUR NEW DEPARTMENT.

A new department appeared last week in our pages—"Events Current and Undercurrent." Rev. Alva W. Taylor will conduct this department from week to week. Mr. Taylor brings an admirable equipment to this task. He is a specialist in the field of sociology, hence will approach the happenings of the world with a true interpretative feeling. His residence of several years in England, supplemented by oft-journeyings on the Continent, gives him the point of view of the traveler who knows the scenes of which he writes. Besides, Mr. Taylor's ministry is a most practical one. He has interested himself in actual life and has succeeded in bringing to his people the interpretation of the actual world's current events.

An Introduction

This copy of the Christian Century is being sent to all the preachers of the brotherhood. Into the hands of some it is coming for perhaps the first time.

We wish to make clear why it is being sent. Of course we are interested as is every newspaper in adding to our circulation. But these extra copies are not being sent at our expense. We are not allowed by the postal rules to send so many as "sample copies."

You have received this paper as a gift from a number of your brethren, ministers and laymen, who believe a grave injustice is being done a brother and through him the whole brotherhood.

At this Christmas time our brotherhood finds itself in the throes of a grievous controversy. This controversy draws its life from the mischievous misrepresentation of a widely-read newspaper. We have striven in every way open to us to lay the truth before our readers.

Professor Willett, one of the editors of the Christian Century, has written and published a statement of his beliefs touching certain matters brought into this controversy. Of this statement, extending through five weeks, he makes a summary in the present issue.

The publication of this "Confession of Faith" has met with the heartiest approval of our readers who have taken occasion to express in emphatic words their sense of outrage at the shameless perversion of Professor Willett's teaching by the Christian Standard.

Many of these brethren in writing to us expressed the wish that every preacher of the brotherhood might see the pages of our paper in this critical time. They felt that the brotherhood did not have the facts. They saw that the Christian Century was giving the facts in a candid way and they wished all the brethren in our ministry might be put in possession of them.

We agreed to send the Century to all our preachers if our present readers would bear the expense. The response to our offer enables us to send this paper to you this week. The gifts to this fund are still coming in. We have received already a sufficient sum to meet the expense of this extra issue and a small surplus on another issue. We are hoping the sum will grow large enough to warrant our sending the paper three weeks at least to all our preachers.

We do not apologize for accepting gifts to spread the truth. It is an unconventional thing for a newspaper to do, we know. But the heartiness with which some have responded confirms us in our belief that we are giving them a chance to do the most important piece of missionary work they could find.

An Amazing Apostasy

The Christian Century recently took occasion to formulate six points of Professor Willett's belief, not as an exhaustive statement of his convictions in any sense, but as showing his mind toward certain matters which have been brought into the current controversy.

We named the following:

1. Professor Willett believes in one living and true God.
2. He believes in Jesus Christ as the Son of God, his Saviour and Lord.
3. He believes in the Holy Scriptures as the word of God, able to make men wise unto salvation.
4. He believes that Jesus was born of a virgin.
5. He believes that Jesus worked miracles.
6. He believes that Jesus rose from the dead and is a living, regnant Christ today.

The Christian Standard of December 12 in reluctant response to the demands of its readers that it print Professor Willett's "Confession of Faith" which ran for five weeks in the columns of the Century, quotes the above formulation and makes the following amazing comment:

"We regard the foregoing statement as very inadequate as affording a title to a representative teacher among us."

What could better disclose the utter perversion of the fathers' plea as it is conceived by the Christian Standard than this comment? That the Standard had fallen so far from the lofty position of Thomas and Alexander Campbell, not even the most predjudiced would have suspected. We thought our statement of six items in Professor Willett's belief was giving good measure, heaped-up and running over when only one item was demanded by our fathers. But now that the editor of The Standard asserts that even this is inadequate, will he be so good as to write down and publish for the brotherhood a statement of belief that is adequate? For a number of years we have been trying to get at the creed on the basis of which The Standard has been excommunicating certain brethren. We have hopes now of discovering it. Meanwhile many of our ministers and teachers who acknowledged Christ's lordship and divinity as the sole prerequisite to admission to his church will be anxious lest their fellowship has been obtained by the brotherhood under false pretenses.

The First Council of the Churches

The events of the first week in December will ever remain memorable in the annals of American Christianity, for there was then gathered in Philadelphia the first convocation of the Federal Council of the Churches of Christ in America. Thirty-five religious bodies were represented. Some five hundred delegates were present. The host of Christians represented in this assembly runs to many millions.

When the first conference was held in New York four years ago it was a question as to whether the churches wished to unite in the work of the Kingdom. That great meeting set itself to ask and answer the question, "Is it worth while to make the effort to unite in the common tasks of the church?" The answer was instant and enthusiastic. The men there gathered believed that at heart all Christians are now one. It is the machinery of the churches that keeps them apart. But it is possible so far to unite, in spite of this fact, that while the walls of denominationalism are not openly attacked, they may be gradually undermined by that growing sense of brotherhood which is thus fostered.

With hearty assent to the general plan of Church Federation as a step toward still closer unity, the New York gathering brought its work to a close. Then it was the next order of the day to secure the assent of the different religious bodies to the plan. Most of them took early and happy action in approval of the movement. This was easy for those who had the right spirit toward union, and some representative body to give it expression. It will ever remain one of the anomalies of religious history that the Disciples of Christ, whose plea for a century has been Christian union, was one of the last of religious bodies to take action, and even this was not accomplished without strenuous opposition. But the action taken at the Norfolk Convention removed at last the reproach of lukewarmness and indifference, for which, as it seemed to casual observers of our history, there could be no excuse.

As the result of the plan thus adopted, thirty delegates were chosen to represent the Disciples at the Philadelphia gathering. It is a remarkable fact that of these, nearly all were present. No delegation showed a larger percentage of attendance. Those present were Ainslie, Bates, Batman, Carpenter, Crambiet Garrison, Lichtenberger, Hopkins, Miller, Kershner, Montgomery, Moore, Phillips, Power, Richardson, Remagen, Rutledge, Warren and Willett. Nor were they without voice in the council. Dr. Power of Washington presented the report of the important committee on Sunday observance. Levi G. Batman of Philadelphia was chairman of the nominating committee, and others had part at various times.

From the very start it was apparent that the council was not there merely to discuss the question of unity. That theme, indeed, received constant emphasis and evoked unbounded enthusiasm. But the unity of the churches was rather affirmed than discussed. The question was not, "Shall we unite?" but rather "Since we are united, what is our common task?" The themes which the assembly considered were the most vital interests of the church today. They included Religious Education, Foreign Missions, The Immigrant, Modern Industry, Home Missions, Temperance, Sunday Observance, Family Life, and International Affairs. These topics were not discussed as abstract or academic questions, but as the work of the united churches. The note of unity was evermore struck with insistence and power. Never have the demands of these various causes been made so imperious and compelling as in this gathering. Very notable were the pronouncements on Foreign Missions, Temperance and the Church and Industry. In the last named cause two great mass meetings were held on the Sunday afternoon, in which thousands of workmen were addressed regarding the mission of a united church in behalf of labor.

As a side issue, a very delightful gathering of the Disciples present at the council was held on Friday evening, the occasion being a banquet given by the Philadelphia brethren to their guests. Among the speakers, Dr. Garrison and Dr. Moore were heard with great interest. The former spoke of the Pentateuch of our history as a brotherhood, our Genesis, our Exodus from Sectarianism, our Levitical period of insistence upon the laws of the kingdom, our later passion for Numbers, and our final and happier estate of reaffirming, Deuteronomy-like, our allegiance to the fundamental ideals of our history. It was a pleasing comparison, though one felt

that somebody had slipped into this Pentateuch of ours, in recent days, an unauthorized copy of the "Book of the Wars of the Lord."

One of the most interesting episodes of the week was a fellowship meeting of Baptists, Free Baptists and Disciples, held at the assembly room of the Baptist Publication Society. It was presided over by Dr. Wayland Hoyt, one of the best known and beloved Baptist ministers. It was an hour of close fellowship. Every voice was urgent that the three peoples ought to be one. One of the Baptist brethren said, "If our Baptist name keeps us from uniting, we ought to abandon it, or anything else that stands in the way of union." It was the continuation of the close and loving fellowship of the recent Chicago Congress of the three bodies.

The council held one great public session in the Academy of Music. All the other sessions had been in the Witherspoon Hall. But on Monday evening the Academy was filled to listen to Dr. Aked of New York, Dr. Dunning of Boston and Bishop Hendrix of Kansas City, the President of the Council. At the close a reception was held, which gave a delightful social touch to the series of busy sessions.

The Council is now an accomplished fact in the life of the churches. The men who attended this first gathering may well treasure the experience. It will be one of the great dates in the history of American Christianity. Its influence will widen and deepen with the years and with the recurring convocations which shall register the advance of the churches in this great federation.

The Affrontery of the Christian Standard

The past few weeks disclose a change in the policy of the Christian Standard. It continues to print a page of irresponsible correspondence concerning Professor Willett each week. But its editorial tread is weak and hesitant.

In its earlier and characteristic policy it attacked its chosen victim with a frenzy of zeal. The victim was caricatured, his teachings perverted, the mind of the brotherhood sown with seeds of prejudice and fear. He was made of ill-repute among many of his brethren.

The earlier policy of the Standard was overt, brutal, relentless.

Its present policy is cowardly and shameless.

Its editorial page of last week says:

"The Standard has never presumed to inquire into the belief of Professor Willett, much less to make it the object of protest. We have had nothing to do with his belief nor do we desire to have. The objection is to his reputation as a scriptural teacher."

How different this sounds from the editorial of two months or so ago in which the Standard declared it would not be enough for the brotherhood to ignore Willett, "We must repudiate him." Then they appeared to be concerned about his beliefs and teachings; now they demand his withdrawal from the Centennial program only because of his bad reputation!

The Standard retires now to the cowardly position that it is not a question of justice, but one of expedieney that confronts us. Professor Willett is suspected by some brethren of being unsound, of being an infidel, of being disloyal to our cause and to Christ. Therefore, no matter what his real views are he ought, in the interests of peace, to withdraw from the Centennial program. This is the Standard's present position.

The brazenness of its present attitude is obvious to every one. Who gave Professor Willett his bad reputation? The Christian Standard.

How did the Christian Standard create a strong feeling against Professor Willett in many quarters? By carieaturing and wantonly perverting his teachings, and by printing bald untruths concerning him.

Is Professor Willett in bad repute in his home city? No, he was the president of the Chicago Ministerial Association last year.

Is Professor Willett in bad repute in his home state? No, he was president of the Illinois State Convention last year.

Is Professor Willett unacceptable on the convention programs of our brotherhood? No, he has spoken on the programs of more state conventions than any man among us in the last fifteen years, excepting our secretaries.

The point to bear in mind when the Standard argues that we face a eondition not a theory, is that the Standard itself is responsible for the eondition.

Professor Willett is not the cause of it. The Standard took occasion of certain daily newspaper headlines to create the condition.

When Russell Errett goes "down upon his knees" to pray that Professor Willett may resign it is important for every other worshipper to order his prayer by the fact that Mr. Errett has it in his power not only to solve the expediencies of the situation, but to distribute justice and a reign of good-will throughout the brotherhood.

And Mr. Errett can do this by simply publishing the truth about Professor Willett's teachings.

The Christian Century would guarantee peace if Russell Errett would do this.

If peace did not come our forfeit would be the withdrawal of our objections to Professor Willett's resignation.

"To Our Knees"

The President of our Centennial convention has called our brotherhood to its knees. It is such a message as we would expect from our good brother, C. S. Medbury. Prayer, he thinks, is the way to peace. We commend the spirit of his message. Useless controversy is to be deplored. We wish to do our part to emphasize the deeper religious life. But prayer is vain where there is determined and persistent unfairness. Brotherly treatment is a New Testament prerequisite for the Fatherly blessing.

Dr. Adam Clark, who was an early riser, was once asked by a young preacher if he rose early by means of prayer. "No." said Dr. Clark, "I get up."

The present difficulty in our brotherhood has been caused by "The Christian Standard" giving some earnest Christian men who have sacrificingly devoted their all to Christ and His cause the reputation among its readers of "infidels" and atheists; and now it objects to them because they have bad reputations. It refuses to say whether they believe well or ill, enough that their reputations are gone with a certain number. Who made their reputations? Undoubtedly this same Christian Standard. It painted the pot black and then reviled it for its color. Repentance of the old-fashioned sort is what we need today. The man who stole the horse must return it to its owner. No namby-pamby words about reputation will do for this hour. We are not scheming partisans, wishing above all things to elect our candidate. We are, or should be, Christians. A Christian regards not reputation; but the inner character. A Christian ought to make any sacrifice to set right a brother who has been wronged. Prayer is not acceptable while there is hatred in the heart. The worst thing that could happen us just now would be to have our iniquities covered over by mere semblance of piety. The knife must cut out the root of the disease. If money had been taken, every true evangelist would say, "It must be returned." If the reputations of souls have been taken, they must be returned. There should be manly confession. We must see clearly after the smoke of the present battle—and it is a battle—has cleared away, the enormity of the sin of defaming a brother's religious name. The way is clear. Let "The Christian Standard" be manly and make the rightful confessions and our brotherhood will have the peace of Zion once more.

A. McLean's New Book

We have just received a copy of A. McLean's new book on Alexander Campbell as a preacher. We laid aside every task and read it at once.

Did you ever sit watching a very skillful chalk-talker, One after another his quick strokes leave their lines upon the blackboard. It is just a network of lines to you until suddenly a simple stroke brings all the lines into a unity and a picture bursts upon your eyes. Well, A. McLean's writings affect us that way. His strokes are short and rapid. There is not a long sentence in this little book. It is a picture book in its effect upon our mind. We could almost hear Alexander Campbell preach. We could see him leaning on his cane and unfolding in his quiet and masterful way the Word of life.

It is almost startling how our type of preaching has changed since our fathers' day. Campbell contrasted with most great preachers in his thoughtful and poised delivery. He reasoned with his hearers. He eschewed all tricks of eloquence. The essential purpose of his sermon was instruction in the truth, the truth which, if it is once perceived, will be its own moving power. Nowadays we try to move men by hypnotism and by manipulating their emotions. Mr. McLean shows how free from all such trickery was this great preacher.

The book tells us what others thought of Campbell's preaching. It is a little store-house of encomiums passed upon him by his con-

temporaries.

Every preacher of our brotherhood will want to have the book. Fleming H. Revell publishes it. The Christian Century will be glad to circulate it. We will add it to our list of Christmas gifts with a year's regular subscription (new) to the Century! To preachers not now on our list we will send the book postpaid and the Christian Century one year upon receipt of $1.20. This offer to ministers will not hold good beyond Jan. 2.

Another Editor Speaks Brave Words

Last week we printed Dr. J. H. Garrison's emphatic statement made in the Christian Evangelist. The following letter from G. A. Faris, Editor of the Christian Courier, is one of the most vigorous and illuminating statements we have received.

My Dear Brother Willett:—For several weeks it has been my purpose to write you and assure you of my unshaken confidence in you personally and in your faith in my God and yours, but I am a very busy man, and the much serving which falls to my lot so completely occupies my time that only the necessary things receive attention. Then perhaps, I have inherited from some of my Celtic ancestors the weakness of procrastination. Indeed I could not say but I am a lineal descendant of Felix and am continually looking for the more convenient season. At any rate, in this matter especially, "what I would I do not."

The turmoil over trifles, the much ado about nothing, with which the reading part of the Disciples have been afflicted in the recent months—shall I not say years—has been both humiliating and painful to me. It is humiliating to know that men who occupy positions of prominence among us—whether by accident of birth, or by meritorious service, or even as a convenient vehicle for the furthering of designs, I do not pretend now to say—but that men in a prominent position should either be so ignorant of, or indifferent to, the plea our fathers made for a right to investigate the holy writings free from traditionalism and party bias, and for the one purpose to ascertain what they teach, without fear of the inquisitorial board, is indeed a most humiliating reflection. That a man who claims to be a disciple of the Meek and Lowly, in whose speech was never guile, should indulge in such characterizations, not to say caricatures, when referring to a brother, as has been most conspicuous from off the banks of the Ohio, causes me deep and genuine sorrow. I am persuaded that the influence of such a cause on the minds of the young, can be nothing less than to weaken their faith in men, which is next to the weakening of their faith in God.

I want to join the host of noble, brave and true men who are protesting against your resignation from the Pittsburg program. My protest does not arise from the fact that my friend and brother, H. L. Willett has been asked to retire in favor of another, but it is from the fact that the struggle of the Protestant world to free itself from the tyranny of a merciless and dominating hierarchy, has been too long and too hard, and has cost too great a price for the disciples to lead in the retreat. It is little short of a travesty for the Disciples, with all their boasted liberty from the yoke of bondage, to be the first to yield to this hybred of commercialism and an unholy ambition for power. They, of all others, should never yield to a self-elected master.

I cannot persuade myself that the missionary cause would suffer any appreciable loss because of the fight against you, simply because you are given a place on the program. This fight is not a new one, only a change in the maneuvers. Some four or five years ago it was hot, and the only evidence of shrewdness shown by the attacking party was to wait until there would not be time to get the facts before the people. They succeeded, in a measure, in lessening the receipts that year. This gave them courage, and last year they waged a hot warfare on McLean. They began early. There were many who felt that the cause of missions would suffer material loss. The results were both surprising and gratifying to the friends of missions. The same will be the result in this instance. We would have a good convention even if you should not attend, and we will have a good program even if you are not on it, but can we hope for continuous and permanent progress if we begin to cower before the self-heralded Lords, or fall at the feet of those who proclaim themselves great. Stand fast in your liberty, it is blood-bought and Christ-given. There are more than 7,000 who will not bow to Moloch. I believe in you, and I am one of a very large company. Stay on the program, go to Pittsburg and shame your tormentors. Your brother,

Dallas, Texas. **G. A. Faris.**

The Voice of the Brotherhood

We have had to forego our plans to present a Christmas number of the Christian Century to our readers this week. We had prepared some fine articles on the Christmas sentiment which it cost us no little grief to lay in the pigeon hole of our desk. It seems best, however, to continue the battle for peace through the truth than to sing the songs of peace while truth goes to the scaffold.

What a splendid offering for the deeper peace of our brotherhood is this splendid correspondence we here present! Not a few men here have made sacrifices to write thus. They feel the tyrrany of the Christian Standard. They know its power to poison the minds of their own elders or trustees against their trustworthiness as teachers and preachers. Yet they allow their names to be joined with others in a chorus of protest against the present injustice.

Next week we will print an analysis and interpretation of the policy of the Christian Standard for the past ten years. We believe its influence has been a blight on our free brotherhood. The exposure of its owner's and editor's insincerity made by A. McLean in 1907 was hushed by a pious appeal to prudence on account of the near approach of the Norfolk convention, just as certain of the brethren (including the Standard itself!), now counsel compromise on account of our Centennial celebration. Some goodly souls affect to think that all we need is to get on our knees and pray in a vague way for peace.

We do not honor God by using prayer as a substitute for clear thinking and brave conduct.

For ten years the brotherhood has closed its eyes to the grave moral menace of a newspaper tyrrany. Whether our not seeing is due to our being in the attitude of prayer or to our burly good-nature or to sheer moral obtuseness is not a pertinent matter now. The injury to our cause is the same no matter what the explanation.

The voice of the brotherhood has come to us in such a great chorus that any conceit of courage we might have indulged ourselves at the opening of the controversy has now no warrant at all. We feel that the best intelligence and heart of the brotherhood is back of us. Our pages will not hold a half of the correspondence we have already put in type. If we should add the protests of the brethren who ask us to keep their communications confidential, we could fill our paper for weeks.

The Christian Standard seems to me to have lost the capacity of blushing for shame. This persecution of Prof. Willett—and this is just what it is—only makes for him a larger place in the sympathies and affections of the brotherhood.

Shall Prof. Willett resign? No. A thousand times NO. If this battle has to be fought, let it be fought now, and fought to a finish.

Liberty, Mo. **A. B. Jones.**

The effort to cripple our missionary work by cutting off contributions to the missionary societies unless they knife Dr. Willett is utterly ignoble. It may certainly make it hard for our missionary secretaries who desire to make this our greatest year but they would betray the cause they are working to support if they yielded in a matter so clearly involving our liberty in Christ. We had better go to Pittsburg with a depleted treasury than with a treasury swollen by the barter and sale of our birthright.

Denver, Col. **Wm. Bayard Craig.**

His withdrawal would not bring peace. Some other pretext for continuing the war would speedily be found. The contention is not a personal one. A great principle is at stake. Prof. Willett represents the strong virile element in our brotherhood who believe in freedom. This dearly-bought privilege for which our fathers suffered we must now maintain even at the cost of peace. Let the decision be final. Do not open the question again. Unalterable firmness will now bring a swifter and more lasting peace than any sort of a compromise.

St. Louis, Mo. **James M. Philputt.**

Christian Century, Chicago, Ill.—Why should the Disciples of Christ in their Centennial celebration refuse a place to the man who stands preëminent in the brotherhood as a great scholar, a gifted and artistic orator, a cultured, Christian gentleman in one splendid personality, because forsooth some are displeased with his critical teaching?

In his own Confession of Faith he avows his fidelity and loyalty to the Plea in language as strong as was ever used by the Fathers. Without endorsing his critical views we can accept his allegiance to the Christ, his unflinching loyalty to the essentials of the Faith and the eternal verities.

Let us have our greatest men to represent us at Pittsburg and surely none will deny Prof. Willett a first place in the shining galaxy of stars in our firmament.

H. O. Breeden.

Editors of Christian Century: I firmly believe that the forcing of Dr. Willett off of our Centennial program because of any theological views he may or may not hold, would be little short of calamity and the saddest commentary that could be written on the plea of the Disciples for Christian unity.

Bloomington, Ill. **Edgar D. Jones.**

The Voice of the Brotherhood

For me (I do not say that it would be so for others), to in any way injure the cause of missions because some person was placed on the Centennial program with whom I was not in accord on theological quesctions, would be a sin against the Holy Spirit of Christian conquest for which I could not forgive myself in this world nor in the one to come. To me it would be an unpardonable sin.

Vincennes, Ind. **William Oeschger.**

I am anxious for but one thing. It is the feeling that you may become too sensitive over what may appear to some to be a self-seeking desire on your own part. I am sorry you consented for one moment to withdraw, even for so worthy a purpose as the shielding of our material interests. Of what value are they to a people who have lost their liberties, their vision, their prophetic purpose? If I may say it, the committee must be saved from itself.

Emporia, Kan. **Willis A. Parker.**

So far as you are concerned, I believe in you. I believe in your honor, your integrity, your ability and your Christian character. It hurts me to have you described as an infidel. I am an infidel too, concerning lots of things about which good men and able men differ.

Akron, Ohio. **F. M. Green.**

My Dear Brother Willett: These are times that move one to serious thought for our people and our cause. I have kept silent so far, but I must register my earnest protest against your resignation from the place assigned you on the Centennial program. The vital principle of our cause is at stake.

Carthage, Mo. **D. W. Moore.**

On this ground then, although perhaps we cannot as individuals indorse some of the philosophy of the gifted professor, we unhesitatingly demand his representative presence at Pittsburg.

Muir, Mich. **G. N. Stevenson.**

My Dear Dr. Willett: I desire to enter my solemn protest against your withdrawal from the Centennial program. Whether you will or no, the force of circumstances has made you the representative of the great body of our people who are opposed to the degeneration of our movement into a narrow, bigoted, reactionary sect.

University of Missouri (Columbia.) **J. W. Putnam.**

It may be personal sacrifice to your feelings to remain, but I believe, with many others, I hope, that you must recognize the responsibility of leadership which has come to you unasked because of your abilities and liberal attitude. There are no material interests in our brotherhood that out-weigh the importance of freedom in thought and speech concerning advancing truth.

Philadelphia. **Arthur Holmes.**

I received a circular letter from the Standard last week asking me to name what I considered to be the best things that had been said by our brethren in the past century. I replied as follows: "My Confession of Faith," Prof. Willett; "Shall Prof. Willett Resign?"; "The Simplest Way to Lasting Peace;" "A Silent Convention," by G. A. Campbell; and "Shall Prof. Willett Resign, by A. B. Jones; all of which are found in the Christian Century. I did it because I thought they were timely articles and the Standard ought to know what I thought of them.

Minier, Ill. **W Harry Walston.**

I desire to enter my protest against your resigning a place on the Centennial program. The committee acted wisely in voting to retain you. It is absurd that you should be asked to resign. The spirit that makes such a request possible is deplorable.

Selma, Ala. **Ernest W. Elliott.**

Dear Brethren: I have just laid down the Century of Nov. 21, and want to add my voice in protest against Dr. Willett's resignation. It will do no good. The same forces would only feel strengthened to similar persecutions. The man or church that would refuse to take a missionary offering, as one Oklahoma brother did, because of Dr. Willett's place on the program, cares little for the cause of missions and probably would do little in any event.

North Waco, Texas. **Elsworth Faris.**

The issue is: Shall we be a free people? It was not necessary for the committee to choose Prof. Willett. But since they have done so, and because of the motive and spirit of the opposition it is now necessary to retain him or surrender our claims of being free, and promoters of Christian union.

Sioux City, Ia. **J. K. Ballou.**

My Dear Brother Willett: For some time I have thought of addressing to you a word of encouragement and good will.

Have just been reading for the second or third time your "views."

I am unalterably opposed to reading any man out of the church of living God or out of that part of it known as the "Christian Church" for any opinions he may hold, although differing from my own, and I deprecate the efforts from certain ones looking in that direction or even tending in that direction.

Blackwell, Okla. **H. W. Robertson.**

It will be a grievous day for the brotherhood when the committee submits to the voice of any one paper or any one man on this matter.

Davenport, Ia. **S. M. Perkins.**

Dear Brother Willett: I want you to know that I consider it an honor to sit at your feet and be taught the divine word from the Books of Books, and you have my prayers and sympathy in your persecution. The Lord chasteneth those He loves, and let us remember and be patient and everything will come out gloriously and triumphantly in the end. In Christian love, I beg to remain,

Los Angeles. **Walter Lowrie Porterfield.**

"There are seven thousand that have not bowed the knee to Baal."

Omaha, Neb. **J. C. Pontius.**

Men of brain and heart, the calibre of Herbert L. Willett can not be turned down. We may not endorse all of his utterances, nor those of any other man—A Campbell included—but I for one say, Let him speak anywhere and at all times.

Sullivan, Ill. **J. Will Walters.**

C. C. Morrison, Dear Brother and Friend: I want to congratulate you upon the spirit, purpose, and work of the Christian Century, and I wish you would convey to Dr. Willett my appreciation of the work he is doing for the cause of advanced Christian fellowship in the world. He has blazed the way in the forest of unappropriated truth for the generation to come. The greatest gift of man to mankind is man. And Dr. Willett is a man.

Boise, Idaho. **H. H. Abrams.**

I cannot begin to tell you how glad I am that you are lifting your voice in the defense of that liberty of life and conscience which belongs to every last one of us.

Richmond, Ind. **Samuel W. Traum.**

To the Editor of the Christian Century: I wish to add my protest to the effort that is being made in one way and another to secure the resignation of Professor Willett from the Centennial program.

Pullman, Wash. **L. P. Schooling.**

I protest against Brother Willett's resignation in the name of the Kingdom, which always suffers from pharisaical devotions, in the name of our imperial position, in the name of Brother Lord as much as Brother Willett, neither of whom do I believe the Almighty has yet damned, and why should we? Last of all I protest in the interest of myself. For, if this proposition should prevail, I have lost the liberty wherein I was born.

St. Paul, Minn. **A. D. Harmon.**

Dr. Willett may be a heretic according to the Christian Standard, but he has given back to me a faith that was fast slipping away; he has made Christ nearer and dearer to me, and God the Father a reality.

Pasadena, Cal. **Effie B. Brooks.**

PRESIDENT McLEAN'S NEW BOOK FREE.

To any new (yearly) subscriber to the Christian Century we will send a copy of A. McLean's "Alexander Campbell as a Preacher," free upon receipt of $1.50. This offer will not hold beyond January 2. See editorial page for special offer to ministers.

If this question must be settled, it may as well be now as later on. I am unalterably opposed to the surrender of our Christian liberty, even if such surrender will buy us the insincere friendship of the Standard for a year. I think I will feel ashamed to go to the Centennial, if the proposed truce is entered into.

Liberty, Mo. **Graham Frank.**

Let us go to Pittsburg next year with divisions in our ranks, if we must, but let every loyal heart pray we may not go with a well-patronized, debased journalism.

Springfield, Ill. **H. T. Morrison, jr.**

I sincerely hope Dr. Willett will retain his place on the Centennial program.

De Smet, S. D. **A. H. Seymour.**

I am greatly pleased with the New Century. It ought to be in every home in our entire brotherhood. I sincerely congratulate Dr. Willett for the service he is rendering not only the Disciples, but the entire Christian Church.

South Bend, Ind. **Geo. E. Hicks.**

Editor Christian Century:—If, as a people, we had to put forward our most profound student of the Old Testament, that man could be none other than H. L. Willett.

If we had to pick our champion platform speaker, that man would have to be H. L. Willett.

The one man among us best qualified to either grace our leading pulpits or head any of our colleges, is H. L. Willett.

The one man among us most coveted by other religious bodies is H. L. Willett.

An now this prophet in Israel is to be silenced by a Philistine who promises to then be good for a whole year.

And the tribes are to go up to Pittsburg by way of Cincinnati, if perchance they receive the O. K. in their foreheads of one who has been on the wrong side of every controversy in the last ten years.

Greenfield, Ind. **B. F. Dailey.**

I learned last week of the action of the Centennial committee in regard to your place on the program, and I need not say to you that I was gratified. The brethren are in no state of mind to be driven by the Standard.

Philadelphia, Pa. **Levi G. Batman.**

The Voice of the Brotherhood

A church that excludes any type of mind, or that assumes an attitude of inhospitality toward any, or that creates an atmosphere in which only one type can thrive and others perish or are driven out, is not catholic, and ipso facto not Christian in the broad sense of the word—for Christ and the true church of Christ are catholic.

Manchester, N. H. E. M. Todd.

I am delighted with the paper as it now appears and also with the good work it is doing.

Kansas City, Kan. Wm. M. Mayfield.

I do not agree with Brother Willett in everything he has said. I think it quite likely that he would not agree in everything I might say. And so, there you are. I would be glad if the whole brotherhood could read all that he has said about the Old Testament and the New; all that he has said concerning miracles, the Messiahship and Deity of our Lord. I have enjoyed recent issues of the Century very much, and wish you success in its continued publication.

Very truly yours,

St. Joseph, Mo. M. M. Goode.

The New Christian Century Co., Dear Brethren: I received today a copy of your paper, dated Nov. 28, and have quite carefully looked it over. I am certainly pleased with Brother Willett's "Confession of Faith," and noble defense. I am more than ashamed of the illiberal and uncharitable and one-man ideas sent abroad in some other papers. "An enemy hath done this."

Rochester, N. Y. E. F. Sergisson.

Dear Brother Willett: I enclose to you check for $5.00 to give publicity to your position. It must be sent to all the ministers of our brotherhood. If more is needed from me let me know. I sincerely sympathize with you in the position in which you have been placed, without fault upon your part. I know that your personal preference would suggest to you a withdrawal.

Fayetteville, Ark. B. R. Davidson.

Editor Christian Century: I wish to add my earnest protest against the withdrawal of Dr. Willett from our Centennial program. Those who would make his appearing on that program a pretext to the withdrawing help from our missionary boards are surely not very strong friends of these boards. Some of us who have watched the course of certain papers in their unjust—not to say unchristian—attacks on Dr. Willett, are pretty thoroughly convinced that these papers are not full of the spirit of the Christ.

Thorp Spring, Texas. Addison Clark.

Dear Bro. Morrison:—I notice in C. S. that Bro. John L. Hill, of Cincinnati, Ohio, proposes that Bro. Chas. Medbury act as the pope of the Christian church and make appointments on Centennial committee to suit Russell Errett. Urge your patrons to write Bro. Hill and let him know what we think of the proposition, also Bro. Willett and yourself write him and by that way we can get the hot shot into the readers of the C. S. so that they can see the other side. I wrote Bro. Hill today.

Yours truly,

Salina, Kansas. J. C. McArthur.

Dear Bro. Willett:—Permit me to say that, while I do not find myself in accord with your conclusions as to many biblical and theological questions, I do believe you are a Christian man, and I do esteem you as my brother in Christ, and entitled both by faith and works to an honored place in the brotherhood.

Personally, I could have wished for men of your advanced views but little recognition on the Centennial Program. But, since the issue has been joined as it has, I am unreservedly with you in your battle for Christian liberty. Let no man dare to judge a brother or cast out a brother because of his opinions, while he is loyal to Christ both in faith and life. Stand pat.

Faithfully yours,

Santa Barbara, Calif. Sumner T. Martin.

Dear Brother Willett: I feel that you are under moral obligation to remain on that Centennial program. I feel furthermore, that you are in some degree blameworthy for having given for a moment your consent to any "agreement" that would give the appearance of peace if in reality there is no peace. What a piece of hypocrisy, what a travesty on the cause so near to the heart of Christ it would be to go up to Pittsburg and celebrate in Centennial convention, that cause as espoused by the Disciples of Christ, when that celebration was made possible by an armistice or "agreement" between the warring factions to suspend hostilities for a season! If your remaining on the program will endanger the success of our Centennial it is certainly pertinent to ask, are we at all ready for any such celebration? Better quit right now and have no celebration at all than to publish in Centennial convention a profession to which in reality there is no corresponding practice.

On the other hand I have no fear that that cause of which our brotherhood is the chiefest exponent, will be seriously imperilled because some of the brethren on that program do not believe as I do. A spiritual union, an organic unity, any identity if you will, that submerges individuality, that neither recognizes part nor admits of difference is worthy of the attention of J. P. Morgan or of some other curio collector. I rejoice to think that our people are broad enough to admit so great difference in matters of opinion while at the same time they are truly one in their common faith in the "Lordship of Jesus."

New York City. Herbert Martin.

Dear Bro. Willett: I want to see your Confession of Faith put into small book form that it may circulate among the people.

Anaconda, Montana. James Egbert.

If I live I am going to Pittsburg to hear that man Willett.

Greencastle, Ind. J. M. Rudy.

I never felt so strongly the importance of your going up to Pittsburg with a great message. I sincerely trust you will by no means resign.

Lawrence. Kan. Wallace C. Payne.

My dear Bro. Willett: I have had in mind for a long time to write you about the work here and to give some account of my stewardship, but have been waiting developments and so let time pass.

I wish to say now as regards the "issue of today in 'Discipledom'"—Don't resign from Centennial Program. This will never be settled till its setled right. I am aware that you desire to dispose of the matter and have peace—personally I love peace and cannot stand the strife; but we would better abandon a Centennial for another hundred years than to compromise the position of freedom and be bound hand and foot. It seems to me it's about time for some one to stand up and do the Patrick Henry act—talk bravely about liberty or death, etc.

I feel that if you are pushed aside on this, I go to; not because of a personal attachment, which I assure you is very great, but because of a principle of freedom and liberty.

Newberry, Mich. Baxter Waters.

Dear Dr. Willett: First I want to congratulate you and "The Christian Century" on the stand taken in our present unpleasantness in the church. I hope that "The Christian Century" will gain rapidly in its circulation, because it is now the paper that has the right kind of backbone. I think one can have the Christian spirit and at the same time stand firmly for the right.

I feel sure that all the right thinking men and women in our church would regret very much to see you resign from the Centennial Program. I want to enter my protest against your doing it. I can appreciate the situation in which you are placed and realize that you would now much prefer to resign. But then there is in this a principle of greatest importance involved. Of course you understand this much better than I do, but I wanted to let you know that we are with you even in the Panhandle of Texas.

Hereford, Texas. Elster M. Haile, President Hereford College.

Our church is a free church. We cannot consistently go to Pittsburg to celebrate the Centennial of this free church with the right of free speech curtailed.

Chicago. Parker Stockdale.

I wish it were possible to place the Century in all the homes of our brotherhood. I am pretty well acquainted with our Texas preachers and I want to assure you that Brother Willett is not without staunch and able friends in this state. I was talking about a week ago with the pastor of one of our strongest churches and he agrees with me that it would be a shame under the circumstances for Bro. Willett not to fill his place on the centennial program.

State Evangelist of Texas. W. O. Stephens.

I do not know where that other dollar went but here's another. Anyway I would willingly pay two dollars for such a paper as you are giving us.

Liberty, Mo. Graham Frank.

Dear Bro. Morrison:—Too long have we waited for the brave and honest word to be spoken. It cheers one immensely to have it come in the clean cut, straightforward manner, without bluff or buncombe as it does in the New Christian Century. I take very great pleasure in sending you Ten Dollars for the most important missionary work that has come before the Brotherhood in many a day.

Yours very truly,

Chicago. W. R. Faddis.

The Christian Century: Shall Dr. Willett's gracious resignation relative to the Centennial Program be accepted? By no means, unless we are willing to do a flagrant wrong and to perpetuate rank injustice toward the whole brotherhood, Dr. Willett specially included. The principle back of this situation is fundamentally wrong and un-Christian. Suppose this principle were carried to its logical conclusion. It would find its way to Cincinnati and beat loudly upon the doors of the Standard office. Admitted, it would demand that none of the men prominent in the editorial or business affairs of the Christian Standard should be allowed to appear on the Centennial Program. Why? Because before the high tribunal of most of the brotherhood they have been shown up as holding unsound and un-Christian doctrines and views. More than this there have been revelations of very questionable actions and attitudes toward our dearest interests, such as our missionary propaganda. By the same principle of the much self-heralded publication, the Christian Standard, must be excluded from the display rooms of the Convention, excluded absolutely for it is not representative of the brotherhood. If the above wish is not acceded to by the committee, then we will bring into action the coward's resort and exercise the boycott. We will cut our offerings to all missionary enterprises. Such would be the exact working of the principle. Will we do it? No! Emphatically no! If the Centennial Committee see fit to ask some of the inhabitants of the Standard offices to address the Convention we will abide by their good judgment and listen with patience and respect. If the owner of the Standard publications desires space to show his wares he is entitled to it. Such were the broad principles of Christian Charity for which our fathers stood and if we would do them honor now we cannot stand for less.

Cleveland, O. F. D. Butchart.

The Voice of the Brotherhood

THE CENTENNIAL BANQUET.

Why Some Guests Would Not Attend, and Why They Finally Changed Their Minds.

Once upon a time a fine old patriarch reached the age of one hundred years, and because he had always lived a virtuous and Christian life, he was still healthy and vigorous. So his children and grandchildren, even unto the third and fourth generation, thought they would celebrate the event by giving their friends, and themselves, a big dinner. It was to be the biggest ever, even in a hundred years.

So they sent out many invitations, and in each enclosed a copy of the menu card for the occasion.

Soon they began to receive replies and one said:

"I see you have 'Willett Consomme' on your menu. I do not think this is healthful. It is a modern mixture. It is not in accordance with our old Standard Cook book and I cannot approve of it. Kindly excuse me."

Another wrote:

"I observe on your card, 'Lake Trout, Garrison Sauce.' I do not like 'Garrison Sauce.' I know it is very mild. It does not, however, agree with my stomach, and I shall have to be excused."

And still another wrote:

"I have received your kind invitation to your Centennial Banquet, but I regret to note that you intend serving 'Lord-Standard Fillet of Beef with McGarvey Gravy.' This is too tough for me. I have tried this brand and cannot digest it. It gives me a pain. Kindly excuse me from your banquet."

And there were others. The old patriarch and his children, even unto the third and fourth generation, were greatly grieved.

Then the elder son had an inspiration. So he sat himself down and wrote a note to each one of the objectors, saying:

"This is to be a congratulatory banquet, and you will observe that the principal dish on the menu is 'Turkey with Harmony Dressing Seasoned with Love.' Therefore, come, and if you don't like some things on the menu pass up your plates for more Turkey."

And they all passed up their plates.

Denver, Colorado. A. E. Pierce.

The Christian Century:—Dr. Willett must remain on the program. He must not let the personal considerations weigh. Great principles are involved in this attack. Thousands of us stand for religious liberty. Thousands of us refuse to bow down before any self-constituted human authority. Thousands of us admire Dr. Willett for his true life, his broad culture, his ripe scholarship, his brave, generous and disciplined spirit.

These thousands of independent thinkers, men who dare to call their souls their own, who do not fear for their jobs, to whom reasonable liberty is a most precious possession, who value character above orthodoxy, who find social service more inviting than heresy-hunting, these men, who love our Saviour Jesus with a constant and undying devotion, who stand committed to His program, having found in Dr. Willett a representative of their convictions, now gather round him, and, lifting their swords to heaven, swear to defend him and to openly champion his cause, come what may. Sincerely,

First Church, Youngstown, Ohio. John Ray Ewers.

Dear Bro. Willett: Circumstances in the home have so claimed my attention as to preclude my giving much time to outside interests. But for this fact, you should have had a word from me sooner regarding the Centennial Program.

May I first express my admiration for the spirit which prompted you to make a concession to the opposition, in the interest of unity and missionary work. Such a spirit is to be envied, and will not be without its fruits, and were it a personal matter surely this communication would probably be unwarranted. But it is no longer personal. It is only one of a hundred other attempts on the part of the Standard to either whip into line with its conceptions of religion, or to silence, every Disciple who insists on his inherited liberty. While I probably do not share all the utterances you have made on critical questions, I wish to urge that you abide by the decision of the committee. A great principle is at stake, and hundreds of other ministers, like myself, are unwilling that any man or combination of men shall fetter the progress and freedom of the brotherhood of which we are a part. Not only is this true of the ministry, but I discover among some of the best business men in our Cleveland churches that there is a growing intolerance for the spirit of the Standard.

Heretofore, I have questioned the advisability of an open protest against the program of the Cincinnati paper, but I am not so sure that silence is longer a virtue. I have been much pleased with the several issues of the Century and believe it to be a move in the right direction. If the dignified and clean Christian spirit with which it is now permeated and dominated can be perpetuated, the result can only be wholesome and redemptive.

Cleveland, Ohio. W. F. Rothenburger.

Professor Willett is no farther from the great body of this brotherhood in his progressive views regarding the Old Testament than his critics are in their radically conservative views; therefore he is quite as representative of the brotherhood doctrinally. Spiritually he is quite as representative for he has called no names, challenged no man's integrity, endured the unjust representations of many of his critics with singular Christian patience and withal shown himself a Christlike man through these years of attack upon and misrepresentations of his teachings.

Eureka, Ill. Alva W. Taylor.

A. CORRECTION.

To the Christian Century:—In my article concerning Dr. Willett's resignation, published in the last issue, my first reason is given as follows: If Dr. Willett has convictions not in harmony with some, then is he entitled to a place on any platform of the Brotherhood," etc.

I wrote or intended to write "If Dr. Willett is in good standing in his home church, then is he entitled to a place on any platform of the brotherhod to which he may be called." Very truly,

Kansas City. T. P. Haley.

Dear Brother Willett: When I read the first short announcement in the Century stating that the paper had made safe financial harbor, and promising us good things and more of them for the future, my heart gave a bound of delight. I was, and am, more grateful than I can tell. The editorial and Sunday-school work have given me a double pleasure in that it not only fed me, but that I knew others were entering what must be to many newly opened doors leading into a truer understanding of the Word and far wider vision of things spiritual. I am reverently thankful that the faith and thought expressed through the Century goes forth to thousands of Disciples to the upbuilding of Christian character and consequent joy in life, and nobody is hung for it—yet. The vicious clamor at Cincinnati seems to me a "much ado about nothing," wholly inconsistent with the unity we profess to seek.

At the risk of being lengthy I must express my very high appreciation of Bro. Campbell's Department. His work reveals a rare nature. I truly sympathized with him during the storm period of his difficulties at Austin, when he must have experienced some heavy going days.

I like the tone and the trend of the Century. I am thankful there is a voice strong enough to speak the word that should be spoken, even though some dear old notion may now and then be overturned. I know that your editorial force appreciate the responsibility of speaking to the people, and I pray that all may have the spirit of the Master, a clear vision of truth, and steadfastness in the high vocation of teaching it.

If you do not appear on our Centennial Program there will be a deeper and more significant discontent than your appearance would cause. I am thinking, I am looking for a peaceful outcome, however. Surely after a hundred years, we shall not fail.

Sincerely yours,

Eureka Springs, Ark. Persis L. Christian.

My Dear Bro. Morrison:—It is well that our leading brethren are at last speaking out. The un-Christian and cruel domination of the "Christian Standard" is coming to the beginning of the end. The sad fall of its owner and editor was among the saddest events of my life, especially the fall of the former in whom I had as much confidence as I had in any man living. His heredity, his cultivated mind, his consecration to Christ, his polished pen; all gave him a prominent place in my mind and heart. In all my knowledge of journalism, I had not become acquainted with anything so reckless and audacious, and yet so successful in deception, as has been the course of the Standard for about ten years past.

We all can easily understand the anxiety of our missionary leaders for success in finance during the present year; also the burden of responsibility felt by the excellent chairman of the program committee, and indeed the entire committee. But why should these good brethren hire the Standard to do its duty.

Let Bro. Willett do as he pleases about resigning; I give him no advice. If he decides to accept, I shall feel proud of him; if he resigns, his future greatness is assured.

Brethren, "God is in the midst of His people; He will help us, and that right early."

Madison, Ind. J. W. Lanham.

I most earnestly protest against the withdrawal of Professor Willett from the Centennial program. This is no longer a personal matter but one in which the principle of religious liberty is involved.

Milwaukee, Wis. Claire L. Waite.

YOUR OWN PAPER FREE

FOR A LITTLE WORK.

Any minister (who is not in arrears to us) can have his subscription date set ahead one year by sending us 2 New Yearly Subscriptions with $3.00. This applies to ministers who are not now subscribers as well as to those who are.

The Voice of the Brotherhood

My Dear Bro. Willett:—I am glad you have published your "Confession of Faith." I have read the articles very carefully. Last July I discussed with a brother at Winona Lake, Ind., the question of protest against you being on the Centennial program. He felt the protest should be made. I felt it some, but not enough to write a protest or encourage any one else to do so. Now, however, I think the protestants in the wrong. The principle championed by them means an awful misfortune to our brotherhood. To insist that all ministers must submit to classification on theological views is wrong. I do not agree with many of your views. But I believe you to be one of Christ's men and I know you have a message of profit to our brotherhood. And so I hope you will be heard at Pittsburg. The Christian Standard poses as the guardian of the letter and tradition of the elders; the Christian Century champions the spirit of the fathers and reaches out eagerly for all new material by which to enforce and illustrate it.

South Bend, Indiana. Geo. W. Hemry.

Editor Christian Century:—All things work together for good to them that love the Lord. Doctor Willett will hold the largest audience ever assembled in Pittsburg at the Centennial, on or off the regular program. The more his persecution, the larger his hearing and the greater will be his ovation, let the ungodly pursue their course.

I want to call upon all Disciples of Christ to come at once to the support of the Christain Century in the different ways I shall suggest. We positively must have a paper like the New Century is starting out to be. The Christian Evangelist can not do the work necessary among the Disciples. Bro. Garrison is held back by somebody in his camp—like Russell Errett in The Standard drives Lord to his bidding. Let every Disciple who believes in the vigorous Christian spirit of the New Century at once make up lists of subscribers. I herewith enclose my check for three dollars for two years in advance and let hundreds do likewise. The Century needs to get out Sunday-school and other supplies and get into circulation where it can plant peace, love and mercy where the Standard has been sowing poison.

Brethren, let us go to work at once. Chicago should be the great central distributing point to the west. We can afford to help the Century in this way and they will be able to pay you back every dollar you help them with. Let every reader of this article send for the Century Nov. 28th and read it.

Kenton, Ohio. Henry Price.

Editor Christian Century:—Self-faithfulness requires that I record my earnest protest against Dr. Willett's withdrawal from the Centennial program.

Perhaps his opposers are as self-faithful as were the Jews who said to Jesus, according to our law you ought to die; adding "let his blood be upon us."

The dethronement of Christian liberty would be an appalling calamity to our brotherhood; and relatively to mankind.

The confession of Dr. Willett recorded in the Christian Century must satisfy all who know and love our plea.

Do we require anything but faith in Christ and a life conformed to his life? Would that we may escape from suicide in our first century. Slavery of intellect and will is the outrage of rational affection; and the suicide of positive Christian possibilities.

We cannot live Dr. Willett's life for him, but we can take away from the brow of our brotherhood a worse that useless crown of thorns. My heart instinctively corroborates every utterance of T. P. Haley and A. B. Jones, recorded in the Century of last week.

May the Father of all save us from the stupid sacrifice of rational self-responsible Christian liberty.

Bergman, Arkansas. S. R. Reese.

Editor Christian Century:—I want to congratulate you on the splendid fight you are making for the liberty which is vastly more to be desired than the peace and prosperity of which it has been proposed to make it the purchase price. We can afford to pay a large price for these things at this time, but never at any time could we afford to procure them at such a price as that. Better come up to Pittsburg suffering from all the hurt that can be inflicted by all the enemies of Christian liberty than to make a truce with treachery to the cause of Christ.

Any member of the Christian Church has a right to lift his voice in protest against any measure that seems to him to be inexpedient or wrong, but no man but one who is at heart an enemy to the cause he professes to love, ever deliberately backs such a protest with a threat to injure that cause if his protest is not heeded. The man who is ready to ruin if he cannot rule has ever been a prominent and familiar figure among us. His presence and his destructive work have been treated with so much toleration in the past that his office has come to be looked upon by many, as of divine appointment. If the present incident shall serve to open our eyes to the real spiritual status of such men, it will not have happened in vain. If it shall serve to teach us that the man who says: "If the objectionable tare is not uprooted I will turn the foxes with firebrands attached to them, loose in wheat fields to destroy them." cares more for his own opinions than he does for the cause of Christ, it will be in the nature of a most valuable centennial end that was not aimed at. Can any one imagine George Washington entering into an agreement with Benedict Arnold to allow him to dictate to the colonies on the condition that he would not betray them? The man who will, for any cause whatever, deliberately threaten the peace and prosperity of the cause of Christ is not a friend to that cause, and should either repent, or follow the example of Arnold and align himself with those who are openly antagonistic to it. The question is not whether Dr. Willett shall retain his place on the program, but whether the voice that threatens to ruin if it cannot rule, shall be heard on any question that involves the welfare of the kingdom of Christ.

Missoula, Montana. W. H. Bagby.

Read carefully our great premium offer in the advertising pages. Now is certainly the time to subscribe to the Christian Century. The books offered are in some cases worth the price paid for both paper and book. Besides, you can depend on it the Christian Century will be the most interesting paper published in our brotherhood during this our Centennial year.

Dear Brother Morrison:—The Century continues to improve. It is the right kind of journalism. I have long thought that we were wrong in standing wholly on the defensive, and that the thing to do was to carry the war into the enemy's camp. You are doing that bravely and well. Especially do I congratulate you on your mild rebuke to Willett for consenting to withdraw from the program. All interest is now taken out of the Pittsburgh convention for me. I shall go under protest.

Richmond, Va. H. D. C. Maclachlan.

Dear Brother Willett:—I assure you that I read the Century with increasing interest. It is on the right track and I hope it will be the means of leading us out into the larger liberty which God unquestionably has in store for us. As to your resigning from the Centennial program, I want to utter my strongest protest.

Stay where you are, and let the spirit that animated the Fathers be yours and in love and confidence go forward. Do not be content to simply repell the attacks but carry the battle to the gates, storm the citadel, and let it be demolished, that we may have no more of this "rending-of-heretics" for the sake of "filthy-lucre."

Much good has been done by your lectures in this great educational center. May God's blessing be upon you and though you may not enjoy this, I pray you endure it that the church you love may have the blessing. Give my love to all the brethren in Chicago.

Fayetteville, Ark. W. S. Lockhart.

Dear Bro. Willett:—I am sending you this little note to express my appreciation of your splendid service through the Christian Century. Pardon the criticism, but you have kept silent too long. You stand not only on the platform of "the Fathers," but on the side of Christian liberty and loyalty; and I believe that you will conduct the campaign in the spirit of Christian love.

I have not been a subscriber for the Century during the last year, but I have been a reader of it. I am just now ordering it.

I enclose a basis of Christian union upon which we Christians of various creeds are working in this newest part of California. I should be glad to see a review of it in Dr. Gates' column in the Century.

May the Good Spirit guide you and all who plead for liberty in Christ during this time of crisis. Sincerely,

El Centro, Calif. Geo. A. Ragan.

With others, I wish to express my sincere pleasure with the aggressive policy of the new Christian Century, though I am filled with pain that our Centennial year has the present controversy as its most conspicuous exhibition. All who believe that liberty and truth are the crowning acquirements of the race, and that truth is acquired through liberty quite as much as liberty is attained through truth, can but congratulate you upon your plain speech and noble contention. We may shout "Peace, peace," but there will be no peace until right prevails.

Professor Willett may no longer decide whether he remain on the Centennial program. It is a question now whether he and the committee will deny our plea for the unity of faith, the liberty of the gospel and the charity of the sons of God. The contention is no longer about a man, if it ever has been, but it is about a principle. There are plenty of us who, in our way, protest against the theology of some of our college men. But were it now a question whether or not Professor McGarvey or Professor Dungan should be allowed to appear upon the Centennial program, we should cry out just as we do now.

Professor Willett is a devout Christian gentleman and scholar, who is standing fast in the liberty wherewith Christ has set us free, and in so standing he represents the genius of the Disciples of Christ, just as he must do to save us from being a mockery to our plea. The firm stand of himself and the Centennial Committee is now one of the all-too-few exhibitions of the genuineness of our movement.

Iowa City, Iowa. C. C. Rowlison.

Dear Bro. Willett:—Permit me to add my protest against your withdrawal from the Centennial program. I am one who has been helped to a clearer and stronger faith from the reading of your books and editorials. I do not agree with you on all things in opinion, but I have long since been led to realize that after all it is the Christ himself, and not the miracles He performed, that attracts men and wins their loyal allegiance. Be that as it may, this discussion brings us again face to face with the charge of others that we are a denomination. And if the Standard is victorious in its present iniquitous campaign, then who can successfully disprove the charge of denominationalism when applied to us? In the interest of truth and liberty in the Gospel, I trust you will stand firm and make no compromise. Sincerely,

Fitzgerald, Ga. E. Everett Hollingworth.

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

Books.

As several recent books have come to my table for review, I give this page over this week to brief notices of a few of them. I am tempted to occupy the allotted space with an essay on Books. But Christian-like, I will make the sacrifice, and give but two quotations. The first is to answer the criticism, that books are only for the aristocracy of professional people. It is from "The Scrubbing Song."

"She sang a sweet song as she scrubb'd the floor,
The dear little maid with the dimpled face,
And eyes of the tenderest blue, and hair
That curl'd o'er her head with a childish grace.
The day it was raining, and dull, and dark,
Sweet Annie ne'er heeded, but sang away,
With the careless rapture of Shelley's lark,
That ravish'd the poet's soul with his lay.

For her thoughts were far from the dripping rain,
Away in a region of wild romance;
And still as she scrubb'd with her hands, her brain
Was teeming with visions of tilt and dance!

* * * * * * * *

Oh poets! romancers! your words illume
Our set grey lives with a radiance fair!
How oft and how sweetly you chase our gloom
With the magic spell of your visions rare!
For ever our souls through your fadeless bow'rs
May rove, though our fingers with toil be sore."

The second quotation, words by the late Lord Chief Colleridge, is in answer to the oft heard assertion, "I have no time to read books."

"I wish that men who talk this stuff could know what nonsense, and what shallow and foolish nonsense, too, they seem to talk to many not leisurable and idle, but plunged to the very throat in the business of the world, who yet seize, or make, opportunities for literary cultivation which are to them, indeed, golden moments in themselves, and in their results moments the most precious, the most delightful, and the most valuable of their lives. These men often do their work better because they come to it with minds refreshed and strengthened, and they move under the heavy load of the world's affairs with an admirable ease and grace and dignity, because they hear melodies that other ears are deaf to, and see upon all things a light to which untaught eyes are blind."

God and Me.

This is a little book of a half-hundred pages by Peter Ainslie, It consists of paragraphs on various subjects such as Fruit-Bearing, Bible Study, Prayer, Talking, Amusements, Companions, Finances, Death, etc. The book opens with a morning prayer and closes with an evening prayer. Both are sensitive to the finer spiritual movements of the soul. There is a liberal sprinkling of practical quotations throughout the book. I like this little book. I feel a real soul is speaking through it. There is no hard or narrow sentence in it. The author appreciates the universal. In the paragraph on "Books" is this wholesome affirmation, "If I can afford to buy furniture for my rooms or clothes for my body, I can afford to buy good books for the furnishing of my mental apartments, which shall still bear its decorations after this earthly tabernacle has crumbled." The emancipating power of good books is known to the author. The spiritual note of the book is simple, delicate and strong.

The Home Builder.

The Home Builder, by Lyman Abbott, has more of his heart life in it than any of his other writings that I have read. It is a beautiful, tender tribute to woman, to the woman who made a home a heaven on earth. "The Home Builder" is not a message to one class of theologians, but a message to the universal heart, to every lover of a home. The style is clear and restrained. There is deep emotion, so deep that it is subdued by the mystery of life. In these hundred and thirty pages one feels the benediction of a wise wifely and motherly presence. The reader is made to feel the power of a quiet, devoted and home-loving woman. Purity is felt to be a creative force. In it, as in "The Hanging of the Crane," are the silent marches of time. The daughter becomes the bride, and the bride matures into The Wife, The Mother, The Saint, and The Grandmother. And then comes the last chapter, "Alone." The Home Builder has gone to a higher home. Almost any paragraph in this book is worth quoting, but we refrain. It is a good book for husbands and wives to read together.

The Wider Life.

J. R. Miller has been long before us as a devotional writer. We are often suspicious of the so-called devotional writers. Not, as some have said, because they have too much emotion. All true emotion is worthy a place in literature. Life is emotion. Every experience quivers with it. The fault to be found with these books is that they are not true to life. They strain to be pious. The pen moves in a cloud. It does not record the reality of dust and smoke. Devotion must not be severed from reality. Piety and ruggedness must not be separated.

But J. R. Miller's "The Wider Life" does not distort life. It is balanced. He quotes from George McDonald; and any devotional writer who does this intelligently can be trusted not to "slop over."

The "Author's Word" is the plea of the book;— "We do not realize half our possibilities. We do not more than begin to possess our inheritance. Our hills are full of gold and we only scratch the sand and the shallow soil on the surface. We live in little bungalows in the valley when there are splendid palaces waiting for use on the hilltops. Shall we not push out our tent pins and get more room to live in?"

The Character of Jesus.

The author, Charles E. Jefferson, says in the introduction, "By 'character,' is meant the sum of the qualities by which Jesus is distinguished from other men. His character is the sum total of His characteristics, his moral traits, the features of his mind and heart and soul." Dr. Jefferson undertakes his task fully realizing what has already been done in the field. He writes, "The amount of labor bestowed upon the New Testament within the last seventy years," since the 'Life of Jesus' by Strauss, "has been amazing." In the chapter entiled "Reasons For Our Study," the author contends that the very thing our age needs to calm it and strengthen it is the message of Jesus. It needs his view of life. He says:—"Here, then, we find the supreme mission of the Christian clergyman; it is to help men to fall in love with the character of Jesus. The Bible is an invaluable book, chiefly because it contains a portrait of Jesus. The New Testament is unmeasurably superior to the old because in the New Testament we have the face of Jesus. The holy of holies of the New Testament is the Gospels, because it is here we look directly into the eyes of Jesus. We often speak of the Gospel; what is it? Jesus."

Dr. Jefferson is a preacher who connects vitally his study with his pulpit. The discourses contained in the book were first preached in his own church as Sunday-evening sermons. The chapters have such titles as "Jesus' Strength," "His Reasonableness," "His Poise," "His Gladness," "His Greatness," "His Optimism," and some dozen more. In first looking over the book I turned to the chapter on "His Narrowness." This, I thought, a rather daring title. But the chapter is safe. The author finds that the place of Jesus' ministry was a very limited one, that he confined himself to a definite message and that he refused to be prodigal of his approbations. Mr. Jefferson is a helpful writer and a stimulating preacher.

Counsels By The Way.

Separate essays by Henry Van Dyke have been collected in a single volume with the above title. These essays are: "Ships and Havens," "The Poetry of the Psalms," "Joy and Power," "The Battle of Life," and "The Good Old Way." A service has thus been rendered to the very wide-reading constituency of Dr. Van Dyke. These separate essays were noticed by The Christian Century at the time of their publication. Sufficient now to say that they are by the charming essayist, Henry Van Dyke. He has a delicate touch, a broad human sympathy and always a heartening word.

Austin Sta.

God and Me. By Peter Ainslie. Baltimore: Temple Seminary Press. 50cts.
The Home Builder. By Lyman Abbott. Houghton, Mifflin Co. Boston. 75cts.
The Wider Life. J. R. Miller. Thomas Y. Crowell & Co., New York.
The Character of Jesus. By Charles Edward Jefferson. Thomas Y. Crowell & Co., New York. $1.50.
Counsels By-The-Way. By Henry Van Dyke. Thomas Y. Crowell & Company.

IMMORTALITY.

By Bertie K. Shipley.

I feel within the future life, the beating untried wing,
And voice the prelude to the song in ages I shall sing.
I build the future in the work now open to my eyes,
And lay the plans by which my soul shall in the end arise.

I feel the quivering of the flesh, the human house decay,
But glimpse the dawn that lies beyond life's twilight dim and grey.
I know that when this earthly house turns back to kindred sod
My life and work must merge into a greater work of God.

New York City, 115 W. 115th St.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Breadth of the Union Problem

The wedding into one Earth's alienated Children of God, is a task as big as ever a human being set for himself. The unification of a nation or an empire is big enough to command the comprehensive genius and unselfish devotion of a Garibaldi or a Bismarck. If the unity of the Kingdom of Italy, or the Kingdom of Germany, is a task at which kings, patriots, emperors, and statesmen have need to work, for whose services must the vaster enterprise of the unity of the Kingdom of God call.

The unity of the church is an imperial problem; it calls for imperial genius, imperial knowledge, imperial courage, and an imperial spirit. It goes without saying that a man whose compass the interest and breadth of mind are just large enough to be deeply concerned as to whether a preacher should be called "minister" or "pastor," or the word disciple written with a big or a little d, has no business to be playing with the union problem. Stars and planets were not made for children to play with; and it does not make very much difference to the astronomical world what they think about them.

The Call for Big Men.

There are men who think that the biggest thing at stake in this union problem, and the most important issue, is a philosophy of baptism—whether baptism is unto the remission of sins, or into the remission of sins, for the remission of sins, or because of the remission of sins. And the settlement of this question of Greek grammar and lexicography is of infinitely more importance, and must stand in the way of confederation among Christians. How diminutive must be the plans and specifications after which such a mind is built! Think of Bismarck or Garibaldi suspending the unity of an empire upon such an issue as that. Men must have minds strangely enamored of trifles, who think of Christian union in terms of Greek particles. If such men were engineers on the railroad they would stop their engines to take flies off the track.

What Unity Means.

The unity of Christendom—how good and great the undertaking! How beneficent the issue! What are the items in the Count? "That the world may believe"—that Africa may cease to sit in darkness and the shadow of death; that starving India may be fed and be given a cup of cold water, and her prison doors of caste be broken down; that China may lose her ignorance and fear and may be delivered from the worship of demons and dragons; that the islands of the sea may be homes of peace and plenty, instead of habitations of cruelty; that the sword of Russia and the spear of Japan may no more be turned against each other; that the spirit of peace and good will may be sown in the hearts of all men, of capitalist and laborer, of black man and white man, of poor and rich, of high and low, of Protestant and Catholic, of Baptist and Pedobaptist; that the kingdoms of this world may become the kingdoms of the Lord and his Christ.

Church's First Business.

Such a problem as this can not be solved off-hand; it is more than a question for high school debate, or newspaper wrangling; it is a question for prolonged prayer and meditation, and age-long study. The Disciples have been working at it one hundred years, and there is much yet to do, before God's children shall be ready to sit down together about one table in the Kingdom of God. But it is worth working at for the sake of Africa, India and China; for the sake of the saloon-cursed streets and homes of America; and for the sake of the least of these His brothers, His sisters, and His little children, who go hungry and naked. For so long as the church of God is divided, and each sect goes its selfish way to build churches that are not needed, so long will little children, to whom belong the kingdom of heaven, cry for food because of hunger, and for clothing because of cold.

The first business of the church is to go about doing good; but it will have no time, strength or money to do good so long as it must spend all of its time and energy building up its separate ecclesiastical systems, and protecting them against sectarian inroads. The churches are too busy saving their own lives, to save the life of the world. The unity of Christendom means life to the world. Physical life, moral life, intellectual life, spiritual life—and all these in greater abundance. When will the church free her hands from her sectarian tasks, that she may set herself single-heartedly to the business her Master appointed her, both by his words and his deeds.

Foreign Missions and Union.

It can be truly said of the problem of Christian union, what an ancient Roman said of himself: "Nothing human is foreign to me." No event in the history of the church, past or present, can happen, that may not have some bearing upon the unity of the church. The modern missionary movement in foreign lands is showing that it has a contribution to make to the problem of union. Right now Christian union is farther advanced on the foreign field than at home. No student of the problem is acquainted with the latest literature on the subject, who is not reading reports from foreign countries. It raises an inquiry at once, Why is union further along there than here? Is the difference due to difference of race, difference of doctrine, or difference of conditions? Are the missionaries less Christian or more Christian than the Christians at home? The foreign mission movement has very much to do with the problem of union, and it may be that its ultimate solution will come by way of the foreign field.

Church History and Union.

If one is ever able to learn from the experience of the past, it is certainly true of the student of Christian union. The whole history of the church, in one of its most important aspects, is a contribution to the subject. We can not ignore what men have thought and tried in the quest for unity in the past history of the church. Every generation had its conception of unity, and made its effort to preserve or to secure unity. It is a grievous mistake to suppose that the Christian world never thought of unity until the nineteenth century. Every conception of unity and every plan of union, in principle and practice, was thought of and tried before the Reformation. All union efforts since the Reformation have been reversions to earlier historic types. It might save union leaders waste of time and effort if they would inquire how their plans and principles worked when they were tried in earlier times.

Prof. Briggs and Union.

The profoundest student of the history of union in America is Prof. Briggs, of Union Theological Seminary, and it is his ripe opinion that the most important lesson the history of the church has to teach relates to the unification of Christendom. He conceives the meaning of that history to lie in what it can teach concerning the consensus and dissensus, the agreement and disagreement of Christians. The march of events is guided by this one star of hope and purpose—that Christ's people may be one, as he and the Father were one.

Through all the history of the church's past, Christians seem to be doing but two things—agreeing or disagreeing, dividing and uniting. That is the meaning of the heresies, the controversies, the councils, the creeds—just expressions of Christions' agreement and disagreement.

Historic Longing of Church.

Everything that caused disagreement and disunion and every thing that promoted agreement and union, should be studied to ascertain lessons for guidance today. And there seemed to be no ideal so high, no longing of the church so passionate, during the first fifteen hundred years, as her longing for unity. It was longing for unity that wrote the Nicene Creed, that built up the hierarchy and papacy, that put Huss and Savonarola to death. The most ancient confession of the church—"I believe in the Holy Catholic Church"—was a confession of her unity.

If the church has been working at the problem of unity for nineteen hundred years—for her history is summed up in two periods, the period of union to the Reformation, and the period of division, since the Reformation—need we be surprised if the task seems difficult, and the consummation long-delayed? She does not lose the vision of her ideal unity in her Lord, and her heart does not fail her; for,

> "Mid toil and tribulation,
> And tumult of her war,
> She waits the consummation
> Of peace forevermore;
> Till with the vision glorious
> Her longing eyes are blest,
> And the great church victorious
> Shall be the church at rest.'

RELIGION—A SONNET.

By Arthur William Amass.

By every sect I'm called a different name—
Some tread through winter's snows with naked feet;
Some starve their bodies thin, refuse to eat;
But by what title called I'm e'er the same,
I court not fickle fortune nor proud fame,
I mourn to think of man's bewailed retreat
And how at death and doom his God he'll meet;
But then with out stretched hand his soul I'll claim.
I am the saint's belief, the sinner's hope;
I am the end of earthly pains and strife;
I am the thought that fills the mind of pope;
I am the prayer that marks the faithful wife;
I am the guide to those who blindly grope;
I am the resurrection and the life.

Sunday School Lesson

REVIEW.

The Sunday-school lesson for December 27 is Review. Professor Willett will continue the weekly exposition of the lessons for 1909 on this page. The series is on the New Testament Church—a study of the Book of Acts. No more valuable materials on the Sunday-school lessons are published than the Christian Century Exposition. Our readers have recently spoken in the heartiest way of the help they find on this page in preparing their lesson. Professor Willett strives to make the exposition especially valuable to the Sunday-school teacher, although any earnest reader enjoys his message each week.

The Prayer-Meeting

PROF. SILAS JONES.

How Would Jesus Keep Christmas?

Topic, Dec. 23, Isa. 54:7-14; Matt. 5:38-48; 26:6-13.

I suppose the question proposed for our consideration this week really means, "How would Jesus have us keep Christmas?" Taken in this sense, it leads to practical results. Here we are, with certain gifts and in a world abounding in opportunities for doing good. What are we going to do in order to show to the world that we are disciples of Jesus?

Good Will Among Neighbors.

The mischief maker is abroad in every neighborhood. He is lacking either in common sense or in good will. The most serious discord is that which comes from the lack of good will. It is hard to be genuinely benevolent. We speak of malice toward none and charity toward all when venomous envy is consuming us and making us destroyers of peace. The benevolence preached and exemplified by our Lord is so comprehensive and so deeply rooted in God that we poor mortals have but a slight appreciation of what it is. The lies that circulate freely in periods of political, religious, or personal controversy, the frauds of business and social life, the crushing out of human life for the sake of money, the disposition to classify people according to their wealth and not according to their moral and spiritual worth, all testify that the gospel of peace and charity is yet a strange message even in professedly Christian communities. Would not the Lord, if he were to come to us as he came to Martha of Bethany, ask us to lay aside anxiety for the mint and anise and cummin of the Christmas season and to pray that we might understand the spiritual values to which Christmas should direct attention? Not petty rules, not the formalities of giving and receiving, but Christ in us will create harmony among neighbors. "Let there be no strife, I pray thee, between me and thee, * * * * for we are brethren."

Good Will Among Nations.

"He made of one every nation of men to dwell on all faces of the earth." "I say," says Isidore of Pelusium, one of the church fathers, "although the slaughter of enemies in war may seem legitimate, although the columns to the victors are erected, telling of their illustrious crimes, yet if account be taken of the undeniable and supreme brotherhood of man, not even these are free from evil." Jeremy Bentham says: "Nothing can be worse than the general feeling on the subject of war. The Church, the State, the ruling few, the subject man, all seem in this case to have combined to patronize vice and crime in their widest sphere of evil. Dress a man in particular garments, call him by a particular name, and he shall have authority, on divers occasions, to commit every species of offence—to pillage, murder, to destroy human felicity; and for so doing he shall be rewarded." We have inherited the spirit of war from our savage ancestors. From Christ we are learning that the man of another race has a claim on our sympathy. We have no right to say to him, "Get out of the way and let us enjoy the earth, for God has given us power to take it and therefore it belongs to us." Christ bids us say, "Come and let us work together for a common good. Let us strive together to create conditions in which there shall be fit opportunity for every one to give and to receive benefits." The Christmas bells ring out the gospel of peace on earth if they ring in harmony with the will of Christ.

Good Will to the Outcast.

We have no reason to put Mary of Bethany in a class with the sinful woman whose annointing of Jesus, Luke records, but we believe that Mary loved the Lord because he was Saviour of sinners. Punishment is due to men for their sins. The law defines certain sins as crimes and men guilty of them are treated as enemies of social order. The public conscience puts its brand upon evil doers. The despair and suicide of defaulters and others guilty of betraying confidence bear witness to the power of the common conscience. But there is a wrong way to condemn the sin of another. The Pharisees chose the wrong way. They shut the door in the face of the outcast, locked it and threw away the key. The Christian must leave the door open for the return of the wayward one. He must so condemn sin as to awaken in the sinner the desire for repentance and restoration to favor. The Christmas season is not a time to forget the destructiveness of sin, but it is a time to show the love of Christ to sinful men. The message of Christmas is one of reconciliation. "Be ye reconciled to God."

Teacher Training Course

LESSON VI. SUNDAY SCHOOL ORGANIZATION.

PART II.—SUNDAY SCHOOL PEDAGOGY.

1. NEED OF ORGANIZATION. The first step in the making of a Sunday-school is a proper plan of organization. This is as necessary for the school as for the business house or national government. If men conducted their businesses on the haphazard plan of many Sunday-schools they would soon end in the bankruptcy court. The Sunday-school is not a mass meeting for the counting of noses and listening to inspirational harangues. The real school is a compact, systematised body of men, women and children, marshalled, generalled and disciplined with a specific end in view. IT IS AN ARMY NOT A MOB. The following description, which will be recognized by many, expresses all that a Sunday-school should not be: "Attendance is voluntary and . . . irregular. Pupils come without the slightest preparation for the lesson, for nothing is required and nothing is at stake. . . . This fortuitous concourse of pupils is coralled in some dimly lighted vestry, sub-divided along the lines of least resistance into groups of a dozen and taught (?) after the Oriental manner in a perfect hubbub. Moreover the newsboy with his papers, the train librarian with his books stacked from finger-tips to chin, the census-taker and the tax-collector are given carte blanche and confusion is perfect."

II. ESSENTIALS OF ORGANIZATION. In organizing a new school or reorganizing an old one, certain general principles need to be kept in view:

(1.) PLAN. The plan of every organization should be subordinated to the end in view. The plan of a department store will be different from that of a railroad corporation, because one has to do with selling goods and the other with transporting them. In like manner the plan of the Sunday-school is determined by its educational end, and is that "OF A TEACHING INSTITUTION ARRANGED ABOUT A TEACHING FORCE." (Cope.) Whatever aids the work of teaching should have a place in the organization; whatever hinders it should be rigidly excluded.

(2.) THOROUGHNESS. The organization should be thorough. Every department of the work should be systematized; every officer, teacher, usher, messenger-boy should have definite duties and responsibilities. In the routine work nothing should be left indefinite. "ONE PERSON, ONE DUTY AND ONLY ONE" should be the ruling motto. Do not be afraid of the cry of "RED TAPE." All government is "red tape" to the anarchist. The "spirit" of the school will not be killed, but deepened, by system. "God is not a God of confusion, but of order."

(3.) ELASTICITY. While the organization should be thorough, it should not be so rigid and mechanical as to kill out individuality. RULES ARE SERVANTS NOT MASTERS. New conditions will constantly arise which need to be met either with new rules or modifications of the old. Especially is this true of the conduct of the opening and closing exercises and the actual work of teaching, in both of which anything STEREOTYPED or FORMAL is a hindrance to the object in view, the free development of the soul in contact with other souls. Care should, however, be taken not to suspend any of the regulations through FAVORITISM. If there are scholars who will not submit to rules, better sacrifice them than undermine the discipline of the school.

III. SEAT OF AUTHORITY. In organizing a school the first essential is to determine the seat of authority. An organization with conflicting or ill-defined authorities is to that extent ineffective. The rule for the Sunday-school is this: THE GOVERNING BODY OF THE CHURCH OR CONGREGATION IS THE SUPREME AUTHORITY IN THE SCHOOL. The constitution and powers of the governing body will, of course, vary with denominational practice, but the rule itself is absolute, except in those rare cases where

the school has been organized independently of any church. The common practice of looking upon the school as an institution separate from the other work of the church and owing allegiance only to itself is hurtful to the best interests of both church and school.

IV. NATURE OF THE AUTHORITY. While in theory the authority of the church is absolute, it is the part of wisdom to make it CONSTITUTIONAL. The plan of organization should, if possible be drawn up in the form of a Constitution and By-laws, similar to those of other business bodies, in which the duties and responsibilities of the governing body are defined. These should be of the broadest kind, care being taken not to hamper the regular management of the school with unnecessary restrictions in matters of detail. At the same time the authority should be ACTUAL. The church authority should directly appoint all the leading officers of the school, select the course of study for the main school, pass on all large matters or policy and discipline, and in general exercise final supervsion over the work.

V. DELEGATION OF AUTHORITY. Where, as too often happens, the governing body of the church is as a whole out of immediate touch with modern Sunday-school work, it is advisable to delegate the powers above mentioned to a COMMITTEE or SUNDAY-SCHOOL BOARD on which the best Sunday-school talent in the church is represented. This Committee should meet at stated intervals, report regularly to the body from which it holds its powers, and for all practical purposes, act as the executive committee of the school. For the actual management of the school from week to week the powers of this Committee are delegated to THE SUPERINTENDENT. He is the captain of the ship, responsible only to its owner and God. While he will keep in touch with the wishes of the school on all points he will avoid the method of popular vote on any questions of school policy or discipline. A successful school cannot be a democracy. Next to the Superintendent and under his direction are the GENERAL OFFICERS (Secretary, Treasurer, Librarian, etc.), and DIVISIONAL SUPERINTENDENTS. Subordinate to the latter are the DEPARTMENTAL SECRETARIES and TEACHERS. The STANDING COMMITTEES exercise the authority of the governing body in regard to special matters such as missions, temperance, etc. The ideal Sunday-school organization thus constitutes a regular chain of delegated authority by which the powers, duties and responsibilities of the church are distributed through every part of the work.

QUESTIONS. 1. What is the first step in establishing a Sunday-organized? 4. Name three essentials of good organization. 5. How organized? 4. Name three essentials of good organization. 4. How should the plan of an organization be determined? 6. What is the plan of the Sunday-school? 7. Explain the justify "thoroughness" of organization. 8. Explain and justify "elasticity." 9. What should be the "seat of authority in the Sunday-school? 10. Explain what is meant by making the authority constitutional?" 11. What things should the church authority do directly? 12. To what bodies or individuals is the authority of the church delegated?

The Preaching for Men of Today

By Arthur Holmes

"Oh, wad some power the giftie gie us,
To see oursel's as ithers see us,
It wad frae monie a blunder free us,
And foolish notion."

Whether Burns received his inspiration for those lines in church or not, they seem to have a peculiar fitness when applied to the preacher in the pulpit. How refreshing is the naivete of the offender! How blithely does he lay about him amongst his men of straw-party-names, denominational interests, forgotten tenets, theological controversies—making the dust fly at every lick to the delight of the initiated, but to the utter bewilderment of the masses! Some church members with acquired appetites for such discourses may enjoy it, but what must be the hopelessness of ever touching the 50,000,000 unchurched by such means.

If, however, the amusement was merely harmless it would not matter so much. The fact is that the average preaching is not only out of touch with human interests, but its theology is positively repugnant to the average man.

Business men feel the laxity of emphasis upon real righteousness How much legalistic views of the atonement and easy escape from the consequences of sin are responsible for the lowering of business standards might make them an interesting study. Certain it is that the outstanding examples of indefensible finance and orthodox churchliness combined in the same individuals indicate no incompatibility between the two.

Patent results of such methods, however, are working a conversion in the hearts of business men. They would greet right heartily a ringing call from the pulpit for conduct worthy of Sunday professions, for lives commensurate with the ideals of Christ. They condemn theological dodging, the making of the religion of the only man who ever lived his own teachings, an empty shell out of which the kernel has been scooped by theologies.

To the workingman this is especially true. His constant feeling is one of unjust oppression. Something is wrong somewhere in the system which compels an innocent class to bear the burdens of prosperity and endure all the sufferings of adversity. He is willing to toil and to suffer if only he can gain a livelihood. The economic machine, which he has had no part in making, denies him the privilege.

He has heard of the church, perhaps, as the champion of the innocent and the oppressed. If he goes there and listens long enough, he will be astounded to find that its chief doctrine is no other than the one which rules his own world. The God of theology is pictured as permitting the suffering of the innocent for the guilty. A righteous man—a workingman, as usual—is put to death in the most fearful manner for the escape of sinners. This escape is to be obtained through a mere verbal acceptance of certain dogmas. In many cases no radical change of conduct is demanded; no restoration is mentioned. Past sins are blotted out; their material benefits remain with accrued interest. Such sinners, saved by grace, he sees sitting in the pews, who, in his opinion, every working day in the week are guilty of monstrous wrongs and whose dividends at that moment may be swelling by the Sabbath labor of many men. They make arbitrary rules, force down wages, neglect sanitary measures, dodge legal enactments, under-cut their competitors, use political influence. Some of them are under indictment in law-courts; others have been convicted and are out on bail; still others have pleaded the statute of limitations. Some have floated stock-companies and failed to their own enrichment. Yet they all sit in the house of God without writhing. Complacency is their chief characteristic. Whatever volley of words is being fired from the pulpit certainly does not touch them.

This day, is the day of face values, of essential worths, of impatience with shams.

The cry of men today is for justice. They want it in business, in industrial relations and in theology. The God whom they will honor must be a God of justice. The theory of atonement which they will accept is that one which hails every recreant sin to the bar of justice on his own merits. There must be no escape for saint or sinner. As inevitable as the law of nature must be the law of retribution. Justice first, mercy afterwards, for high and low, will receive a response from the moral sense of the world of men.

This is because men know their own weakness. They know they are prone to follow any theological doctrine, however false and hollow they may know it to be, which evades a clean cut and straightforward demand for real righteousness, for actual fulfillment of moral laws, as the strait and narrow way to eternal life. Therefore they need strong reiteration of the truth that virtue brings happiness. They are willing to follow any man who holds up ideals, practicable and vigorous, which demand from them the most heroic conduct. A brave message and a strong message is their expectation from the church of the living God.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

I have seen the following definition of miracle in a recent article on the subject:

"A miracle is an event produced by a special act of the divine will, but without the use of natural means, and is thus distinguishable from a providential event. Both emanate from special divine agency, and are, therefore, equally supernatural. But they differ in that co-operation with the forces of nature is involved in the latter case and not in the former. And it is clear that the definition of the miraculous, as here given, is comprehensive enough to embrace all miracles: such, for example, as the act of creation, which, so far from involving the use of natural means, was the divine act by which the whole machinery of nature was brought into existence."

Would you be good enough to say whether you would regard this as satisfactory?

St. Louis, Mo. Reader.

Professor Willett's answer to the above question is in type but we do not have space this week to print it. It will appear in the next issue. This page of problems conducted each week is eliciting the greatest interest from our readers.

EVENTS CURRENT AND SOME UNDERCURRENTS

OLD AGE PENSIONS

Is all the world that labors to be retired on a pension? Even this Land of Golden Opportunity is multiplying its pensioners by the thousands. England passes an old age pension act. Agriculture affords little occupation in that land where five-sixths of all that is eaten is imported and while the small shop keeper still holds his own better than here, yet the masses of Englishmen work for others than themselves and the major part of the industry in that factory plot of the world is in the hands of large corporations and syndicates. That the English laborer must be thrifty to the point of poverty to escape the "workhouse," the poorhouse of England, is proof that the laborer does not get his legitimate hire. The wealth of England is in the hands of a small percentage of the people and the workingman is to be doled out a "compensation" for the needs of his declining years. He labors and the capitalist receives the profits of his toil; the income tax collects a great sum from the capitalists for the government; the government pays the laborer five shillings per week to keep body and soul together if fortune has been kind enough to grant him the three-score-and-ten. This is very good for an emergency, but to right the thing means must be devised to give the laborer an equitable share from the wealth he creates and that is not so much a problem of law as of a social economy. Germany takes a portion of each pay envelope and draws upon the employer for a like sum and thus insures all wage earners. Our cities have adopted something like it quite generally for the school teachers. And now the great "trusts" are paternalistically adopting pension systems. The International Harvester Co., is the latest and greatest to begin this feudalistic benevolence. Several of the railroad systems do the same. There is much urging that Uncle Sam do it for all his employes as he does it for those of the army and navy service. Mr. Carnegie has given some $20,000,000 for pensions, chiefly to educators, and thereby hangs another tale—the fear that he will destroy the denominational, and with it the specifically religious, college. Again we say: It is good for emergency, it is the last chapter in a poor system.

THE BILLBOARD PUT TO MORAL USES

This is the age of the eye. We are in a great hurry and the times are fallen upon much learning. The bill board is omnipresent and a general nuisance because it is such a Munchausen and no respecter of the æsthetic. The popular journal and magazine appeal to the glance and tell graphic stories to him who runs while he reads. The latest use of the picture method of instruction as at the hands of philanthropy. On the country highways of England one sees great posters giving warnings and instructions regarding the diseases of animals. In France on both highway and street he finds the same salutary lessons applied to the diseases and temptations of men, especially those of alcohol. Germany, strange to find, outdoes her more spectacular neighbor and puts posters in prominent places that would vie with "Ten Nights in the Bar Room" bill boards. And she not only wars thus on King Alcohol, but educates the common people of her realm in the benefits to be derived from State Insurance against sickness, accident, and death, in the same pictorial manner. The Hoosier state has been endeavoring to obtain a State Housing Law, and its friends campaigned effectively with a poster picturing a tenement with a skeleton stretching its bony arm over the habitants while beneath the legend ran, "Death keeps watch over this house." The most striking use of this striking method was its use last month by the New York City Charity Organization's Committee for the Prevention of Tuberculosis, on the occasion of the moving of the International Tuberculosis Exhibit from Washington to that city. They had proved its power in a smaller way by giving away pictures of Venice in the Italian quarter and surrounding the artistic chromo, calendar like, with sententious instructions on the prevention and cure of the Great White Plague. They first put cards in the street cars with a flaming red double cross upon them with the inscription, "Watch For The Double Red Cross." After a sufficient time had elapsed to arouse the interest of the passengers, full announcements of the exhibit were substituted on the same kind of cards. Large theatrical posters were put on all elevated stations, hangers in railroad cars, and bill board advertisements were freely used. The result is the education of the city in the dread disease that is, as one of their many cards sets forth, "Contagious, Preventable, and Curable." Another characteristic inscription was, "We must care for the consumptive in the right way, at the right time, in the right place until he is cured; instead of as now, in the wrong way, at the wrong place, and at the wrong time until he is dead." Ten thousand visited the exhibit in one day. The death rate from this dread scourge among children in the metropolis has been reduced 55% in the past 23 years, and that among all classes 40% in the same time. But there are yet 400,000 sunless and airless rooms in that city.

EDUCATIONAL PROGRESS IN CHINA

The annual reports of the Commissioner of Education at Washington are interesting documents. Vol. 1 of the 1907 reports is at hand. It gives a very interesting review of the educational status and progress in all lands, the most interesting being that from China, in which the schools of Foochow are described as indicative of the whole educational movement in the Celestial Empire. It is pleasing to have it said that some day monuments will be erected to the mission schools which have not only blazed the way, but are setting the types for efficiency. Schools are springing up everywhere. Some are supported entirely by the government, others by a government grant to philanthropic institutions, and others are purely philanthropic. Great merit is to be obtained by endowing a school, and many of the rich are seeking it in these days. All these schools are founded on western models, though of course, in their haste many can be as yet but weak imitations. But in all history, geography, and mathematics are taught and the higher branches and science are given to the full extent of opportunities or knowledge at hand. Such live topics as high school fraternities and teacher's pensions, etc., are also treated in the volume.

MR. ROCKEFELLER AS A GETTER AND A GIVER

The last installment of Jno. D. Rockefeller's "Autobiography," which is running serially in Worlds Work, deals with the problem of giving. Whatever one thinks of Mr. Rockefeller's getting he must find his manner of giving commendable. If it be not well to take his money because of the "taint," it will do no harm to take his advice for the giving of the untainted. He argues for efficiency in giving and the giving that helps and does not undo. He also pays tribute to the generosity of the poor which he says is the greatest there is to be found and the most to be commended because to the small gift it adds a wealth of personal sympathy and helpfulness. It is gratifying to those of us who are condemned to comforts few and luxuries none, to hear him confess that there is no pleasure in the possession of great wealth nor in the things it may buy, but that both pall on their recipients and add to joylessness, and the only real happiness found by the rich is when they learn how to see their money do good.

IMPARTIAL STATISTICS ON TEMPERANCE

Dr. Henry Smith Williams is writing a very thorogoing series of articles for McClure's on the Temperance Problem. That in the December number is entitled, "Alcohol and the Community." The most conservative of scientifically found statistics makes the case look bad for alcohol, and the cold figures can at the best but show the minimum of fact in such a case. They tell us that one-third of all pauperism is directly traceable to drinking, but say nothing of the untold poverty; that one-fourth of all insane commitments are due to it, but the mental debilities and diseases are uncataloged; that two-fifths of the abandoned children are for liquor's sake, but who knows how many are neglected for the intoxicating cup; that four-fifths of the inmates of jails and workhouses are devotees of Bacchus and the tale of moral delinquency besides cannot be told. These figures, we repeat, are the most conservative to be found from unprejudiced reports and the author agrees with the Chief Justice of England, that if it could all be gauged, four-fifths of human crime and suffering would be found attributable to the cup that inebriates. A striking fact presented in Dr. Wilson's article is that the figures are uniform for the lands of whisky and those of beer and light wines. There is no temperate intemperance.

AN ANALYSIS OF THE CONGO SITUATION

The Congo Question will not down. Leopold has usurped the title of Abdul the Damned as the Great Assassin. Books were written, missionaries were poo-hooed, travelers "conducted" that their stories might be favorable, but "murder will out," and now that a Belgian Commission has substantiated the worst, the hesitant powers arouse themselves. Secretary Root discovers in the Brussels Act what he could not before discover, and remands his decision that we could have nothing to do with the situation, the King hands the government of the Congo Free State over to Belgium, and all looks roseate on the surface. But an analysis of the Treaty of Annexation shows that little has actually been done; that the chief evils have not been undone at all; that the only help to be expected is from the spirit of the new regime and little can be expected from that for it is especially provided that the old officiary shall not be disturbed; that the property grants to the concessionaries are not to be interfered with and that a great sum of money must be paid the king for his personal disbursement. The Act of Berlin provided that the new government should have all vacant lands, and Leopold took everything that was not occupied by villages and the small garden plots of the natives. It is as if our government took all the Indian lands except that their tepees were on and the little the squaws raised corn on. This land is not to be restored. The forced collection of the "rubber tax" which our own consul says requires as much as 265 days a year of work in the upper country is not changed. The fact is, Belgian senators are men of means and they are deeply interested in Congo concessions and they will not interfere with the richest treasure house in the world until forced to do so. Let us hope that Secretary Root and Earl Grey will see things righted.

CHICAGO

THE STOCK SHOW AT THE STOCK YARDS—WHAT THE CHICAGO SECRETARY SAW WHEN HE WENT WITH OUR COUNTRY VISITORS TO THE ANNUAL EXPOSITION.

The past week the live stock exhibition has been held in Chicago and thousands of out-of-town visitors have been in the city. Not only have the visitors from the rural districts been interested in the stock yards, but the residents of Chicago as well. There is no industry in the city of Chicago that employs as many men as does the meat packing industry. There is no city in the world that packs as much meat as Chicago. Therefore a visit to the stock yards and to the great packing houses is a matter of deep industrial interest.

Not only do the stock yards present a great and wonderful example of the specialization of modern industry, but they present some of our deepest social problems. The employes of the stock yards are for the most part foreigners. They come from Russia, Hungary and Poland. There are many factors in their social problem that are new to them and to us.

Acres of Pens.

As we enter the stock yards we see acres and acres of pens. In these are the cattle, hogs, sheep and horses that have been unloaded from the trains and are placed here for inspection. The pens are rented by the shipper from the stock yards company. The agents of the great packing houses go from pen to pen and buy the more likely stock when the prices favor them. The cattle are then rounded into the pens of the great packers.

On the inside, the killing of the animals has a scientific as well as a gruesome interest. The hogs are run into the killer's pen. A great iron wheel, with chains bearing hooks on the ends, lifts the hogs successively in the air where they dangle head down from a great iron track. A man with a long knife seizes these one by one, and knows how with a single well-directed stroke to prepare the poor hog for the dipping vat. The wheel is a symbol of the Fates. One by one the hogs are raised in the air to wait for the fatal stroke. This is much like human life. Perhaps the hog does not know what is coming, and neither does the poor human whose life will run out on the tragic switch some day, where the microbe executioner will do his deadly work.

We are more interested in the man with the knife, than we are in the fate of the hogs. What will be the moral effect of standing for ten hours each day with the long knife and plunging it into the warm quivering flesh? Some of these men are said to go insane. It was very clear that these executioners were all young men. No man grows old in such gruesome service. Shall a man brutalize himself and finally go insane that the rest of us shall eat meat? Here is but another example of the vicarious sacrifice that goes on continually in our highly organized form of society.

The Process Described.

As we go on down the line we see the hog, that was but a little while before hanging from a chain, dipped into the scalding water. Then it is scraped, different men being specialists on scraping certain parts, which is their sole labor. There are men who have stood for years in the hot steam and scraped a hog's neck. This is one particular job they know how to do better than does any one else in the factory. Should they for any reason lose their positions, however, they are more helpless than the ordinary man in turning to something else. The monotony of the task has destroyed the versatility that characterizes the ordinary man.

Near the stock yards is the long row of saloons on Ashland avenue. For two squares there is hardly a building that is not used as a saloon. We went along the street counting the saloons when we were accosted by a small boy who asked us what number we were looking for. We replied that we were not looking for a number but were counting saloons. He asked, "Ain't you tired?" We had to confess to a measure of fatigue before the task was finished. These fifty saloons cannot pay the high license fee in Chicago without doing some business. If there are more saloons in this neighborhood than in other neighborhoods in Chicago, there is more drinking as well. As the men leave the packing houses in the evening they crowd into the grog shops and it is soon seen that there are no more saloons than are needed for the accommodation of the community. The little urchins are on the street carrying beer to the home where the whole family partake of the alcoholic beverage which commends itself to the poor man by reason of its cheapness.

Conditions of Living Near the Stock Yards.

The conditions of living in this district are unspeakable. The policeman on the beat told us that as many as twenty people had been known to sleep in a single room. Every shanty and tenement building was literally swarming with people. We asked the policeman if it was not embarrassing to make a toilet in the morning in a room full of people of all ages and sexes. He replied that he thought not, for the people in these crowded quarters save bed clothes by sleeping in the clothes worn by day.

Many of the men of the stock yards have left families behind them in the fatherland. In the new country they are unknown and unrestrained. Moral conditions in this section are unspeakable. Wives are bought and sold like cattle in certain instances, if we may credit the statements of the policemen who patrol the district. Children grow up without the faintest glimmer of that modesty which is the shield and armor of every child born in our normal American society.

Relatively Little Church Life.

The church of the fatherland loses its hold in this section. If the newcomer finds the church in his language at all, he soon ceases to go. There is not the social compulsion here that there was in the fatherland. There are not the same reasons for going. He is soon subjected to the materialistic philosophy of the ranting anarchist or of the socialist with theory of a speedily coming Utopia. Perhaps he finds more real human fellowship in the saloon than anywhere else. It is here that a life spent in monotonous toil finds a brief respite, and, under the stimulus of drink and the warming influences of good fellowship, finds the poor joys that make life in the least tolerable.

Protestant missions are doing practically nothing for these people. Even where efforts are made, they are often the cheap and unworthy efforts that give the newly arrived foreigner a sense that the whole Protestant movement is weak and incompetent.

Shall we ask a man who has all his life worshipped in a cathedral with the most glorious music and the most awe-inspiring ritual, to worship in a dingy grocery store with rag-time Sunday-school music, no ritual at all, and only a poor subsitute of a sermon that deals with a doctrinal discussion of the right way to name a church, or the right turn to give to a pet dogma? Protestant missions have failed here because they have deserved to fail. They have often been cheap, patronizing and unworthy. We will have to sit at the feet of the old Mother church to learn how to deal with these people. Recently a new Catholic parish was opened on the west side. Before any people were gathered together to form the parish, a thirty thousand dollar church was erected and a competent priest installed. There was no question about that church lasting. There it was with its fine property and with its educated priest. It furnished every religious privilege that the other churches of the city offered. It had no invitation to a dingy grocery but had a finely decorated building adorned with works of art. If its forms of worship were meaningless, at least the feeding of the poor of the parish was intelligible. If its Latin had no message, its great hospital on that side of town told of Christ's spirit.

Settlement Work.

It is in the stock yards district that the greatest and most successful of the social settlements are located. It is here that we find a municipal bath house in a neighborhood that had no bath tub in a considerable area. It is here that the municipal playground for the children has been established and where it has brought its most abundant fruitage.

These men and women of the stock yards must be Americanized and Christianized. The final consummation of this task will be by a people who shall combine the great elements of power in all the movements now in operation. The people who shall reach the hearts of the men in the stock yards must have the deep mystical piety of the Catholic, they must have the rationalism and moral fervor of the Protestant, and to this must be added the practical and kindly service of the settlement worker. We have all these types there today, but they are not co-ordinated. As a bird cannot fly with one wing, so religion cannot progress with a single truth. As an orchestra reduced to one piece ceases to be an orchestra, so religion with a single program, is powerless for its task. More difficult than the task of foreign missions will be the task of invading the foul atmosphere of the stock yards and winning these brothers of ours from the slavery to sin.

The minister of the Disciples who undertakes this task will not be without serious handicaps. His freedom from tradition, his open-mindedness to new facts, his hearty sense of brotherhood and his simple religious message will be assets. It will be our glory, perhaps, to be used of the Great Father of all nations to open the way to the solution of the stock yards problem.

Living Issues.

"Fellow citizens," thundered the fiery, untamed orator, "what is the great question now before the American people?"

"What's the score!" yelled the audience as one man.—Chicago Tribune.

Where Diplomacy Failed.

"Young man, I was told today that you were the worst boy in the neighborhood." "Gee; if I was a man and any one talked that way about my little boy, some one would get licked." "Some one is going to get licked now; take off your coat."—Houston Post.

WITH THE WORKERS

There were two additions at the Salt Lake City Church the first Sunday in December. Dr. Albert Buxton is the minister.

The church at DuQuoin, Illinois, where Geo. W. Wise preaches, had five additions during the month of November. The C. W. B. M. day service brought eight new members into the Auxiliary and a good collection.

C. L. DePew will visit the Sunday-school at Timewell, Illinois, in January for an institute. G. O. Johnson is the superintendent of this Sunday-school which has en enrolment ten per cent greater than the church.

J. A. Barnett, of Galesburg, Ill., has recently held a meeting with his own church lasting for five and a half weeks. He was assisted by Wm. Leigh of Akron, Ohio, as singing evangelist. The meeting resulted in 66 additions. Of this number 37 came on confession of faith. All but seven of the number were adults. The outlook for the work is very good.

The Third Church in Ft. Wayne, Indiana, has been having a harvest time in their work. L. C. Howe of New Castle, Indiana, has held a short meeting with them which has resulted in 43 additions. The meeting was continued a few evenings with several more additions. The minister, H. E. Stafford, speaks in the most appreciative way of the evangelist, mentioning especially his knowledge of the Bible and of human nature.

Nearly every Protestant church in the city of Spokane is uniting in a union meeting to be held by W. A. Sunday to begin Dec. 20. A Tabernacle seating 8,000 people has been erected and a chorus of 1,000 voices is being organized. Union prayer-meetings are being held in all parts of the city and the interest and enthusiasm is marked. The preachers of the city are all working together in the greatest harmony and effectiveness.

P. C. Macfarlane has resigned at Alameda, California, where he has ministered so acceptably. A call has been issued to H. J. Loken, of Colusa, who will accept. He is a graduate of the University of California where he took high honors, and also a graduate of the Berkeley seminary. In addition to this he took a year of post graduate work in Harvard, winning a prize in oratory. He is a consecrated man and the church looks forward to a successful ministry.

The smallest attendance in nine weeks at the mid-week prayer-meeting of the First Church of Bloomington, where Edgar D. Jones ministers, has been a hundred. The average attendance had been a hundred and sixty-two. A religious canvass of the city recently conducted revealed over four hundred people expressing preference for the First Church not now members. Mr. Jones will hold his own meeting in January, and Mr. Wharton, the assistant pastor, will lead the singing. The future of this church is big with promise.

The ministers' meeting at Des Moines last week had the following reports from the churches. Central Church, Finis Idleman, pastor, two confessions, two by letter; Christian Tabernacle, Mr. Brown pastor, four confessions, nine by letter; Grant Park Church, Mr. Horne pastor, 21 confessions, 20 by statement; University Church, Mr. Medbury pastor, 5 by letter, one confession; Capitol Hill Church, Mr. Van Horn pastor, one by letter. This report would indicate that our churches were virile and useful in the city of Des Moines.

TELEGRAMS.

Harriman, Tenn., December 14, 1908.—Intense interest in our meeting prevails throughout the town. Our centennial aim for every meeting is as follows: Church membership doubled, current expense pledges doubled, Sunday-school enrollment doubled, ladies, missionary society doubled, and a religious paper in every home, some have been fulfilled in Harriman and others seem probable. May the spirit of evangelism dominate our great brotherhood. On to Pittsburg united in service. W. T. Brooks.

Anderson, Ind., December 14, 1908.—Meeting moves on in great tide. 426 added in twenty days, sixty yesterday, 1,267 at Sunday-school; great women's meeting in the afternoon. Noonday meetings held in factories, and afternoon meetings in country schoolhouses are awakening wide-spread interest. Scoville and helpers are at their best. T. W. Grafton.

Logansport, Ind., December 13-14, 1908.—Conducted rally for new members at Frankfort, Ind., last Monday. Nearly all the 835 converts of our meeting last April were present. Such a greeting! Words cannot express the sight; fully half were men. They are sober and in their right minds and faithful to the Lord. Brother and Sister Sias are popular with the whole town, and are stirring things right along. Sias is a great speaker, and pastor. Brother Clubb writes from Pomona that growing out of our recent meeting there nearly thirty thousand dollars is in sight for a new church, and church enthusiastic. Wonderful victory here at Logansport. Start with Abberley at Rushville after Christmas.

Herbert Yeuell.

Warrensburg, Mo., December 13-14.—Evangelist George Snively of Greenville, Ill., and Charles Altheide here in great meeting. Twenty-five additions today. Great men's meeting in the afternoon, most were adults. Church in brightest era of its history.

Geo. B. Stewart, Pastor.

Logansport, Ind., December 13-14, 1908.—Scores turned away tonight. Great men's meeting. Herbert Yeuell solving a very difficult problem for us here. For two weeks it seemed impossible in any way to win the confidence of either town or church for a large evangelistic effort. Sunday-school gained thoroughly; less than two years ago. Three other churches with special evangelists utterly failed to secure even passing attention. Yeuell is preaching to the best element among business and professional men, a thing no other evangelist has ever done here. Newspapers send special reporters nightly. Preachers from far and near attending; converts to date 114, twenty-four today. Unanimous refusal to close. St. John doing fine work with large chorus.

Joseph H. Craig, Pastor.

Garnett, Kas., December 10-11, 1908.—My second meeting this year at Fredonia, Kansas, closed with forty-two more added, making three hundred and two additions in both meetings, including most prominent business men and educators. Church and opera house, even greater crowds in second meeting than first. Now at Garnett, Kansas.

Richard Martin, Evangelist.

PRESIDENT McLEAN'S NEW BOOK FREE.

To any new subscriber to the Christian Century we will send a copy of A. McLean's "Alexander Campbell as a Preacher," free upon receipt of $1.50. This offer will not hold beyond January 2.

The church at Cato, New York, is without a minister.

L. L. Carpenter dedicates the new house of worship at Payne, Ohio, on January 3. J. Evard Smith is the minister.

Evangelist C. M. Smithson has just closed a good meeting at Johnston City, Ill., with twenty-three additions to the church.

Evangelist Crabb has held a meeting at Success, Ill., with fifteen additions. Mrs. Crabb sang at every service and lead the chorus.

Sumner T. Martin has brought his meeting in his own church at Santa Barbara, Cal., to a close. There were twenty-six additions in all.

John T. Stivers has finished a meeting with the Budlong Avenue Church, in Oxnard, Cal., which has resulted in thirty-nine additions to the church. Pastor Maddux is commended as an untiring worker in the service of the church.

A. L. Ferguson working under the direction of the state missionary force of Colorado, has just organized a new church at Limon of that state. He is now at work at Burlington and hopes to organize a church there.

W. P. Crouch has just closed a meeting with his own church with thirty-one added. This is his fourth meeting with this church and in some respects the best. At many services of the meeting the seating capacity of the church was taxed to the utmost.

E. E. Davidson has just closed a fine meeting with the Antioch Church in Davies County, Ind. There were 32 additions to the church during the meeting. Twenty six of these were by baptism. The church was greatly strengthened through the meeting.

Graham Frank is holding a union meeting for the Baptist and Christian churches of Excelsior Springs, Mo. This is the first instance in Missouri in which such a meeting has been held. They are having splendid audiences and a fine spirit, and will have a great meeting.

The Hyde Park Christian Church, of Kansas City, has just closed a revival effort which brought enghty-one accessions to the church. Louis S. Cupp is the pastor. He has had 145 additions to the church during the year 1908. The evangelists in the recent meeting were Mr. Hamilton and Mr. Thomas.

Mrs. Effie Cunningham, State President of the C. W. B. M. of Indiana, delivered the C. W. B. M. day address at Vincenn s on Sunday Dec. 6th. The church there greatly appreciated her fine address. The C. W. B. M. Auxiliary of the Vincennes Church is very strong. It supports S. G. Inman as its living link missionary in Mexico.

Evangelist Joseph Gaylor has just closed a four weeks' meeting at Blairstown, Mo., with thirty-six added to the church. The pastor, W. S. Mood, conducted the revival at its beginning, with twenty accessions. F. M. O'Neal lead the singing to the delight of all.

In less than six weeks, $14,000 has been raised by Pres. Zollars for the Oklahoma Christian University. This money was given by only sixteen churches. There is a tentative announcement to the effect that a hospital with twenty-five beds is to be affiliated with the institution. This will afford a training school for nurses and will provide the nucleus for the organization of a medical school in the work of the university.

WITH THE WORKERS

J. M. Lowe is in his second meeting at Agra, Kansas. He had about a hundred additions in his first meeting there.

Evangelist J. W. Camp has reld a meeting with the Antioch church in Morgan County which lasted eighteen days. There were 38 additions, 32 by confession of faith.

The pastor of the church at Tampico, Indiana, has held a meeting recently at Honeytown which resulted in 22 additions to the church, 18 by confession of faith.

J. A. Cornelius has had 32 additions since taking the work at Liberal, Kansas. In a meeting just before the election ten were added.

W. F. Turner, who has been laboring at Fulton, Missouri, has accepted a call to Peoria, Illinois, and will enter his new field about the first of the year.

The church at Boston, Mass., is prospering under the leadership of D. L. Martin. The church conducts a Chinese Sunday-school. At the Chinese Thanksgiving dinner there were 89 present.

Leon V. Stiles has undertaken to revive the work at Cherryvale, Kansas. The church has been without a preacher for some months with the usual result when pastoral care is not present.

Richard Martin is in his second meeting at Fredonia, Kansas. Last year he had 260 additions there. He held a meeting at Piedmont which resulted in the organization of a new church.

Gilbert Park is pastor at Howard, Kansas, but preaches at Lima in the afternoon. He held a meeting at Lima recently which resulted in 41 additions. 33 of these were on confession of faith.

Dr. Royal J. Dye was recently called away from his itinerary in southern Illinois by the serious illness of Mrs. Dye. A heat stroke on the Congo has produced a condition that occasions some anxiety. Dr. Dye expects to meet his engagements from Charleston.

The church at Thorntown, Boone County, Indiana, has lost one of its oldest and most loyal supperters. James Perrin was a worker in the shoe business at which he achieved great success. He has been for many years identified with the Disciples of Christ.

S. Boyd White has resigned at Bellevue, Kentucky, and has accepted a call to the church at Moberly, Mo. In his two years' ministry at Bellevue, he has had a hundred additions and has seen improvements made on the church property costing five thousand dollars.

The state of Wisconsin is to have a new paper devoted to the interests of the Disciples. It is edited and published by J. Harry Bullock, who is the state Bible-school superintendent. The various church interests of the state will co-operate in the publication of the paper.

The church at Lawrence, Kansas, dedicated a new church building last Sunday. This is the seat of the state university, and two hundred of our young people attend this university every year. The church at Lawrence is one of the younger churches of the state. The building cost $35,000, and the dedicatory exercises were in charge of F. M. Rains. The building will seat a thousand people and is finished inside with weathered oak. It is modern in every respect and will be an object of pride to our people in that state.

H. J. Otto has resigned the work at Princeton, Ind. He will close his work the first of the year. The Princeton Church has many splendid people in it.

J. M. Bailey, of Monroe City, Mo., is in a meeting at Hoger's Grove Church, Shelby County, Mo. F. W. Leonard of Canton filled the Monroe pulpit Dec. 6.

The church at Youngstown, Illinois, has held a meeting with home forces which added 14 to the membership of the church. The pastor is George F. Chandler.

The church at Twin Falls, Idaho, has just had the greatest meeting ever held in the state. The enterprise was led by the Clark family and resulted in 137 additions. Ray Beaucamp is the pastor.

C. P. Cauble began a protracted meeting with the Second Christian Church in Vincennes, Ind., on the last Sunday in Nov. There were four additions the first week. Mr. Cauble is the pastor of this church.

The church at Warren, Ohio, of which J. E. Lynn is pastor, is arranging to hold a meeting with home forces in January. Miss Edith Anderson of Springfield, Illinois, who completed her musical education in the school of music at Evanston, will lead the singing.

Stephen J. Corey of the Foreign Missionary Society, has prepared a statement with regard to the expenses of his society which will be mailed to any one requesting it. It is an admirable answer to the anti-missionary criticism that has been going the rounds recently.

Bruce Brown has undertaken a larger work in connection with his ministry at Valparaiso, Indiana. This is the location of the large normal school which has an attendance only excelled by Harvard. He is teaching a class that is preparing for Christian service in the ministry and on the foreign field.

The Lyon Street Church of Grand Rapids, Michigan, has just closed a four week meeting in which fifty were added to the church. The preaching was done by E. B. Barnes, the pastor. During his five months' pastorate, eighty new members have been added to the church. The Sunday-school has doubled in this time, and the Christian Endeavor society has experienced a similar growth. The singing was led for part of the time by Prof. Sturgis and later by Prof. William Leigh.

From the Bowen, Ill., dedication, Secretary J. Fred Jones made a visit to Christian University and made two addresses before the students. He is always a welcome visitor, and he claims that the trips pay, as they have about put an end to the raising of offerings in Illinois churches, by C. U. students, for Missouri missions. The students at Canton believe that Mr. Jones' address, "Mission Studies in the Book of Jonah," should be given a place on the Centennial program.

Gipsy Smith, the famous English evangelist, will hold a meeting in St. Louis beginning some time in January. He had the largest auditorium in Chicago packed to the limit with men at the noon hour when here and without doubt will leave a deep impress on the life of our sister town. The meetings in St. Louis will be held in the new Coliseum building which has recently been erected. Gipsy Smith is perhaps the sanest, most human, most modern great evangelist in the field.

W. E. Williams has left the church at Hamilton, Ohio, and has gone to Winona, Minnesota.

T. J. Legg, the state secretary of Indiana, has held a meeting at Delphi which resulted in 17 added to the church. The meeting closed prematurely on account of a scarlet fever epidemic.

One of the Centennial aims of the Rolls County (Mo.) Co-operation of Christian Churches, is that each of the seventeen congregations shall be represented at Pittsburg by at least one delegate.

Dr. Royal J. Dye is to speak at Vincennes on Friday evening Dec. 18. The meeting will be under the auspicious of the men of the church. The pastor Wm. Oeschger, is planning to make it a great meeting.

Evangelist J. W. Camp has held a meeting meeting with the church at Drakeville, Iowa, which has resulted in 32 additions, 26 by confession of faith. The church is ministered to regularly by Mrs. A. M. Sea.

The Violett-Charlton meeting at Canton, Mo., continues with good interest. Seventy-one have been added to date, about twenty of these being conversions. Their next meeting is at Shelbyville, Tenn., Mr. Violett's old home.

A number of churches of Chicago are uniting in preparing for a great song service on New Year's Eve in the Coliseum. It is expected to have a choir of 2,000 voices, and an attendance of 12,000. Dr. A C. Dixon is leading the movement.

Clay Trusty, the minister in the Seventh Christian Church of Indianapolis, has just closed a meeting with his own church which lasted two weeks. In this meeting 108 were added, 71 by confession of faith. There have been 190 additions during the year. E. A. Blackman led the singing during the meeting. This year's work is certainly a great credit to church and minister.

The First Church, Quincy, Ill., will graduate a class of seven in Teachers' Training Dec. 17. An attractive invitation is at our hand announcing the event. Various pastors of the city will take part, and the address will be given by Rev. O. W. Lawrence of Decatur. Clyde Darsie is the pastor, and G. L. Carley superintendent of the Sunday-school.

Mrs. Mina Greist, District Manager of the C. W. B. M. in the 12th District of Indiana, recently delivered an address at Vincennes before the C. W. B. M. Auxiliary. Mrs. Greist is one of the coming leaders in the women's work. Her address was greatly enjoyed by the large audience that heard her.

Canton, Mo., December 12, 1908.—A new church was dedicated at Bowen, Ill., Dec. 6, costing in round numbers $14,000, a pressed brick veneer, with stone trimming. J. Fred Jones conducted the dedicatory services, assisted by local and neighboring ministers, and, as may be known, it was a success. $4,200 was the amount needed to cover all liabilities, and it was exceeded by $200. To W. A. Taylor, the minister, belongs, perhaps, greater credit for the work than to any other, as he not only led and inspired the congregation in the undertaking, but allowed none to exceed him in financial willingness, giving himself $500 on dedication day, besides former contributions. The cause in Bowen has suffered much in the past from obscurity, but the prospect seems bright. Spicer and Douthit begin a meeting the first of the year.

WITH THE WORKERS

Children's Day for Home Missions was observed in the First Church, El Paso, Texas, with an offering of $30. H. B. Robison is the pastor.

Harvey Hazel of Imperial, California, has accepted a call to Boyle Heights' Church, Los Angeles, succeeding W. L. Martin. He is to begin January 1.

C. L. McKim closed a meeting December 7 at Oelwein, Iowa, with 33 accessions and some others yet to be baptized.. Noah Garwick of Waterloo assisted Mr. McKim. Several new families were enlisted.

A. A. Doak, Colfax, Washington, began at St. John, Monday, Nov. 30. He is gratefully regarded for leading the campaign in which the town voted "dry" last year. Prospects are good in this meeting. House crowded each evening, with nine accessions in first four days. Miss Ettie Gillen of Latah, singer, and a choir of forty help emphasize the Gospel call.

A very successful three weeks' meeting has just closed at Colfax, Ill., with sixty-six additions. T. A. Fleming of the Miles Avenue Christian Church, Cleveland, Ohio, assisted the pastor, Norman H. Robertson, during the meetings. He is a strong preacher and presents the Gospel in a clear cut and convincing manner. The church has been greatly strengthened and will push on to greater achievements in the Master's work.

Prof. A. C. Gray of Eureka College was granted the degree of M. A. by the Regents of the University of Michigan, October 21. Prof. Gray came to Eureka the first of the present school year from Ann Arbor, where he had spent two years as pastor of the Christian Church and student in the university. His work in Eureka College is meeting with great success. He is popular with the students and is a recognized leader in the affairs of the school. He has also supplied several of the leading pulpits of central Illinois since coming to Eureka, and the churches are pleased with his work.

Dr. Wm. Bayard Craig has been preaching recently in the Central Church of Denver, on the timely topic of "Mental Healing." Some years ago the false report was circulated that Dr. Craig had become a Christian Scientist. Happily the day has come when the truth involved in Christian Science may be extracted and defended without adopting the impossible concepts with which that creed works. In Dr. Craig's leaflet for a recent Sunday the following note is found:

"The pastor has no desire to give undue prominence to that phase of Christian truth that relates to the health of the body. Health is so closely related to happiness, however, that the one cannot be studied without considering the other. The desire is to help the people, not to awaken unprofitable discussion."

Baxter Waters is pastor of a union church in Newberry, Mich., the only Protestant church in the town. It is composed of Presbyterians, Congregationalists, Baptists, Methodists, "and just Christians, that is, the ordinary unbranded men who believe in the spirit and teaching of Christianity." There is thorough harmony, we are told, among them, and a very precious fellowship. A long time without preaching prior to Mr. Waters' going there, their need is urgent and vital. A good Sunday-school has been built up, the general machinery set in motion, clubs and classes organized. Congregations are good and results in the life of the community are encouraging. The work appears to be perfectly practicable and Mr. Waters believes it as a contribution to the Home Mission as well as the Union problem.

William Oeschger preached at Bicknell, Ind., on Sunday evening Dec. 6th. The Bicknell Church has as yet not chosen a successor to Mr. Hughes who recently gave up the church to go to Jeffersonville, Ind. Mr. Oeschger was called in to counsel with the church to discuss the matter of selecting a pastor.

Read carefully our great premium offer in the advertising pages. Now is certainly the time to subscribe to the Christian Century. The books offered are in some cases worth the price paid for both paper and book. Besides, you can depend on it the Christian Century will be the most interesting paper published in our brotherhood during this our Centennial year.

O. E. Tomes, who recently left the Englewood church at Indianapolis to take the pastorate of the church at Ann Arbor, Mich., writes very encouragingly of his new work. There have been six additions, three by baptism—students from the university representing six different states, as follows: Indiana, Michigan, Missouri, Utah, California, Georgia. Two of this number are brothers of our preachers.

The fall campaign in the new building at Nelsonville, Ohio, starts off auspiciously. W. S. Cook, the minister, is in his third year and is preaching to the best audiences of his pastorate. The Bible school still grows and is the largest that it has ever been at this season of the year, averaging for November over 400. The rally day brought out 506 and a collection of about $150 was gathered. On Nov. 29, there were 407 in Sunday-school and seven were added to the membership of the congregation. The church is planning for a meeting in January with W. H. Boden of Athens doing the preaching and Ida May Hanna the singing.

The Redlands, Cal., Church gave a reception for F. W. Emerson and family Wednesday evening Dec. 2. Mr. C. A. Barker, an elder in the congregation, welcomed the new pastor and family on behalf of the congregation. Dr. Williams, pastor of the First Congregational Church, and president of the ministerial union, made the welcoming address on behalf of that body. Secretary Hollabaugh of the Y. M. C. A., spoke for the association and after a response by Mr. Emerson an adjournment was taken to the dining-room where the ladies of the church served refreshments. The work at Redlands opens auspiciously. There were thirteen additions to the membership the first two Sundays of Mr. Emerson's ministry.

The Alameda, Cal., Church on Sunday extended a unanimous call to H. J. Loken of Colusa, and he has signified his intention of accepting and will be on the ground about January 15. Mr. Loken is one of the best educated men upon the coast and a practical and consecrated worker. He is a graduate of the University of California, making in his closing examination the Phi Beta Kappa society, admission to which rests solely on the basis of distinguished scholarship. In addition to this he did a year's post graduate work at Harvard, winning the Billings prize in oratory and sermonizing. His work at Richmond and Colusa, his two previous pastorates, has been of the best.

The Alameda church is thoroughly equipped for work, and while its burdens are heavy, it is united and confident and prepared to render loyal service under Mr. Loken's leadership.

January 17 will be Mr. Macfarlane's last day with the Alameda congregation, and he goes to Kansas City about 3rd of February, ready to take up his new duties as secretary of the Men's Brotherhood.

A FINE MISSIONARY RALLY.

On December 2nd, A. McLean, Dr. James Butchart, and Herbert P. Shaw, assisted by a goodly number of neighboring pastors, held a Missionary Rally in the First Church in Vincennes. The sessions were held in the afternoon and in the evening. The afternoon session was devoted to short talks by the visiting pastors and the missionaries. In the evening our work on the foreign field was presented by the aid of the stereopticon. Moving pictures showing in a most realistic way conditions as they actually exist in the heathen lands were a great help in making the evening session very interesting and helpful. No rally ever held in the church ever succeeded in reaching so many people with the great facts of missions as did the evening session of this one. To all those pastors who are to have rallies held by these brethren in their churches this year, I want to say this, push the evening service for a great crowd. Your people will enjoy it. It will yield good returns. The prayers of our church go with these servants of God in their great ministry of arousing the churches to a keen sense of duty to the Lord's last great command. God bless them. Their stay is a benediction to the church in which they hold a rally. William Oeschger.

New York, Dec. 7, 1908.

Editor Christian Century. Dear Brother—The First Church of Disciples of Christ, West 56th Street, this city, has extended a unanimous call to Brother William L. Fisher, recently returned from Oxford, England. Brother Fisher has accepted, and will begin work January 1, 1909.

W. W. Burks of Nevada, Mo., who had accepted a call from this church in October last, asked to be released by the church, on account of the opposition of his family to coming east. His request was granted, and Brother Fisher called.

154 W. 97th St. Robert Christie.

Kansas City, Mo., Dec. 4, 1908.

Editor Christian Century. Dear Sir and Brother—The Ministers' Alliance of Kansas City and vicinity desire to express their approval of the resolutions entitled "An Overture for Peace" which were adopted by the Ministers' Association of Indianapolis, Ind., Nov. 23, 1908, and presented for publication to the Christian Evangelist, Christian Standard, and New Christian Century.

J. H. Hardin, Chairman pro tem.

The above report was approved by 14 of the 18 members of the alliance present at the time of voting, Dec. 4, 1908, and a request made that the above named papers print this approval as soon as possible.

J. T. Ferguson, Sec.

A certain prominent lawyer of Toronto is in the habit of lecturing his office staff from the junior partner down, and Tommy, the office boy, comes in for his full share of the admonition. That his words were appreciated was made evident to the lawyer by a conversation between Tommy and another office boy on the same floor which he recently overheard.

"Wotcher wages?" asked the other boy.

"Ten thousand a year," replied Tommy.

"Aw, g'wan!"

"Sure," insisted Tommy, unabashed. "Four dollars a week in cash, an' de rest in legal advice."—Everybody's Magazine.

PHILADELPHIA LETTER.

The supper at the Central Y. M. C. A. on December 4, marked a unique incident in the annals of our movement in Philadelphia.

The company numbered fifty-six, thirty of whom were ministers. Its uniqueness did not consist in the notableness of those present, though many of our leading spirits graced the occasion with their presence. The patriarchs were represented by that ever-young and facile-minded father of them all, Dr. W. T. Moore; the editorial staff was heard from in the simple, unity-breathing talks of Brothers Garrison and Lord; our colleges sent presidents Cramblet and Bates; the Home Mission Board sent Brother Wright; and the ministry proper was evident in a score of our leading divines.

But after all, the uniqueness remained in mere numbers; in the fact that never before in the history of Philadelphia Disciples had that number of our ministers been gathered here at one time. The fact is not due to the novelty of our plea nor to the brevity of our career. More than three quarters of a century ago the work was begun. It is a pioneer field. The fathers spoke here. Their sons and daughters are in our First Church which celebrated recently its 75th anniversary.

That we have so few churches as to make such an event noteworthy is not due to the difficulty of the field. The strong churches in Washington, D. C., the new Tabernacle Church at Baltimore, the splendid structure at East Orange, N. J., not to speak of the Western Pennsylvania District with its numerous powerful organizations and its great revivals,—all these facts have long ago exploded the theory that our plea and the east have in them anything inherently contrary or adversive.

The delegates at the Federal Council will testify to the wonderful receptiveness of Philadelphia for the plea of union. A little closer acquaintance would reveal as ready an acceptance of the simple Gospel teaching. Nowhere do formulated creeds count for less. Nowhere does the personal Christ reign so surely. Quaker influence has bred that spirit.

In our own church-history sporadic successes have further emphasized the fertility and fecundity of Philadelphia as a field for us. One example will prove edifying for both success and failure. Fifteen years ago a western minister took a small Philadelphia congregation and added more than one hundred net each year for five years, making it one of the largest and most promising Disciple churches then in the east. Yet, for the succeeding ten years, that same church, after drifting back to a nominal membership of 300, has beat time and today is one of our frontier outposts, advertising the current reformation by standing still,—but still standing. This incident is but typical of our churches in this city—success for a time, here or there; some permanent advance; stagnation and often complete annihilation; so that, though we have a Sixth Church, we have only four congregations.

The chief, if not the only reason for this condition has been the lack of persistent and systematic union of efforts. Each congregation has been so busy with its own affairs that no time nor energy was left for planting and caring for new centers.

One such union effort was made at establishing a mission, in a locality declared by Secretary W. J. Wright to be a more promising field than any other in America, save one, but after a fruitless year, supervision lapsed and the mission passed into quiescent history.

Such unified effort as is needed here is obtainable only through the large-hearted and broad-minded efforts of some one layman or minister. This is abundantly proved by recent events. That we have four churches today and not three or two, is directly due to the presence of a man large enough to see beyond his own threshold. Brother Batman, pastor of the First Church, has not only succeeded in coping with the problems of his own difficult field, but his influence is felt in all of our churches, and beyond our churches. To him directly is due the saving of our Sixth Church recently involved through an absconding pastor. He advised, visited, held meetings, preached, and collected money, and finally put the church on its feet with Rev. Lawrence Fenninger at its head.

The Kensington church, too, owes the presence of its promising yong minister, Rev. L. Higgins, and its present prosperity to the energy and wisdom of this bishop of our people.

His prominent place in the recent Federal Council showed that other denominations are ready to give us large recognition in committees when we have men energetic and capable enough to accept responsibility and willing to co-operate.

Due then to the presence of this one leader, and to the body of faithful and willing brethren—as fine a body as exists anywhere—our cause in Philadelphia presents as strong and hopeful a front as it ever did. Such a condition will maintain as long as Brother Batman consents to stand by the work cheerfully, courageously, and persistently do the work of a pastor of a congregation and a bishop of the churches.

Philadelphia. Arthur Holmes.

Read carefully our great premium offer in the advertising pages. Now is certainly the time to subscribe to the Christian Century. The books offered are in some cases worth the price paid for both paper and book. Besides, you can depend on it the Christian Century will be the most interesting paper published in our brotherhood during this our Centennial year.

WABASH AVE, AKRON, O.

The revival conducted by C. D. Mitchell and his singer, E. E. Bilby, in the Wabash Avenue Church, Akron, O., was a great success for the place. In many ways the meeting was better than any ever held there before. The audiences were larger, additions more numerous, and the co-operation of the other churches in city more consistent than ever before. Clarence D. Mitchell of Lima, O., did the preaching. He received only words of praise from the church and from the visitors. He was greeted by a large crowd. They were glad to come again to hear him. He makes a great appeal. There were sixty-seven who heeded it. Prof. E. E. Bilby is not only a good singer but an exceptionally fine cartoonist. His sketches of Christ in the various experiences of his life are fine. He was assisted by a chorus of forty voices.

My resignation as pastor of the church had been accepted by the church officers before the meeting began. Having accepted a call to Steubenville, O., I requested that it be not made public until after the meeting had closed. I never compelled myself to do a harder thing than I am now doing when I leave this church. However it is in fine condition for the next man the church may call.

A. F. Stahl, Minister.

A Near One.

He—"Won't you miss me when I'm far away?"

She—"No; I'll always think of you as very close."—Cornell Widow.

THE WEEK OF PRAYER.

Again the Week of Prayer draws near. Beginning with Sunday, January 3, the followers of Christ the land over are summoned to come together nightly for prayer and study. The great practical enterprises of the church furnish the themes.

Sunday, January 3—"The Law of the Harvest."

Monday, January 4—"The Bible—The Word of God."

Tuesday, January 5—"God's Faithfulness--Man's Responsibility."

Wednesday, January 6—"Missions, Home and Foreign."

Thursday, January 7—Intemperance and Gambling."

Friday, January 8—"The Family and the School."

Saturday, January 9—"The Signs of the Times."

Sunday, January 10—"Christ, the Giver of Life."

We encourage the holding of union meetings in towns and neighborhoods so far as practicable. These topics are the great nonsectarian themes of the Kingdom of God. To consider them in united services should be an aid in the promotion of fellowship and unity.

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The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England today charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with- charcoal powder.

Stuart's Charcoal Lozenges go into the mouth and transfer foul odors at once into oxygen, absorb noxious gases and acids and when swallowed mix with the digestive juices and stop gas making, fermentation and decay.

By their gentle qualities they control beneficially bowel action and stop diarrhoea and constipation.

Bad breath simply cannot exist when charcoal is used. There are no ifs or ands about this statement. Don't take our word for it, but look into the matter yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man the best form of charcoal for use.

Pure willow and honey is the result. Two or three after meals and at bed-time sweeten the breath, stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

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THE ARIZONA CONVENTION.

Last August the Long Beach Convention authorized the Secretary, in conjunction with a committee of Arizona brethren to call a Convention and secure the co-operation of all our churches in the work of evangelizing that great territory. This movement has met with most hearty response on the part of the brethren interested. The Convention was called for Thanksgiving time on account of the special railroad rates then prevailing, and at Tucson because that city is central to the churches already organized. From the beginning and before, W. H. Salyer, of Temple, has been the soul of this movement. He came to Long Beach and pleaded for it; he was made Secretary to "boost" the enterprise; his mind formulated much of the program and wrote the hundreds of letters, which created the interest; brought the delegates, and made the assembly a pronounced success.

The three days program was carried out as planned and with an enthusiasm worthy of the cause. Delegates were present from every church, except the infant congregation recently organized at McCabe. W. E. Spicer and son came from the great mining camp at Bisbee; A. B. Carpenter and wife represented the Smelter City of Douglas; from Tempe traveled W. H. Salyer and W. S. Austin; while Lawrence Williams headed a delegation of six from Phoenix, the capital City, consisting of Mr. and Mrs. Frank M. Avis, Miss May Frazier, Mrs. Fred Warren and Mrs. Warren. Besides these there came Mrs. Reba B. Smith, C. W. B. M. President, E. W. Thornton, Sunday-school specialist, and Grant K. Lewis, Secretary, all of Southern California. Each one of these delegates traveled hundreds of miles, and all night long, was present at the first session and remained to the very last, and knowing that this was no "hot air" affair but that "Business for My King" was at hand, each church sent pledges to support the work, the total of which reached $512.50. Every great interest of the Brotherhood was represented on the program. The convention felt that Arizona should remain under the wing of the California Board, and decided that their part was to "get under" an evangelist to enter new fields, organizing churches, remaining in each case until a pastor is located and his support raised. To do this an Executive Committee, with an Advisory Board representing each church, was appointed.

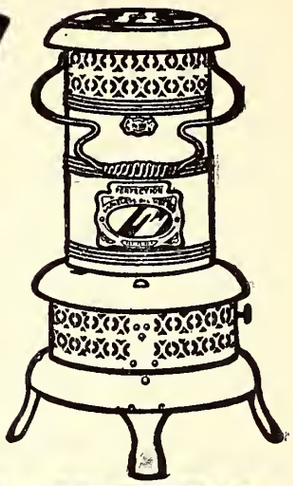
Mrs. Reba B. Smith, fresh from the New Orleans Convention, and visits to the Mission Fields, gave a fine stereopticon address on "Missionary Work in Many Lands." E. W. Thornton, returning to the coast from a three months' study of the leading men and methods of the Sunday-school World, stopped off and fixed attention on Bible Study; Grant K. Lewis had a sympathetic hearing as he spoke on "The Christian Conquest of America." W. H. Salyer opened our eyes to the great opportunities as he spoke on "The Field and the Harvest." The Thanksgiving sermon by Lawrence Williams made all hearts overflow with gratitude. The address of A. B. Carpenter on "Christian Union" inspired all with the feeling that the thing most essential in "Our Plea" is to make it in the Spirit of Christ. And the Convention sermon by W. E. Spicer brought a gracious benediction to the Convention

The local effect of this truly great Convention is beyond estimate. A little church struggling for life in a wicked city was made to feel the strength of comradship as it grasped the hand of sympathy and fellowship.

Thus in every way the first Convention of Christian Churches in Arizona was a marked success, and deserves this passing attention of the chronicler, both for its sake and that of posterity's interest.

Grant K. Lewis, Secretary.

Don't Shiver



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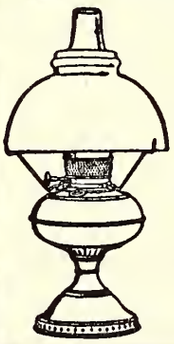

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The Disciples so far have failed to meet a great responsibility. They certainly have no reason to be ashamed of the plea they are making; but they have, perhaps, depended too much upon its inherent strength to work its way to the public conscience. Success in any great enterprise is achieved only through wise and efficient means. Now it must be evident to every thoughtful disciple of Christ that thousands of the more intelligent people can be reached only through good books. This is the day of the library. But what are we, as a people, doing to supply these libraries with such books as will disseminate the the great principles for which we contend? Furthermore, are we using the only means by which many thoughtful people can possibly be influenced by sending books to them to read?

What we need, just now, more than anything else is a fund that will enable us to select the best books and tracts that have been written by our brethren and send these to such persons as may likely be influenced to accept the principles of the plea we are making. If a selection could be made from some of the best books that have been issued, and these could be sent to every minister in the United States, the result would be incalculable for good. It is scarcely probable that a fund can be supplied that will reach this end at once, and yet something can immediately be done in this direction.

I propose that we begin the accumulation of a fund, the interest of which shall be used for the purchase and distribution of our best books and tracts. Even if $10,000 can be secured, this sum would be a beginning, and if it should never be larger, it would accomplish a great deal. I hope, therefore, there will be no delay about this matter. Let us raise that amount at once, and let it be placed under the control of a wise board of managers, to be selected by the donors, the details of which may be arranged just as soon as the fund is secured.

I propose, therefore, to contribute myself $100.00 to this fund and may give even $500.00, if the matter is taken up cheerfully by others. No one shall be bound to pay the promised subscription until at least $10,000 has been assured in pledges. Who will answer this call? Send your pledge either to the editor of the paper in which you see this notice, or to me, and your pledge will be announced from time to time so as to encourage others to do likewise.

In my judgment this is the most encouraging opportunity to do good that now offers itself to our brotherhood. I hope that the amount I have indicated, as necessary to secure the pledges made, will be more than quadrupled in a very short time. Speak out, brethren, at once on this all-important subject.

Columbia, Mo. W. T. Moore.

OUR EXCHANGE.

W. A. Moore, First Christian Church, Tacoma, Washington, wants to correspond with a vocalist who will direct the church music and in return have use of studio in church building and receive the co-operation of 1,000 people interested in the work of the congregation. A similar proposition will be made to a violinist and a pianist, an excellent chance for persons of extraordinary ability.

Levi S. Ridnour wishes to make evanvelistic dates to work after January 1, 1909. His terms are expenses and free will offerings. A good singing evangelist could find permanent work with Mr. Ridnour for some time. Address Osawatomie, Kansas.

ABOLISH CHILD LABOR!

The National Child Labor Committee has designated Sunday, January 24, or Saturday, January 23, 1909, as Child Labor Day, and through the medium of the religious press is appealing to the clergymen throughout the country to devote some part of that day to the interest of the defenseless child workers in factories, mines, mills and sweatshops. The committee invites clergymen to speak on the subject of child labor at a regular service or to have it considered in Sabbath-school or young people's society. The call is endorsed by a large number of representative New York ministers in a letter addressed to the clergy.

The Federal Church Council meeting in Philadelphia this month, representing thirty-three churches and nearly eighteen million communicants, unanimously adopted a resolution declaring that "the churches stand for the abolition of child labor."

Of the two million working children in this country, many thousands are in forms of labor not only injurious to the body and preventive of education, but which also offer the maximum menace to the moral life. This is sufficient warrant to call upon the churches to devote one day to these of whom Jesus said "It is not the will of your Father which is in heaven that one of these little ones should perish."

The National Child Labor Committee in its four years of work has witnessed improvements in the child labor laws in thirty-four states and is making a special effort at this session of Congress to secure the authorization of a Federal Children's Bureau. In a pamphlet recently issued by the committee, the purpose and scope of this bureau

"Such a bureau should investigate and report upon all matters pertaining to the welfare of children and child life and would especially investigate questions of infant mortality, the birth rate, physical degeneracy, orphanage, juvenile delinquency and juvenile courts, desertion and illegitimacy, employment, dangerous occupations, accidents and diseases of children of the industrial classes, legislation affecting children in the several states and territories, and such other facts as have a bearing upon the health, efficiency, character and training of children."

Literature describing this bureau; addresses by the leading experts of the country discussing the relation of child labor to health, education, citizenship, morals and the family life; suggested topics for sermons and selections for use in platform or conference meetings, or in Sabbath-schools, will be cheerfully furnished without charge on application to National Child Labor Committee, Owen R. Lovejoy, General Secretary, 105 East 22d Street, New York City.

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CHRISTIAN CENTURY, Station M, Chicago

VOL. XXV. DECEMBER 26, 1908 NO. 52

THE CHRISTIAN CENTURY

Sharp C. M. MAR 1909

LIBERTY OF THE PRESS HAS BEEN TOO LONG MADE A COVER FOR PUBLIC CRIME. LIBERTY OF THE PRESS IS NOWISE DIFFERENT FROM ANY OTHER LIBERTY. A MAN IS FREE TO USE HIS CANE, HIS HANDS, AND HIS FEET; BUT IF HE USES HIS CANE TO BREAK IN A JEWELER'S WINDOW, HIS HANDS TO STEAL THE JEWELS, AND HIS FEET TO RUN AWAY, HE IS ARRESTED AND PUT IN PRISON. HE IS FREE TO USE HIS PRINTING-PRESS; BUT IF HE USES IT TO ROB AN HONORABLE MAN OF A WELL-EARNED REPUTATION, AND TO MYSTIFY AND MISLEAD THE PUBLIC ON PUBLIC QUESTIONS, HE OUGHT TO BE PUT INTO THE SAME PRISON ALONGSIDE THE OTHER THIEF. TO STEAL A REPUTATION IS AS TRULY A CRIME AS TO STEAL A PURSE, AND IT IS HIGH TIME THAT AMERICA RECOGNIZED THIS SIMPLE AND SELF-EVIDENT TRUTH.

—THE OUTLOOK, DECEMBER, 19, 1908.

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Events Current and Some Undercurrents

University Students Examined on their Knowledge of the Bible

Clark Braden, the Veteran Debater, Writes on Joshua and the Sun

Richard W. Gentry tells the "Story of Dilly"

Errett Gates Answers an Earnest Question Concerning Legalism

George A. Campbell Writes on "The Christmas Antiphonal" and Says a Little More About his Creed

Professor Willett Answers a Question about Miracles

O. F. Jordan tells How the Sects are Getting Together in Chicago

The Brotherhood Speaks in Firm Tones Against Professor Willett's Resignation

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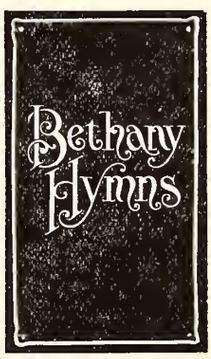

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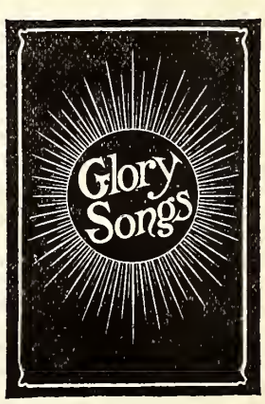
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The Christian Century

Vol. XXV. CHICAGO, ILL., DECEMBER 26, 1908. No. 52

Who Will Lead the Prayer Meeting?

The ugly thing about the Christian Standard's policy of the last decade is the fact that while it meddles unconcionably in the affairs of the missionary societies, colleges, churches and conventions, its owner and the dictator of its policies is himself complacently indifferent to the concrete problems of the church in his home community.

In A. McLean's exhibition of the character of Mr. Russell Errett a year ago he said:

"The chief man in the Standard Publishing Company has only a nominal connection with the church. Russell Errett does not go to church much oftener than David Harum. David said he made it a rule to go to church on Thanksgiving Day, and that out of four Thanksgivings he had missed only three. If the Standard's manager can show that he attended the Richmond Street Church ten times in the last ten years he had his membership there, he will make a better showing than some of the good people in Cincinnati think he can. The communion bores him; the sermon bores him still worse. He is not in his element in church; he is like a fish out of water. I am told he gives some money; but money is the least service a Christian man renders the church. People on the outside believe he is the leader of the Lord's host in Cincinnati; that he bears the oriflamme. The truth is, that in Cincinnati, as a religious force, he is a nonentity. He and his chief lieutenant will have no share in any local church enterprise unless they can control it in their own interests. * * * * I said he (Mr. Errett), did not attend the Richmond Street Church ten times in ten years; he admits he did not attend once. The fact is, that for nearly twenty years he has seldom attended public worship."

This, we say, is the ugliest feature of our sorry controversy. It degrades the opposition of the Standard to the level of impudence. That a man whose connection with the church is so purely a fiction should presume to dictate who should not be on our great Centennial program is such an affront to the brotherhood as to justify the extremest utterances that our correspondents have sent us in the past few weeks.

How can a man be trusted to guide the church of God who habitually ignores the fellowship of the brethren in worship? Here is where character is made. Here is where kindliness and vision are cultivated. Here is where the soul grows. Little wonder is it that Mr. Errett has apostatized from the teachings of his father, the founder of the Standard.

It seems to us that this is the point of view from which to interpret the policy of the Standard for the past ten years. Its policy has not been one of counsel and appeal but of dictation and menace. Its temper has not shown the sweetening and enriching influences of the services of worship. Born in an atmosphere of religion and afterward forsaking the house of prayer and the communion table, it is only natural that Mr. Errett should give his paper just the dictatorial and censorious and dogmatic character we discover in it.

We submit that the last man to diagnose a case of theological heresy is one who is a moral heretic himself. The utter insincerity of the course of the Standard is its most evident feature. How can a man be concerned about the purity of the church's doctrine when he shows no concern for the church itself? What moral grounds can a man have for meddling with a great convention of churches when he notoriously disregards the services of the church in which his membership lies?

In our discussion of the issue we have felt under restraint constantly on account of Dr. Willett's relation with this paper. We have studiously avoided any reference to this personal aspect of the sin that has been committed. We have made no point of the sufferings of his own soul or those of his family due to this persecution. We have preferred to keep to the impersonal aspect of the whole issue, using Dr. Willett's name as a mere symbol.

But it must not be forgotten that a "heretic"is not a mere symbol, but a living person, with feelings and purposes and interests and faith. The Christian Standard has never shown any personal consideration for its "victims."

Of the "heretics" the Standard has persecuted we do not recall one who was not blameless in character, sweet in faith and spirit, earnest in practical service for Christ, a power in his own neighborhood for righteousness. On what principle of Christ's teaching can Mr. Errett's vicious attacks on these men be tolerated by our brotherhood?

To us the serious part of it is its personal, human injustice.

And Mr. Errett, if he had been going to a Church of Christ these past twenty years would have heard something there and found something there to make him kindly and gracious and fair.

Now this same publisher sends out a call to the brotherhood to fall on its knees in prayer to God for a settlement of the embroglio in which his paper has involved us. That for which he is alone responsible and which he alone can mend he wishes to lay on the shoulders of the Almighty. The "Call to Prayer" is not his own composition, but that of President Medbury. It is given space in the editorial pages of the Standard implying that, for the moment, Mr. Medbury is one of his editorial writers.

No informed person among us can fail to discern the disingenuousness of the Standard's call to prayer. That the sincere and passionate utterance of the President of the Centennial convention should be blandly adopted as an editorial expression of Mr. Errett and the editor in his employ is adding affront to impudence.

Does anybody believe that Mr. Errett will go to the prayer-meeting if it is held? Can we expect a man whose disregard for the Lord's house and the Lord's table is notorious in Cincinnati to become, on a sudden, so pious as to go to prayer meeting? There is something lying in the background of the Standard's mind that does not show itself in this "Call to Prayer." We want the prayer-meeting. We will attend it. It is a good thing to do on general principles. And it is good for this specific case.

But we wonder if the subtle irony of Mr. Medbury's contribution has escaped the intelligence of the Standard office. Mr. Medbury did not send his article to the Christian Century nor, presumably, to the Christian Evangelist. At first we were slightly sensitive about that, for it was a good article and breathed a fine spirit. But we soon saw the point: Mr. Medbury wants the owner of the Standard, his editors and protestors, to furnish leaders for the prayer-meeting. They are the disturbers of the peace of the brotherhood. It is they who have wantonly accused and misrepresented a princely brother. It is they who have trampled on the liberty wherewith Christ made us free. It is they who threatened the unity of our holy fellowship. It is they who have lifted angry hands to menace our sacred missionary enterprise.

President Medbury did well to write as he did. His plan is, indeed, "the way out." Let the Standard fall "on its knees." Let Russell Errett lead a prayer-meeting and the brotherhood will go and join in fervent petition that he may be prompted from above to save us from our grievous plight.

Professor McGarvey wrote laconically to Mr. Errett after the Rockefeller gift controversy of a year ago,

"Be good, and go to church."

We cannot do better than to repeat that advice just now.

Nevertheless certain lines keep urging themselves upon our thoughts,

"The devil was sick, the devil a monk would be,
The devil got well, a devil of a monk was he."

EVENTS CURRENT AND SOME UNDERCURRENTS

By Alva W. Taylor

AMERICAN ASSOCIATION FOR LABOR LEGISLATION

The second annual meeting of the American Association for Labor Legislation will be held at Atlantic City Dec. 29 and 30. The Economic Association and The Sociological Society will meet during the same week. The first of these grouped meetings was held at Madison, Wis., last winter and was of rare interest. The Labor Legislation meeting will discuss such topics as "Employer's Liability," "The Canadian Industrial Disputes Act," and various phases of co-operation between associations for progressive legislation in this field.

LETTERS TO SANTA CLAUS

Last year Uncle Sam ordered all letters addressed to Santa Claus sent to the various charity societies in the cities where collected, instead of to the dead letter office and the government furnace. It struck a responsive sentiment among all but expert charity workers. The pathetic appeal aroused many women's clubs and church committees, but the charity organizations found but from ten to twenty per cent of the cases such as to need help, and the larger number of these on their lists already. They are hoping no such order will be issued this year. If it is they predict the names of their own children will often be found on the lists.

HOW WE VOTED

The popular vote of the late national election has been compiled and while not exact officially, is practically so. It shows that Mr. Taft secured a million and a quarter more votes than did Mr. Bryan, and nearly a half million majority over all candidates. He polled a little over one half the entire vote, while Mr. Roosevelt in 1904 received 56% of it. Mr. Bryan's gain over Judge Parker was nearly one and one-half millions. Mr. Taft's gain over President Roosevelt about 55,000, hardly the normal increase. While Parker ran far behind the normal democratic vote, Bryan seems to have run ahead of it. Mr. Hearst's man, Hisgen, procured less than 83,000 votes. He was nominated to give vent to the yellow editor's spleen against the man who was too honest to trade with him in the high office of president, and we would that the 83,000 represented Mr. Hearst's influence in the nation, but it is doubtful. The prohibition candidate ran ten thousand behind the 1904 vote, while Debs ran thirty thousand ahead. It is significant in both cases. The great temperance victories of the past four years gave the national party no increase of vote. The socialists make a small increase in the actual count, while in 1904 their vote was abnormal owing to the fact that a great number of radical democrats voted their ticket in their disappointment over Parker's nomination. Mr. Bryan received both the largest electoral and the largest popular vote yet given him.

DESPOT OR EMANCIPATOR

President Castro of Venezuela is in Berlin and his country is the scene of discord. The little Dutch Queen's war boats are patroling his coasts and his people are despoiling his statues. The doughty little dictator claims he is in Europe for medical attention and that all is serene at home, while some are cruel enough to suggest that he saw the cloud no larger than a man's hand and fled the approaching storm. The world has been taught to look upon him as a tyrant and a looter of his land. His partizans hail him as the emancipator of a much wronged people and as patriot set to show the South American republics the way to resist encroachments from foreign syndicates and powers and to reduce a factional and mediaeval republic to peace and prosperity. They proclaim him the Diaz of Venezuela. Our impressions are no doubt much colored by interests that are not altogether without prejudice, such as asphalt. It will be recalled that the asphalt trust appealed to this government to protect it against despoliation and there was a great hue and cry. Castro offered to submit the cause to impartial tribunal and contended that a corporation doing business in his country should be subject only to the courts of that nation. The investigation proved that the trust had aided a rebellion, and we heard nothing further of the matter. The principle that a syndicate doing business under a franchise from another government must be willing to submit its just cause to the recognized courts of that government was at least given a hearing before the tribunal of American public opinion. Other Venezuelan matters are called to mind in this connection that hint toward the revealing arbiter of time as the tardy but sure judge in right. Minister Bowen was summarily dismissed as minister at Caracas, but many look upon all succeeding events as a vindication of his case. South America does need peace within and is fast coming to it. She also needs protection from the despoiling greed of the foreign syndicate and the asphalt case has enhanced it. We need more knowledge of our first cousins down there and we are getting it.

THE HUMAN WOLF IN RUSSIA

Maxim Gorky has written a terribly realistic tale entitled "The Spy." He depicts that Russian condition which makes the power of Russian despotism a mystery to the world. His revelation is brutal to the literary critic, but he claims it is the brutal truth that needs to be known. The wolf is not less dangerous because depicted with the features of a sheep. He shows the brutal selfishness born and bred by centuries of misrule and industrial hardship. The people are ignorant and the maintenance of life is so near to the starvation line much of the time that men are but animals when hard pressed. The primitive man is near the animal line. With the masses in Russia the struggle is not corporate, it is personal. They cling together in the communes for a common good, but each will prey upon other for an independent good. Thus spies are made possible and by spies to inform and the organized heartlessness of a Cossack police to fall with terrible relentlessness upon a folk too ignorant and intent each upon living himself to make organized resistance, despotism is maintained. Gorky's theory is that undernourishment, reducing the masses to the constant danger line, and due to both political and industrial overlordship, is the cause. Give the people an industrial chance and freedom will come.

TEMPERANCE IN "SAVAGE EUROPE"

A striking characterization of the Balkan states was made by a recent writer when he called them "Savage Europe." They exist like the water in a great eddy—slow of movement amidst a fast-flowing stream of civilization. Yet the phrase must not be overworked in our judgment upon these states for they are beginning to be caught in the current. In the December number of the Nineteenth Century Alfred Stead describes what he calls "Sane Temperance Legislation in Roumania." In England the Lords defeat the temperance measure because they claim the license is a vested right, while in Roumania the law makes the fact of license a reason for absolute powers of regulation, and at one stroke abolishes 4,000 of the 13,000 saloons and provides for the arbitrary withdrawal of license for the slightest infraction of the law, while such a thing as a transfer value in a license is impossible. The whole law is designed to discourage the sale of alcoholic drinks and to encourage that of vinous (and malt) liquors. It is enacted both to promote temperate indulgence and aid the rural districts in grape and grain raising. It encourages temperance societies to hold the licenses, and makes daily drinking of wine and beer easy and weekly debauches with stronger drink difficult. It is a decided step forward for a population like that of Roumania.

THE POSTOFFICE POLITICIAN

No reform has been inaugurated by President Roosevelt that can be made more easily effective and more salutary to better public service of the needed kind than his order beginning the application of civil service examinations and rules to the forth class postmasters. He begins with the fifteen thousand offices north of the Ohio and east of the Mississippi. It is rumored that this order will be extended to include all postmasters with salaries of $1,000 and under. The president's critics ask why an ardent civil-service reformer could not have begun this good work six or seven years ago and thus administered it to a success against all odds. They also point to the activity of this class of office-holders in the south in securing delegates for Mr. Taft to the Chicago convention. But then Mr. Roosevelt is not the first president who has withheld sweeping civil-service orders until the closing days of his administration. Mr. Cleveland did something like it and Mr. McKinley revoked it quickly that political debts might be paid. Mr. Taft has made his campaign manager Hitchcock Postmaster-General in his cabinet-to-be and there lie the principal spoils of office. No one is so guileless as to think Mr. Cortelyou's appointment after a successfully managed campaign, nor Mr. Hitchcock's now, nor Daniel Manning's in 1884, was without reference to service rendered to the party. Gov. Hughes seems to be the pioneer in the declaration that service to the party is not to be reckoned an asset for office if successful in gaining party power. Mr. Taft is a hearty advocate of civil-service reform and it is to be hoped he will carry this latest order to an early and successful consummation. Mr. Roosevelt has been a hearty opportunist in political maneuvering for his reforms. It has led him into some bad appointments, but it is something to get some things done, and just how far one ought to be opportune is a matter for individual judgment and conscience. It certainly must draw the line at a bad appointment if known to be bad. By the way, why should not all clerical offices be under civil-service? Why elect city and county clerks and auditors, etc., at all? Why, except to keep the party strong through spoils of office? Business does not proceed thus, why should the people's business do worse?

OHIO'S LOCAL OPTION PROGRESS

Ohio marches triumphantly on before the "water wagon." Out of fifty-eight counties that have voted under the Rose law, fifty have gone "dry." The end is not yet, and the Supreme Court upholds the law. Indiana will soon be vieing with her. Illinois will join the procession next year—if the legislature permits.

LABOR AT THE FEDERAL COUNCIL OF CHURCHES

A little noted but very significant action of the recent Federal Council of Churches at Philadelphia was that relating to the church and labor as set forth in the enthusiastically received report of the Committee on the Church and Modern Industry. It declares for a living wage, protection of women and children against sweat-shops, and pledges the church to assert the law of right for all who toil, and to preach the gospel of social righteousness and industrial justice. It sends greetings to all "those who by organized effort are seeking to reduce the hardships and uphold the dignity of labor." The report may be secured from the secretary of the Council, Dr. E. B. Sanford, Bible House, New York. It is a notable document and sounds the tocsin for a sentiment that together with the missionary movement will be much more productive of church unity than entente cordials over the creeds, and arguments pro and con over their merits and demerits, or than even any specific organic effort for union that can be immediately put forth. Give us enthusiasm for Christianity's greatest causes and we will battle together for them.

INTOXICATED WITH SUCCESS?

President Roosevelt has striking virtues and like most virile characters is possessed of striking faults. He breaks all precedents and with like iconoclasm ignores all restraints that his official position ought to put upon him. Since the great satisfaction of seeing his personally chosen candidate chosen likewise by the people as his successor has come to him even more than ever before he throws off the dignities of his office and resents criticism or the presumption thereof. He rushes to congress with messages that are sizzling with personal denunciation, adds other innocent men to his famed Annanias club, threatens to use the powers of government for the prosecution of his detractors, and does other things that befit the moods that could dictate the phrase "my people." Roosevelt is a great president, but that does not mean he is "the government." His is only "the administration," just as was Jackson's and Garfield's. Our people are great adulators and the president's excellent qualities have made him a national fad. Excellent men like ex-Senator Chandler and Delavan Smith suffer unrequited wrongs through the mistakes of his over-rugged zeal in moments of danger.

REPRESENTATIVE GOVERNMENT GAINING

England has to face a serious question of what to do with its House of Lords. It is Tory, and Tory it will be, for aristocracy represents property and property is always Tory. The result is that a liberal government has always to submit to an irresponsible veto power, while a Conservative government has no veto held over it. In the present administration Liberalism's great majority is not a mandate to the Lords of what the people desire. Their arrogance is really the expression of Mr. Balfour's political maneuvering to break up the ministry. It will prove their undoing for Englishmen dearly love their right of self-government paradoxical as is their love of the old form of things that preserves a titular monarchy and a non-elective assembly. In Germany the Kaiser is suffering the beginning of the movement that will make the Fatherland a modern constitutional monarchy truly, by making the ministry responsible to the parliament instead of the emperor. Francis Joseph finds it necessary to withdraw regent's powers from the heir-apparent because he inclines to exercise them in royal disdain of public opinion. England agitates for "one man, one vote"; Prussia moves toward abolition of class-voting by which property allows plural votes; Austria has adopted the universal franchise. Representative government gains everywhere.

FREEDOM BORN AGAIN

After the birth pangs of a generation Turkey is rejoicing over the arrival of the heir of the ages, a parliament of free representatives. True it is not a representative parliament after the western ideal entirely, for the Sultan will appoint the senate. Yet the people can be regnant if only they submit to wise leadership and look to real lovers of their kind for it. Doubtless there will be many troubles before freedom is full-grown in Turkey. Craft and graft are deep in Turkish official custom and the whole people cannot be changed in a day. The Sultan is a master at playing one party against another, an art he has learned in diplomatic dealings with the powers, and will utilize his skill in dealing with the factions and parties that must arise. But Turkey is caught with Russia, China, and Persia in the world movement of which Japan is the forerunnner, and can never return long to the old regime. The new parliament convened amid great rejoicing on the 17th inst. and after a bloodless revolution it is to be hoped men of discretion, who do not expect to remake the world in a day, will prevail in her councils and teach the rest of the mid-oriental world the way to self-government. Persia is in a struggle that means much bloodshed. Russia makes little apparent headway, and the reform parties are proving their own enemies because each is more intent on its distinguishing idea than on the common ideas of all reformers. China takes her first steps in peace and with great hope for an evolution rather than a revolution, while in India the clouds lower angrily and the British colonial office has need of the best statesmanship civilization affords for the next decade or two. With all it is not progress that sheds the blood and tears, but that which resists progress, and upon the head of reaction the guilt must lie. The early years of the present century are epochal in the eastern world's history, and they are ringing with the Macedonian cry to Christendom. Every great cause has its periods of exceptional opportunity, and this is the day for Christianity to enter in.

The Student and the Bible

By Herbert L. Willett

From time to time during the past few years there have appeared statements in reference to the lack of biblical knowledge on the part of the young people who are passing through our institutions of learning. Many examples of the limited knowledge of the scriptures possessed by the average young person of the present generation have been given in this manner. But perhaps any addition to this discussion will be valuable as material for the plea Christian teachers are always making in behalf of a larger place for the Bible in education. There is given below an experience with a class of twenty-two young men and women in the undergraduate department of a leading university. These young people come from average homes. In their descriptions of themselves, given without signature and therefore unembarrassed, they tell something of their previous training. One is a Baptist whose father is not a church member, but well versed in the Bible. One comes with the training of a Methodist Sunday-school. One is a Roman Catholic; three belong to the Christian Church; two were brough up in the Universalist Church, attended Sunday-school when children, but had little Bible study in the home. Two are Congregationalists; one a Unitarian, but without Sunday-school privileges, except occasionally in a Congregational Church. One confesses to no religious training, except in a few literary courses in school. One was trained in the Methodist Sunday-school with Unitarian influence at home; and others did not report their experiences on this point.

The experiment was made of giving such a class an unexpected examination in biblical facts. It is a very simple test, consisting of four divisions. In the first the location and incidents connected with Jerico, Shunem, Hebron, Carmel, Beersheba, and Gaza were requested. In the second they were asked to state what they knew concerning Aaron, Dorcas, Nathaniel, Gideon, Melchizedek, Ruth, Naaman, Elihu, and Barak. In the third a few Bible sentences were given with a request for their origin and explanation, such as "Behold, this dreamer cometh"; "Thou art weighed in the balance and art found wanting"; "Where are the nine?" "I will make you fishers of men"; and "No man knoweth his sepulchre unto this day." In the fourth a few literary allusions to scriptural names and incidents were given, such as the following:

"Aramathaean Joseph."
Tennyson.

"The harp the minstrel monarch swept."
Byron.

"Thou whose spell can raise the dead
Bid the prophet's form appear."
Byron.

"In St. Luke's Gospel we are told
How Peter, in the days of old,
Was sifted."
Longfellow.

"Three wise men out of the East were they."
Longfellow.

"How will the change strike me and you
In the house not made with hands."
Shelley.

"Jehovah's vessels hold the godless heathen's wine."
Byron.

"For I have flung thee pearls and find thee swine."
Tennyson.

The results of the test were not unexpected, and yet they furnish food for reflection on the part of one who believes that knowledge of the Bible is not only the foundation of character but an essential

element in ordinary culture. The Bible is not only the greatest of religious books, but it is, as well, the rock on which the republic rests, the foundation of ethical and educational enthusiasm, and the source from which the generations must derive their higher inspirations. We should more willingly permit any other line of instruction to be neglected than this.

It is easily understood that certain names and references in the Bible are commonplaces of ordinary information. One who did not know something about Ruth, or the story of the three wise men, or Jesus' reference to the disciples as "fishers of men," would surely lack the most ordinary knowledge of familiar facts. But when one ventures beyond the mere frontiers of Bible references he encounters a surprising lack of knowledge on the part of the young people who, like those in the examination referred to, would be expected to know their literature and history, science and mathematics with a fair degree of competence. Yet nine of the class could tell nothing definite in reference to Shunem; five had apparently not heard of Hebron. Several members of the class were hesitant as to whether Carmel was a mountain or a city. Beersheba was unknown territory to seven, and Gaza eluded five. Even a larger percentage of ignorance was emphasized in connection with the names of biblical persons. Eight could give no reasonable information regarding Aaron; to six Dorcas was an unfamiliar name. Eight had apparently not heard of Nathaniel, and to the same number Gideon was a stranger. Ten were laid low by the reference to Melchizedek and even a greater number were embarrassed by the allusion to Naaman. Barak perplexed nine, and not a single member of the class responded correctly regarding Elihu.

The explanation of biblical sentences was no more satisfactory. Seven could give no hint regarding the dreamer, Joseph. Twelve did not understand Daniel's reference to Belshazzer as "weighed in the balance and found wanting." Seven were not able to identify Jesus' words, "Where are the nine?"; and only three of the class could explain the reference to the tomb of Moses.

Perhaps it is not without interest to discover what ideas these young people actually have in reference to biblical facts and names. Below are given some of their explanations. Of Jericho we read:

"It was besieged by the Israelites under the command of King Saul."

"A city located in the hill country of Palestine."

In reference to Shunem:

"A town in the country of the Shunammite tribe."

"A district near Israel. It was the Shunammite woman whom Jesus met at the well."

Regarding Hebron the following was given:

"There was a battle of Hebron in the Old Testament."

"One of the highest mountains in Palestine."

"Capital of the united kingdom under Saul."

Of Carmel it was said:

"It was on this mountain that Moses gave the laws to the people."

"One of Jesus' journeys was made to the town of Carmel."

"It was on this mountain that Deborah assembled the Israelites to war against Sisera."

Speaking of Beersheba, one young lady gives this astonishing information:

"A queen who was one of Solomon's wives."

In regard to Aaron:

"One of the first prophets of Israel."

"His rod possessed miraculous power so that when he struck the rock in the wilderness, water gushed forth."

"Smote the rock with his rod."

Regarding Dorcas the following interesting facts were elicited from various members of the class:

"An early prophetess of Israel."

"She led the children of Israel in one battle and they were victorious."

"The grandmother of Timothy who, with his mother, educated him."

"Dorcas was a widow whose son died and was brought back to life again."

"A woman in the Old Testament who did a great deal of good."

Of Nathaniel we are told:

"He was the first man who went to Jesus at night to question him."

"Nathaniel was a prophet."

"A minor prophet."

Of Gideon it is said:

"Gideon is a town in Palestine."

"One of the tribes of Israel."

"Persuaded by Deborah to throw off the yoke of the Canaanites."

"A mountain in central Palestine. The battles connected with Deborah took place here."

Concerning Ruth:

"A Shunammite woman; I believe she was related to Saul."

Regarding Naaman we are informed that:

"He was a prophet of early Israel."

"The counsellor of Artaxerxes who plotted against Esther."

"There is a story connected with Nathaniel and his sheep."

"Husband of Esther."

"The man in the New Testament parable who went away, leaving his servants in charge of his estates."

"Was King of Damascus at the time of Esther. He was made to ride about the city in some ridiculous costume which he had himself suggested as fit punishment for a man who had committed such a deed."

In regard to Barak:

"Barak was a man who led the forces against Deborah and was killed by her."

"One of the earlier Philistine kings."

"Priest of Baal under Jezebel."

"An enemy who oppressed Israel at the time of the Judges."

Regarding the biblical tests, some interesting comments were made. The first one was the words of Joseph's brothers, "Behold, this dreamer cometh."

The following are comments:

"Written when some people saw Jesus coming into the town and did not believe that he was the Christ. They thought that he was merely a dreamer."

"Said of Christ."

"Said in reference to Christ."

"References to some one who has religious ideas or convictions not in harmony with those of the author."

Upon the words of Daniel, "Thou are weighed in the balance and art found wanting," the following reflections, among others, were given:

"Words spoken by the apostle Paul in one of his letters to the early churches."

"Said by Christ."

Of the question of Jesus, "Where are the nine?" the following explanations were given:

"Said by Jesus in reference to the sheep; ninety came safely home, but nine went astray."

"Means the nine that were lost as contrasted with the ninety that were saved."

"Asked by Christ, referring to the disciples."

"Those who should have come have failed to appear."

Regarding the description of Moses' tomb and the words, "No man knoweth his sepulchre unto this day," we have these:

"Spoken of Jesus after his resurrection to prove that he had really risen."

"Refers to Christ's sepulchre and was said by John."

"The reference is, of course, to the death of Christ."

"It means that no one knows the future, what shall come hereafter."

The literary allusions and their explanations constituted the last section of the examination. None of them was difficult. They might have been extended indefinitely. The comments of these well-informed young people will give a fair idea of the meaning of literary allusions to the Bible in the mind of the average young person. Of the phrase, "Aramathaean Joseph," (Tennyson), it was said:

"Joseph, the father of Jesus, if he had one."

"The term means crowned or distinguished, and refers to Joseph as the father of Jesus."

"The husband of Mary, mother of Christ."

"Joseph of Aramathea was one of the men who set forth in search of the Holy Grail."

Byron's allusion to the witch of Endor,

"Thou whose spell can raise the dead,
Bid the prophet's form appear,"

was thus illuminated by one, most of the class merely passing it:

"This reference is, of course, to Jesus and his miraculous power."

On Longfellow's reference to the "sifting,"

"In St. Luke's Gospel we are told
How Peter, in the days of old,
Was sifted."

we have the following comments,

"In reference to the three denials of Christ by Peter at the trial."

"Reference is to Peter in connection with circumcision."

Byron's line on Belshazzar's feast, "Jehovah's vessels hold the godless heathen wine," drew out this comment:

"The temple of Solomon was sacked by the Philistines, and the silver and gold vessels stolen and probably used by them."

"At the time that the ark was in heathen hands in Philistia."

The material afforded by this test is interesting as showing what limited notions of the Bible are held by many young people of otherwise competent training. The examination was significant not only for the misinformation given, but as well for the large number of cases in which the student totally failed to respond to the particular question.

Perhaps, considering the small amount of biblical instruction which the Sunday-school is prepared to furnish in the brief periods of time assigned to teaching in its classes, considering the almost

total lack of attention on the part of parents to the supreme need of teaching their children the word of God, and considering the strong secular and Roman Catholic influences exerted to exclude the Bible from the public schools and state universities, it is surprising that a group of students should exhibit even as much knowledge of the Bible as did these young people; and it is a satisfaction to record the fact that some of the papers were of high excellence. None the less, a similar lack of acqaintance with American or English history or with the usual matters of literary knowledge would greatly depreciate the student's credit in the mind of an instructor. Is there not in this record material for reflection and inspiration for reform in the direction of larger attention to the teaching of the Bible?

Did Joshua Stay the Sun and the Moon?

By Clark Braden

There was a poetic book "The Book of Jasher": "The Book of the Upright." As the writer of Judges appends to his account of the battle of Megiddo, The Song of Deborah and Barak, so the writer of Joshua appends to his account of the Battle of Bethhoron, a quotation from "The Book of the Upright." All know that there was no punctuation in ancient Hebrew MSS. Quotations were in no way distinguished from the language of the author. In the constant and frequent copying of MSS., the only way in which books were multiplied and preserved, quotations might be confused, mixed with the language of the author. This has occurred in Joshua X:11:12:13:14:15. Let us endeavor to separate and arrange the original and the quotations. Last clause of verse 11: "those who died by the hailstones were more than those whom the Children of Israel slew with the sword. And Joshua returned, and all of the Children of Israel with him to Gilgal. Is not this written in "The Book of the Upright?"

Then spake Joshua to Jehovah,

In the day when Jehovah delivered up the Amorites—
Before the Children of Israel
And he said before Israel:
"Sun: stand then still upon Gibeon;
And thon, Moon, in the valley of Aijalon."

And the Sun stood still, and the Moon stayed,
Until the nation had avenged themselves upon their enemies
The Sun stayed in the midst of the heaven,
And hastened not to go down, about an entire day.
There was not day like that, before or after it,
That Jehovah harkened to the voice of a man;
For Jehovah fought for Israel."

The poet in the Book of the Upright represents Joshua as appealing to Jehovah, as David represents himself as appealing to Jehovah, Psalm XVIII. The poet represents Jehovah as hearing and doing what Joshua craved, as David represents Jehovah as doing and hearing what he craved; controlling nature, the universe, in answering the petitions in each case. The poetic language quoted in Joshua is an embellishment of the battle, similar to the language of Deborah and Barak, Judges V:20:21.

From heaven fought the stars,
From their courses they fought against Sisera,
The river Kishon swept them away
That ancient river, the river Kishon.

These three poetic descriptions should be regarded as poetic hyperbole. Neither should be regarded as historic narration.

The Story of Dilly

By Richard W. Gentry

His name was Smith. But we called him Dilly—just why nobody seemed to know, the genesis of the cognomen being forgotten. A tall, stooping, but powerful frame, great hands which stretched out like the wings of a bat, watery blue eyes, as lustreless as the life their owner led, all the superfluous meat on him used by the struggle for existence—such was Dilly as he went through the routine of his daily labor along with the machines in the shop near by. At the same time that the wheels and belts began their monotonous journey, the arms of Dilly, upon the belching bur-r-r of the hoarse whistle which would have stunned us all were we not so "used to it," began to swing a great hammer or crowbar upon the "wrecking track" outside.

It was a strange chance that had thrown Dilly and me together that day. I was there because I parted my hair in the middle, and the little lemon-faced old Dane, Charley Scow, had picked the hardest place in order to get rid of me by night. For I had gotten the "place" through a "pull." Dilly was there, no doubt, after weary and disheartening days of waiting, because not far away was a mud-colored little old shack with a tired woman and five children inside, two of them sick. Grocery bills and medicine bills were already overdue. His day's wages would tide things over. Mine would go to the tailor before college opened next fall.

As we closed our first day's labor about all in common between us was that we had both made twelve and one-half cents an hour. But when we closed our period of work together we were—brothers. And it is out of that same brotherhood that some suggestions are offered herein for the church's activity in the protection of adults in railway employ.

The term "protection," since we approach it from the view-point of the church, is interpreted in its broadest sense, not alone protection of life and limb, but protection of the whole man, physical, social and moral. We ask ourselves then point-blank the question: "What can the church do to ameliorate the present physical, social, and moral evils which are embedded in railway labor.

I. Physical. It was significant that more cars came to our wrecking track, popularly called "the penitentiary" by the other departments, than to the "rip track" (repair track) near by. What did this mean? Why, it meant that they came not for repair, but for reconstruction, their roofs leaky and rotten, their couplers worn, battered, and loosened, and out of date; their under-rods in bad condition, their "handholts" hanging sometimes by the last few threads of the screw. As Dilly stood with wrench in hand and surveyed one of these derelicts, he spat out an expressive, elongated stream of tobacco juice and said: "'Taint no wonder there be wrecks, is it?"

It was plain that the whole thought of this railway was money, not men, and it was taking full refuge behind the fact that "a corporation has no body to be kicked and no soul to be damned." The rolling stock was allowed to "roll" about as long as it would. A wreck now and then seemed less expensive than the constant drain caused by thorough repairs. No doubt the road-bed was in little better shape.

If then, the church is interested in the welfare of railway employes, she must consider the following two questions: (a) The prevention of accidents. (b) The care of the disabled. Let us notice that the mere existence of the church has been a great factor. Railways have felt the impelling power of the teachings of Jesus along with almost every other force in the world. In the care of the disabled this is more clearly seen. When badly injured in the employ of the Santa Fe Railway in the wilds of Oklahoma, an employe was put on train and rushed to their splendid hospital at Topeka, Kas., where with perfect care he was soon discharged sound and well, at no expense. Recovery in a private home might have been doubtful.

But "an ounce of prevention is worth a pound of cure." Ministers should interest themselves and the people of their churches in the physical protection of railway employes. How many ministers ever go through a railway shop? What things they would see—and hear, if they did! The people of the church could be interested, in little side talks; a prayer meeting might be taken for such subjects now and then. Parties might make a visit to the shops. Who knows what a great power could be thus aroused for the passage of protective laws. The church has a great duty to perform. An immense mass of men are daily endangered in railway work. Let the church interest itself in the conditions responsible and join in a great popular demand upon the railways of our country to consider less the almighty dollar and more the infinite value of a human soul.

2. Social evils. The life of the average railway employe is a stern one. For many the work day begins at six and a hasty hour comes at noon. The work is often of such a nature that the worker is separated from his fellows. Thus there is created a real social lack in railway employ. One of the chief remedies is shorter hours. The man who labors hard physically for eight hours has had enough. Let him leave his work for some social recreation or intellectual improvement. Our railway towns should see that their Carnegie libraries contain reading matter applicable to railway life and men, to be enjoyed in their homes. Committees on church lecture courses should consider the people of the shops. Here the church has also a great work to do. Let her join in the reasonable and intelligent agitation for shorter hours. Let her consider railway employes in her social plans and life. Let the railways be urged to supply

social pleasure for employes, places of rest and reading and pleasure, as well as roundhouses and smokestacks. Let the Y. M. C. A. be encouraged in its erection of buildings in connection with railway works.

3. Moral and religious evils. Railway work is rough. And many of the workers are rough. As I carried in debris to be consumed in the boiler-room the fireman took keen delight in telling me stories that made me wince. Many a young fellow receives his first lessons in immorality and drink as he enters railway employ.

The church must get at railway men with the thought that they are God's children. The plane of their lives must be lifted up. (a)—By lifting up the planes of their employers. The hard, bitter, un-Christian attitude of large masses of workers, the atheism often found in labor councils, is but a reflection of the "grinding of the masters." So many men have been to them as so many spikes or rails. Let the church help through agitation and education to put in railway office chairs men of Christian spirit, and it will do more good than the passing of any laws. (b)—Lastly, let the church in her religious teaching embrace as actively as possible the railway men. Under 1 and 2 she will already have done great things. For she will have lived out the story of the good Samaritan. And is not one of the surest ways of calling out the highest and best in a man simply to show him that you love him and want to help him?

When such an attitude as this in the church is strong and warm toward railway men, they will come unbidden within her doors, and in her various meetings will learn and take into their lives the things that be of God.

The Voice of the Brotherhood

It is not our purpose to prolong this popular protest in our columns any farther than is necessary to give the brotherhood a good taste of the correspondence coming into the Christian Century office. We can by no means print all the letters we receive, and we can afford space only to small fragments or extracts of those letters we do print. Manifestly, two deep convictions are held by the Disciples of Christ: first, concerning liberty of opinion among us, and, secondly, concerning the sacredness of our missionary enterprises. It passes comprehension how a publisher, born in the Disciple cradle, identified in a public way with all our activities for two score years, could have lapsed even momentarily into the delusion that our brotherhood would tolerate such a policy as the Christian Standard set itself to execute.

Our fathers left sectarianism because they could not endure its bondage. They made provision in the fellowship they established for progressive, even adventurous, thinking. They discerned that personal attachment and allegiance to Christ was the ground of unity, while the life in Christ was greatly enriched by diversity in opinion. What an anomaly would it be if we, their sons, living too in a time much more congenial to freedom of thought, should be found retreating into the bondage from which they revolted!

Moreover, our missionary interests have become most dear to our hearts. In the earlier days the champions of the missionary enterprise found us unresponsive to the plain command of Christ and manifest precedent of the apostolic church. What vast output of energy from McLean and Loos and Isaac Errett to bring us to see that missions were simply our business here, that we had no other business! But today the heart of our plea is the missionary idea, and the conscience of the brotherhood is sensitive to any slightest finger-touch upon it.

We do not know a more brazen affront to the conscience of the brotherhood than the threat of the Christian Standard to injure our missionary organizations unless a great representative committee truckled to its will! But we could not conceive a more strategic blunder in church statesmanship than that paper has made. Our brotherhood will endure much trifling with its liberty which it has come to take more or less for granted, but its birth-pains for the missionary enterprise are too recent and vivid to allow any false hand to be laid upon it.

The present controversy has many regrettable features. The revelations of the moral heresy of a paper that once was the symbol of kindliness, fairness and progress breaks the hearts of hundreds of our brethren. The suffering inflicted on a princely soul whose life purpose has ever been to serve the brotherhood in which he was born cannot be characterized here even if it were becoming so to do. Injustice has been done. Some one is guilty of it. The greatest sin of all is not that against our unity in faith, nor against our liberty in opinion, but against our charity in all things. These sins must be faced in the Day of Judgment.

But the good Father has a wondrous way of making the wrath of man to praise him. This controversy will do more to make clear just what is in our plea than any crisis of our history. Many have been shouting the slogans without knowing their meanings. Many, unacquainted with the history of our early days, have had no vision of the breadth and grandeur of our plea. Our Centennial will be a peaceful and a joyous Centennial. Its celebrations will take on a consciousness, a vivid sense of value, which they could not have had without a discussion such as we have passed through.

So as we enter the New Year and gird ourselves for the March offering, the first-fruits of the Centennial harvest, we may thankfully say, "Hitherto hath God led us!"

You are giving us a great and needed paper. I may not endorse everything Prof. Willett says but I love him for his fine Christian spirit. Enclosed find my check to send "Christmas present" to ten of our preachers.

Union City, Ind. **T. L. Lowe.**

I have perused with much interest Brother Willett's recent articles and trust there will be no recanting step taken by its editor. I feel sure there are many, many, in the east where the battle for religious freedom has been an arduous one who feel the same.

Glen Ridge, N. J. **A. A. Farrington.**

Enclosed, find $10.00 which you may use to send the paper to preachers or others where it will do good, and especially to vindicate the Christian standing of Prof. Willett, whom I admire very much.

Chicago. **Henry C. Johnson.**

With hundreds of others, I am rejoicing in Dr. Willett's "Confession of Faith."

Wheeling, W. Va. **Rufus A. Finnell.**

Dear Brother Willett.—I confess that prior to the time I went to Chicago to attend the Congress, I was somewhat prejudiced against you, but after reading the Century of November 7, I was thoroughly satisfied and subscribed for the paper. I Wish you every success in this controversy and hope under no circumstances you will resign from the Centennial program.

Detroit, Mich. **A. E. Jennings.**

You have done well to hold the controversy now being waged in our brotherhood to a single issue. The only statement of belief that should be taken into account it that which Bro. Willett makes over his own signature. The question which he presents therein for the contemplation of the brotherhood should not be confused with any other.

A recent experience of the writer is in point. A typhoid fever epidemic was raging in West Pullman. The local pastors were urged by the City Board of Health to co-operate with them in their efforts to stay the ravages of the fever and to speak of it from their pulpits. The writer did so. The next day one of the leading dailies gave a report of the sermon, with a stickful of type in quotation marks. While the report did him no dishonor, he vows absolutely that he never uttered a single word attributed to him in the quotation. Prof. Willett has said that the newspaper reports not only misrepresent what he said, but also the spirit of his utterances. No one can, therefore, honorably persist in making capital of such reports. This great Christian Union movement of ours if it is to preserve itself intact, must grasp the fact that whle we must agree to agree in a few things, we must also be tolerant of belief with regard to a great many things.

Chicago. **G. I. Hoover.**

C. C. Morrison. Dear Brother:—Moving and opening my work in a new field has made me a little tardy, perhaps; but still I want to put in my protest against the resignation of Prof. Willett from the Centennial program. For a century we have been emphasizing the "one faith" and the New Testament terms of fellowship. To force Prof. Willett from the Centennial program, or to hurl at him the epithet, "infidel," would be to repudiate our own position. A few days ago a prominent Congregational minister said to me, "Are you people going to follow the lead of the Standard and sit down on Prof. Willett and such men? If you do, it seems to me you will have to be classed among the "creed-bound denominations." We will not do it; we will be free.

Kalamazoo, Mich. **H. D. Williams.**

The writer of the following is one of the best known leaders of the Brotherhood.

My dear Professor: Did it ever occur to you to test the question of your orthodoxy in the U. S. Courts? If I were in your place I think I would give some men a chance to prove the truth of what they say. Perhaps you have thought the matter all over and have deemed it wise to keep away from Caesar's Courts. I fear I have not grace enough to do so.

Hoping that you may be able to prove triumphant against the senility, the juvenile obtuseness and the assininity arrayed against you from bitter jealousy, and that you do not fail to appear on our centennial program, I beg to remain, very truly yours,

Salem, Indiana. **W. C. Cauble, M. D.**

I am glad you are staying right in the position where the Commettee on Program for our Centennial placed you. I presume this thing has to be fought out, and I assure you that a great host of us disciples are thoroughly tired of the dictatorship that has hung over our brotherhood for the several years past.. Stay at

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your post. Victory for the right is in sight and the humiliation that it causes you now is only binding you closer to the real heart of the brotherhood. **John P. Sala.**
Elyria, Ohio.

I have felt, Brother Willett, that you made a mistake in being so patient and kind and Christian the past ten years with the thought that you would finally win thereby. With true Christian men and women you have won but such splendid graces as you possess, and have shown during the days of the un-Christian warfare on you—your teaching, character, etc.—avails nothing with the un-Christly gang trying to ruin you and our freedom in Jesus.
Port Arthur, Ontario. **O. D. Maple.**

I am not a preacher, not an educated man, only a plain, blunt blacksmith, but I have seen you and heard you speak, have felt the clasp of your hand and sat at dinner at the same table with you. And I want to hear you in Pittsburg this fall, and I hope you will receive such inspiration from God's Holy Spirit that you will be enabled to break down all opposition to you as a teacher.
Stanton E. Hoover, Supt. Sunday-School.
Croton, Ohio.

Your "My Confession" Series! You have acted wisely in thus defending your views over your own signature. These articles, along with the responses and discussion evoked, ought to go a long way toward clarifying the atmosphere. It seems to me they should be put into pamphlet form (after the plan of A. McLean's "Barred from the Standard" leaflet of last year) and forwarded to every leading thinker and writer among us. **W. P. Keeler.**
Chicago.

Dear Brother Morrison:—God bless you in your grand and important work of the hour. Enclose find check for $1.50 to send Christian Century to fifteen of our preachers. You can use my name if you see best for I am not afraid of the "Standard" and God pity the man that is. But therein is our danger for it can abuse a man and ruin his life and work and we have no recourse. Never did I give $1.50 with more good will and joy than I do this offering. Now do your best and see that every preacher in the church receives the Christian Century for the next six weeks.
Salina, Kansas. **J. C. McArthur.**

Please find enclosed $10 to send the Century to one hundred preachers. You are certainly getting up a valuable paper. All the fair-minded will appreciate the truth you are publishing, and we insist on your staying on that program at Pittsburg. You have a message that all the brethren who are loyal to Christ want to hear.
Covington, Ky. **S. G. Boyd.**

I am constrained to think the great body of our brotherhood will want you to fill your place on the Centennial program. I don't think the voice of this great people has been spoken, on this subject, in the columns of the Christian Standard.
Salem, Ohio. **J. W. Reynolds.**

Dear Brother Willett: I am deeply grieved, I am amazed that the Missionary Secretaries should ask you to resign.
The great body of Disciples who love and trust you do not for a moment imagine you are coveting a place on the program, but believing you to be the prophet of a better day soon to dawn they want you on that program.
North Vernon, Ind. **J. P. Rowlison.**

If Dr. Willett is forced to retire from his place on our Centennial platform, then alas for our boast of liberty in Christ. Alas! for our boasted love of learning and freedom.
Kansas City, Mo. **T. P. Haley.**

Dr. Willett resign? What for? He's a Christian; he's a Disciple; he's competent; he's without a peer upon the platform, and his character is beyond reproach. Why, then? Why? For the sake of peace? But there is no peace. For more than ten years to my personal knowledge, the Christian Standard has been attacking some good man or cause and will probably continue to do so until an economic danger is scented.
Harvey, Ill. **W. D. Endres.**

I do not consider this a question of expediency; expdiency has absolutely no place where freedom is involved. Personally I do not believe that one dollar of missionary contributions will be sacrificed by a firm stand in this matter. But I would rather see every dollar sacrificed than to see our entire position as a brotherhood jeopardized, subverted, annihilated. In my mind this is a time to die in the last ditch, if that were necessary. The language is a trifle heroic, I know, because no one is going to kill us in the last ditch; no one is going to turn us out of the brotherhood; they can't. But if they were, it seems to me right here is the ground on which we should give our last gasp as free citizens in the Kingdom of God.
Kansas City, Mo. **Burris A. Jenkins.**

I am unalterably opposed to the resignation of Professor Willett from the program of the Centennial Convention. I believe in and crave peace, but not at the price of liberty. The only peace and success worthy of our great plea must come through the exercise of Christian love and charity by all, toward all, believing in the Sonship of Jesus.
Philadelphia, Pa. **Levi G. Batman.**

Dear Brother Willett: It does our hearts good to feel our faith in you unshaken. We are glad you are to speak in Pittsburg.
Royal J. Dye, M. D.
Missionary to Africa.

The practical question now is whether our great missionary interests are to be knifed by men whose opinions differ from the opinions of the Centennial committee.
Valparaiso, Ind. **Bruce Brown.**

The attack on Willett is a direct attack on our missionary work and should not be allowed to go unrebuked by a great brotherhood. The idea of not supporting our missionaries because this or that man appears on a convention program is absurd. The man who makes such an excuse is searching for an opportunity to follow the desire of his heart.
Decatur, Ill. **O. W. Lawrence.**

May God's blessing rest upon you in your stand for the truth. Let your courage fail not.
Cleveland, Okla. **H. F. Reed.**

Permit me to register my protest against the withdrawal of Professor Willett from the Centennial program. The question at issue is not whether we endorse his views in matters of biblical criticism, but whether we shall abandon our time honored motto: "In faith, unity; in opinion, liberty." The principle of Christian liberty is at stake. Whatever they may think of his critical opinions, all who know Professor Willett are convinced of his loyalty to Christ. He ought to stay on the program.
Columbia, Missouri. **J. W. Putnam.**

Is not the demand that Professor Willett resign because he does not hold a certain philosophy of miracles a return in principle to the very thing against which our movement is a protest? The question at issue is not whether his philosophy of miracles is true or false, but what have his views upon that subject to do with his representing the brotherhood? Must we as a Christian brotherhood agree upon a philosophy of miracles before we celebrate our Centennial? If so I fear we will have to set a later date than October, 1909, for the celebration.
Cedar Rapids, Iowa. **G. B. Van Arsdall.**

If we are to insist upon a dead and monotonous uniformity and strangle that spirit that permits variety and unity to go hand in hand, we are a mistake. If our plea is not large enough for all who love the Lord in sincerity, it is not a union plea, but a sectarian plea.
Woodland, Kan. **J. M. Lowe.**

I want to register my protest against your resigning from the Centennial program. Do not do it. We need men now. It will not help matters in the least for you to resign. It may conciliate some few conservatives but the rank and file will resent it. Our missionary societies will suffer worse in resigning than in remaining firm in the right.
North Bend, Neb. **J. E. Chase.**

I heartily endorse the action of the Centennial committee in refusing to request Professor Willett's withdrawal from the program.
Greenfield, Ind. **V. W. Blair.**

Editor Christian Century: I am not in sympathy with some of the views of Prof. Willett, but the opposition to his appearing on the Centennial program I regard as not only very discreditable, but also as out of all harmony with the spirit of our movement. We have all along stood for Christian liberty and we cannot surrender any of that liberty now.
Danville, Ill. **S. S. Jones.**

In answer to the question, "Should Professor Willett Resign?" I say no. I believe that a worse thing could not befall our people and the cause of Christian union at this time than to take Brother Willett's name from the Centennial program at the dictation of the Christian Standard.
Blue Mound, Ill. **E. T. Clements.**

Having just read the article in the Christian Century of November 14, headed "Shall Professor Willett Resign?" having in view the coming Centennial program in which he has a place, I wish from a personal standpoint to register an emphatic no! My fellow ministers of this section whom I have met recently are of the same very decided opinion.
Very sincerely yours,
Hoopeston, Ill. **Lewis R. Hotaling.**

To the Century: I would be pleased to have the Disciples come up to their Centennial in perfect harmony. I would be pleased to have the missionary societies make the best reports in their history. Bue there is something more important than peace and finances, and that is the liberty of which we have boasted for a hundred years. Hence I protest against Professor Willett withdrawing his name from the Centennial program.
Cincinnati, Ohio. **A. W. Fortune.**

Editors Christian Century: Basing an opinion on the magnificent address which Dr. Willett delivered at the Presbyterian Church in this city during the convention, I would consider it a great misfortune not to have the privilege of hearing him again, in Pittsburg.
New Orleans, La. **W. M. Taylor.**

The Voice of the Brotherhood

I am unable to see what particular phase of our work we can fitly celebrate at Pittsburg if we go up thither with this blot upon the 'scutcheon of our religious heredity. I sincerely hope that you upon your part will stand firm, contending earnestly for the goodly inheritance which has ever been ours.

Columbia, Mo. **Charles M. Sharpe.**

The question as to whether they or I agree with Willett's interpretations is not before us. He holds to the fundamental verities of the Christian religion as firmly as any. The whole question is one of freedom in Christ. It will be a dark day for the Disciples of Christ when we must submit to such standards as are now being erected before we can speak in public.

Springfield, Mo. **F. L. Moffet.**

I am rejoiced to see that you have drawn the sword and thrown away the scabbard, and now "lay on MacDuff and d—be he who first cries, hold! enough!" The insolence of The Standard has become unbearable. I hope it isn't true that you are declining to appear on the Centennial program. A nice lot of people we would be going up to our Centennial wearing a dog's collar on our necks. Above all let us be free, Centennial or no Centennial.

Spokane, Wash. **J. W. Allen.**

To the Christian Century: I pause for a moment in the midst of a great revival to enter my most earnest protest against Brother Willett resigning from the Centennial program. If the time has come when one man can browbeat a million freemen in Christ Jesus we ought to know it. If anyone is to resign let him resign whose hands are red by the life blood of our missionary societies, who has put Christ to shame oftener, who has caused more grief and bitterness, who has stirred up more strife for six or eight years than any other man or set of men in our brotherhood. God cannot hold this man guiltless. Let him resign. Let us exalt Christ.

Salina, Kan. **David H. Shields.**

This Cincinnati apostasy must be arrested in its downward and destructive tendencies. It is the mightiest force for the ruin of our cause that has ever appeared in our history. As Peter said of certain of the sect of the Pharisees, so say we: "Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we are able to bear."

Indianapolis, Ind. **W. L. Hayden.**

Dear Brother Willett: I wish to express my approval of the course you are pursuing in the Centennial program controversy. I well understand that you care nothing for the mere fact of being on the program, but there is a great principle involved in the attitude of our brotherhood toward those who differ in matters of opinion from the traditional views of things.

Boise. Idaho. **A. L. Chapman.**

If you withdraw, the fight is hopeless. In view of that for which you have always stood, in view of the cause of liberty of conscience, I hope you will not withdraw out of any personal feelings of modesty. Yours sincerely,

New York. **J. P. Lichtenberger.**

I have never felt it my duty to declare myself before over the many controversies which have been going pro and con but I could not resist the impulse to assure you of our belief in you and to urge a firm stand for principles which you believe to be true.

Table Grove, Ill. **W. L. Hipsley.**

You have the truth, you have the favor of God, and it seems to me that the Century has struggled along for just such a time as this.

Cincinnati, Ohio. **J. H. Fillmore.**

I want to protest against your resigning from the Centennial program. I recognize the unpleasant position in which this controversy has placed you. I know that you never sought the place, nor coveted it as a personal matter. But I also know that the Centennial will be ruined for multitudes if you are not on the program.

Troy, N. Y. **Cecil J. Armstrong.**

Editors of Christian Century: Your center shots at the would-be archbishop, Russell Errett, are grand. Continue the war! If you give up now, go to Pittsburg and elect Errett and Lord dictators of the Christian, then come home and wait for your orders. In the name of heaven stand by the Eight (8) on the Centennial program who said, "no man shall dictate who shall speak at Pittsburg."

Salina, Kan. **J. C. McArthur.**

I see no reason why H. L. Willett should not give an address at Pittsburg. I expect to go to the Centennial and shall hope to hear him.

Grand Rapids, Mich. **H. F. Barstow.**

C. C. Morrison, Editor Christian Century: Now is the time to stand by the guns. Professor Willett is right. The far larger part of the better brains and hearts of the Disciples know that he is right in this controversy. Is so great a people with such a heritage of heroism, to now fear such a paper as the Standard

Denver, Col. **Jesse B. Haston.**

My Dear Dr. Willett: Having carefully read your "Confession of Faith," as published in successive issues of The Christian Century. I wish to say that I think you "stand on the platform which the fathers of this reformation declared to be sufficient for the people of God."

May I also express the hope that you will not resign the place assigned you on the Centennial program. This I do both as an act of simple justice to a fellow Christian and fidelity to the spirit of liberty which has always characterized the Disciples of Christ. Wishing you every blessing, I remain in all Christian affection, Your friend,

Springfield, Mo. **N. M. Ragland.**

Editors Christian Century: It has been with a pained heart that I have followed the attack on Professor Willett by some of our brethren. It would be a severe blow to our plea for liberty if he were removed from the program.

Augusta, Ga. **Howard T. Cree.**

It is not strange that the Brotherhood is everywhere stirred to action over the threatened loss of a principle that has been dear to the Disciples of Christ from the beginning. We do well to make a most determined stand in defense of their great boon of liberty in Christ. The New Christian Century has "come to the kingdom for such a time as this." But it seems to me that there is involved in the present situation a peril much more grave than even the loss of liberty; namely,—the possibility that we shall allow ourselves to be dominated by a spirit of unbrotherliness. That this is a very mild term to apply to the wholly unwarranted and unjust attack upon Dr. Willett, must be evident to every fair-minded person. To acquiesce in the request of his traducers is practically to involve the whole Brotherhood in the approval of this un-Christlike spirit.

Some day we shall learn that there is but one supreme test of the Christian life before which all others pale into insignificance. That test is plainly taught in the following passages, which might be multiplied manyfold. "A new commandment give I unto you, that ye love one another." "By this shall all men know that ye are my disciples, if ye have love one for another." "Beloved let us love one another, for love is of God, and every one that loveth is begotten of God. He that loveth not, knoweth not God, for God is love.

"Now, abideth faith, hope, love, these three, but the greatest of these is love."

Could we come up to Pittsburg with the spirit of these verses enthroned in our hearts, and exemplified in our lives, I think the great Master of us all would excuse every other lack, and it is very certain that the world would open its eyes and ears, and give earnest heed to the message which such a church would bring. Those who exalt the letter above the spirit are convinced that the world's supreme need is a church whose outward form is patterned after the apostolic model, but to all others it becomes increasingly apparent that what the world most needs is a church that has caught the Master's spirit of love and good-will, and spends itself in passionate service in the interest of the higher life. Given a membership whose transformed lives find expression in their very faces, and we shall have little need of startling schemes to attract the people. They will of their own accord come, asking to know the secret of such a change. For such a church the world is waiting, and only such a church has a mission to this age.

In our one hundred years of history we have borne a great message, and laid the foundation deep and strong. Now it is time to rear the super-structure. First Principles are all right in their place, but to live forever in their atmosphere is certainly to crystalize and lose all vitality. The age of dogma has passed, and the era of life has come. If we claim a superior truth, there is but one way to prove it to this age, and that is by a superior life. May the great Master of us all help us to rise to a new sense of our responsibilities, and to a new faith in our possibilities. "Forgetting the things that are behind and reaching forth unto those that are before let us press on toward the goal."

N. Tonawanda, N. Y. **William Clark Hull.**

YOUR OWN PAPER FREE

FOR A LITTLE WORK.

Any minister (who is not in arrears to us) can have his subscription date set ahead one year by sending us 2 New Yearly Subscriptions with $3.00. This applies to ministers who are not now subscribers as well as to those who are.

The Voice of the Brotherhood

AN ENTIRE OFFICIAL BOARD SIGNS A PROTEST.

Whereas, an unfortunate controversy, which threatens the peace and spirituality, the freedom of thought and speech, and the missionary activities of our brotherhood has arisen; and

Whereas, The Third Christian Church, which has always felt an interest in and contributed to the various branches of our organized work, has proudly proclaimed our "unity of faith, liberty of opinion and charity in all things" to the people that have waited upon its ministry—be it, therefore,

Resolved:—That we, the officers of the Third Christian Church, deeply deplore the bitter controversy, now going on in our brotherhood journals, and likewise the secretarian tendencies that have called it forth.

2. That, while H. L. Willett and the Centennial Committee have been made the objects of attack, we feel that a great, fundamental principle of Our Plea is being jeopardized and that every loyal Disciple of Christ should rally to its protection.

3. That we have perfect confidence in H. L. Willett's loyalty to Our Plea, and his ability to stand as one of the Brotherhood's representatives upon our Centennial platform; that his resignation or enforced retirement would result in a future crisis, similar to or worse than the one through which we are now passing; that we urge him to remain upon the program of the Centennial Convention; and that we also urge the Committee to refrain from either retiring him or dissolving itself.

4. That neither H. L. Willett nor any other person or outside influence has, in any way, inspired this action upon our part.

5. That these resolutions be spread upon the official minutes of The Third Christian Church, and that a copy be sent to the Christian Evangelist, The Christian Standard and to the New Christian Century. ,

Signed,
George P. Rutledge, Minister.

J. B. Vandersloot	William F. Knott	J. H. Clayton
	C. P. McCallie	Clarence H. Chain
G. P. Lemont	W. T. Estberg	Geo. B. Moore
	Henry C. Jones	I. Crum Sithens
Geo. H. Grone	John W. Butterworth	Wm. R. Tustin
Elders.	**Deacons.**	**Trustees.**

Mr. C. C. Morrison, Editor of the Christian Century:—I am sorry to have to write this letter, but upon reading the Christian Standard this week and taking into consideration the names of some of the men who have come to help defend the stand taken by Bros. Errett and Lord. In the first place this is a most deplorable demand made by two brethren to make an attack on one of our brothers who has the ability to defend the Gospel of Christ and has always given to us who want to be fair and honest the same right to think and reason as he has claimed for himself. Shall Brother Willett resign on the program? No—ten thousand times, No. I have been preaching the simple gospel for thirty-three years and have baptized 2,845 people into the Church of Christ and was in the field for victory in his name through the truth when some of these men who are making such a large stir were boys and small boys at that, and I have read with care the most of the articles on which the two brothers above named have based their demands for the resignation of Brother Willett and I say frankly that I fail to see anything that would shake the faith of the weakest Christian.

Muncie, Indiana. **J. D. Lawrence.**

The war on Prof. Willett is entirely out of harmony with the program of unity set out by the Declaration and Address which the centennial is proposed to celebrate. "A manifest attachment to our Lord Jesus Christ in faith, holiness, and charity, was the original criterion of Christian character—the distinguishing badge of our holy profession—the foundation and cement of Christian unity." * * * "But that all the members should have the same identical views of all divinely revealed truths; or that there should be no difference of opinion among them, appears to us morally impossible, all things considered." Such are some of the words of that memorable document, which should be better understood at this time. The plea for union and principles of the same need to be emphasized by their application to the present situation. Instead of persecuting Prof. Willett and seeking to have him removed from the program of the centennial we should rejoice that he, along with others of diverse views but of unquestioned Christian character, can appear on the same platform as an exemplification of the Christian unity for which we have been pleading this hundred years.

But it is said that Willett does not agree with the great majority of the brotherhood and therefore should not be allowed to represent them on the program. Who, then, can be on the program to represent the rest of us? For there is no teacher but what will teach some things that others will criticise.

It may be true that some of the views of Prof. Willett are different from what the rest of us have held in the past. This may mean that he is in error, and it might mean that the rest of us have not yet learned all that is to be known of God's universe of truth. Let Willett stay on the program and speak his message and let the rest of us hear him with patience and reject what we cannot accept.

Chattanooga, Tenn. **E. C. Wilson.**

SHALL WE HAVE A RELIGIOUS BOSS?

I am satisfied that the department of "Biblical Criticism," as conducted by J. W. McGarvey, in the Christian Standard, does an injustice to the Christian Church for the following reasons:

First. He persists in making tests of fellowship of things that are neither commanded nor prohibited by Jesus or any of the New Testament writers.

Second. He makes a test of fellowship of things that no man knows or can know in this life. As an illustration, the chronological order of the books of the Old Testament is a thing that neither McGarvey nor any other man knows. Nor is it essential that any one should know.

Third. He makes a test of fellowship of the mysterious relationship of the Father, Son and Holy Spirit, a thing that he knows no more about than ordinary mortals, a thing that each and every man must settle for himself.

In regard to this question every man must form his own conception if he ever reaches a conclusion at all. This question has been threshed all the way from the Nicene Council in the Fourth Century, down to Lexington, in the Twentieth Century. And you may gather all that has been said on the subject and you will not find sense enough to make one little batch of nonsense! Thousands of good men and women have lost their lives because they could not give a satisfactory explanation or definition of this relationship. Phillip, the Evangelist, was satisfied when the Eunuch said, "I believe that Jesus Christ is the Son of God." He did not ask him to explain any thing. No man should be expected to explain anything that is a matter of faith. Matters of knowledge may be explained, but so long as anything is a matter of faith, it can not be explained. I believe that Jesus Christ was telling the truth when he said he is "the Son of God." But I do not claim or pretend to know all that is contemplated by these words, "Son of God." But one thing I do claim and that is the right to put my own construction upon these words, and I also affirm that no religious boss shall be permitted to construe these words for me. And if I get them wrong I shall blame nobody but myself; but I expect to settle all my business with the Lord myself. Therefore, no heresy-hunter, theological detective or religious boss need apply.

Fourth. He makes of inspiration a test of fellowship, a thing that is nowhere taught as a matter of faith. Inspiration simply is spoken of in the Bible as God's method of giving truth to the world. But theologians have always been more concerned about the method than they have been about the thing revealed.

Fifth. The Campbells, Scott and Stone bade adieu to sectarianism a century ago in order that they might find some place big enough to allow a man to think and express his thoughts. Finding no such place within the bounds of any religious bodies, they began this restoration movement. And it seems that J. W. McGarvey, J. A. Lord and others want a respectable portion of the workers in this movement to go to the one hundredth anniversary of this movement, bound in chains! This would be in fine taste for a people whose aim was to get clear of sectarian bigotry. If the program committee want to put Willett on the program at that meeting, I say let them do it. Willett has not hurt our cause half so much as those who are making the fight against him. Suppose the friends of Willett were little enough to say, "We will do nothing for the Foreign Missionary work, or our colleges, and will not attend the meeting unless Willett is given a place on the program."

I think the time has come to make J. W. McGarvey and The Christian Standard know their places. I think it time they were given to understand that there are other teachers and colleges beside McGarvey and Lexington, and other papers besides The Christian Standard. I think it high time that they be given to understand that there is no room in this movement for theological bosses or detectives or religious censors.

So far as I am concerned I believe in the pre-existence and the miraculous conception of the Christ, but I have seen men who were as good and smart as I who did not believe it. These men are willing to accept Christ for all he is to them, and that is all any man can do. It is not at all hard for me to believe this doctrine. For it seems reasonable to me that if God could produce the first man and woman without any parentage at all, he could certainly produce the Christ with a half parentage. This is all the argument I want on the subject. I have taken men into the church who did not and could not see this proposition; I now recall three men who did not claim to believe this proposition as it is usually believed. They were all good men and one of them, I think, was as good and as devoted Christian as I ever knew. But I would not have you think that I did this without the authority of Christ. In the goodness of God and the mercy of Christ this question is thoroughly covered by the Son of God in his teaching. Please turn to John 14:11 and read his words: "Believe me that I am in the Father and the Father in me; or else believe me for the very work's sake." That is, if you can not understand the exact relation that exists between me and my Father you can understand the works that I do, for the works that I do bear witness of me. This scripture, to my mind, thoroughly covers the whole ground and is, to me, perfectly satisfactory.

And I give it as my candid belief that unless the brotherhood calls a halt on J. W. McGarvey and the Christian Standard, there will be an open rupture in the Christian Church before ten years. The people of this movement will bear some things all the time, and all things some of the time, but they will not bear all things all the time.

Seymour, Texas. **H. M. Brooks.**

CORRESPONDENCE ON THE RELIGIOUS LIFE

By George A. Campbell

Creeds

The Correspondent: "In your personal creed I missed a statement of your belief in the resurrection. I wish you had included it."

I certainly intended to do so. I said "I believe in Jesus the eternal" and "I believe in Jesus the victorious." I now add "I believe in Jesus the resurrection." I was not attempting to write a full theological creed. My intention was similar to that of Ian MacLaren when he wrote: "I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in a clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the beatitudes. I promise to trust God and follow Christ; to forgive my enemies, and to seek after the righteousness of God."

Many true doctrines are not included in this brief statement; but it expressed a working determination of Dr. Watson's inner soul.

The Christmas Period

The Correspondent:—"It is the gladdest season of the year. It is the children's time. The Spirit of heaven and childish glee is upon us all. A blessed impulse to give fills all hearts. Parents and children draw close together in the story of its mystery. Friendship has a warmer grasp. Even enmity leaves the souls under the spell of this Christmas spirit. It brings the message of love, the real message of this season. Is it not the only message?"

THE CHRISTMAS ANTIPHONAL.

No, it is not the only message, but is has an important place.

There is a great "divide" in history, not many "divides," just one. From it the millenniums stretch backward into darkness. From it they stretch forward into light. At the top of the "divide" is the cry of a babe.

The cry of this little babe in Bethlehem's manger rings out the old age and rings in the new. The cry of this babe marks the change of all the calendars of the world. But it does vastly more, it marks the bursting upon the world of the full-orbed sun after a long, long twilight.

In the millenniums before the cry of the babe, men tried to see clearly but there was not sufficient light. Partial darkness covered the face of the earth. The populations looked up into the heavens, but they saw not the sun in its fullness. Throughout all the Old Testament there is but twilight, and other nations did not have even the light of the Jews.

Loneliness—God Made Flesh.

The cry of earth was "Why standest thou afar off, O, Jehovah?" God was distant. Darkness was round about his throne. His voice could be but feebly heard and but partially understood. Doubtfulness possessed humanity's heart with regard to his concern and providence. In despair, souls cried out, "Oh, that I knew where I might find Him!" "Why standest thou afar off?"

And then there was the cry of a babe. A poor weak little fragile life had come into this world. Poor and unknown to earth's great. It seemed insignificant, except to the mother that gave it birth. But it was heaven's answer to the complaint that God was cold, distant, and unconcerned.

This babe was Immanuel, God with us. Men had seen God in his event of creation; they had seen Him in his starry heavens, his mysterious seas, and immense land expanses. They had seen Him in the movements of history—and had called Him Lord of Hosts, and God of battles. They had heard his thunderings and had seen the flashes of his anger.

But they longed for a tenderer message from Him, they desired to see his heart more plainly. They were children hungering for affection. In their darkness they wanted light; in their guesses they sought for certainty; in their loneliness they hungered for a companion and a near friend.

Then there was the cry of the babe—God with us.

Thus did God humble himself. Thus did God draw near to men. Thus did the Creator nestle very near the hearts of our doubting race.

The cry of earth on that first Christmas morn was that of despondency, the gloom of twilight. It was the cry of lost children seeking for their father.

Then came the cry of heaven, the cry of Mary's babe, from the manger of Bethlehem—and thus was formed the antiphony of Christmas. The discords of earth were answered by heaven's voice, the cry of the babe, Immanuel, God with us. God had become flesh and dwelt among us. Since then seeing God in Jesus he has been near to us. His heart has been revealed, darkness has been dissipated. Earth's discordant noises have been stilled by heaven's glad song.

Enmity—Peace.

There are other parts of our antiphonal Christmas song.

There was enmity in men's hearts.

Before the cry of the babe in Bethlehem's manger hatred and war were the law of life. Everywhere there were clashings of the children of men. Even the sweet songs of David are marred by their imprecations. A life for a life was Old Testament law. Ruthlessly did the Hebrews moving in the twilight of God's revelation massacre their neighbors. War and rumors of war were the order of the old dispensation. Tribe fought against tribe, nation against nation.

The clash of arms, the groans of the oppressed, the agonizing cry of the weak were earth's contribution to the antiphony. Then heaven responded with "Peace on earth, good will to men." This was a glorious response. How sweet the message sounded above all the din of human strife. We had hints from Old Testament prophets that the heavenly choirs were practising for some such antiphonal response.

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

"I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.

"Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

"Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof."

The new song was "Peace on earth, good will to men."

He would expand the spirit of Christmas to all time. He would have a brotherhood of love. He would cast out all hatred and war: and make love to fill full every heart.

There is still the noise of hatred on earth. There is still the selfishness that oppresses and robs. There is still the poverty that makes bad. There is still the wealth that makes bad. There is still the caloused human heart, and there are still the little children who have no chance to learn of the Babe of Bethlehem.

But "Peace on earth, good will to men" is still a sweet and transforming song.

It sings from the skies. It sings out of the life of every page of our New Testament. It sings from our literature.

"A man's a man for a' that" and "a' that" is our tribute to the universal man. The wise man who lingered to give succor and cheer and thus missed his Lord did not displease him. "Inasmuch as ye did it unto one of the least of these ye did it unto me."

Every poet since the beginning of our era has breathed upon more of Christ's spirit, the spirit of love. In "The Search" Lowell finds Christ not in nature or in temple. But in these concluding stanzas he tells us where.

"So from my feet the dust
Of the proud world I shook;
Then came dear Love and shared with me his crust,
And half my sorrow's burden took.
After the World's soft bed,
Its rich and dainty fare,
Like down seemed Love's coarse pillow to my head
His cheap food seemed as manna rare;
Fresh-trodden prints of bare and bleeding feet,
Turned to the heedless city whence I came
Hard by I saw, and springs of worship sweet
Gushed from my cleft heart smitten by the same;
Love looked me in the face and spoke no word,
But straight I knew those footprints were the Lord's.
I followed where he led, and in a hovel rude,
With naught to fence the weather from his head,
The King I sought for meekly stood;
A naked, hungry child
Clung 'round his gracious knee,
And a poor hunted slave looked up and smiled
To bless the smile that set him free;
New miracles I saw his presence do—
No more I knew the hovel bare and poor,
The gathered chips into a woodpile grew,
The broken morsel swelled to goodly store;
I knelt and wept: my Christ no more I seek,
His throne is with the outcast and the meek."

Heaven's response "Peace on earth, good will to men" is being sung into an increasing number of the men of today. Many have heard and heeded this cry of human emancipation. Everywhere there is the determination to uplift the weak.

All have felt the tyranny of sin.

To these, to all, Jesus becomes an example, an inspiration, a Redeemer.

(Concluded on page 15.)

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Dr. Errett Gates' Analogy

In a recent number of the Christian Century Dr. Errett Gates, in an article on "What Makes a Christian?" says that analogies are misleading. He then proceeds to use one that amply illustrates the fact that some analogies are certainly misleading. Pardon me if I speak plainly and say that he misses the mark almost as far as another writer in the same issue (Dec. 12, 1908), Mr. B. W. Rice, when he calls a "Fable of Two Buck Deer" a parable. There is certainly a wide difference between a fable and a parable. So there is a wide difference between the analogy used by Mr. Gates and the analogies usually employed to illustrate conversion.

There is certainly a difference as wide as the poles between transformation of character and the transformation of one kind of being into another. The transformation of a foreigner into a citizen is certainly different from the transformation of a human being into a man-like ape. The transformation of flour into bread would certainly be different from the transformation of flour into stones. Can Mr. Gates logically place his analogy of the transformation of a man-like ape into the human family in the same category with that of the process of naturalization or of marriage?

I do not know how this article will sound in print if read aloud, or if read at all, or if it ever finds its way into print. But I think I do know my own heart in this matter. I am a sincere seeker after truth. I preach for one of our most progressive churches in the west, a large and growing church, whose chief business is the making of Christians, and I feel that I cannot be anything else than a sincere seeker after larger truth, come from whatever source it may. I have read after Prof. H. L. Willett for years and have revised my ideas very largely because of his influence upon my life. I am more eager for larger truth today than ever before in my life. The congregation I am ministering to has enlarged in numbers very greatly and I feel that I owe these new Christians especially a large debt. I must pay it.

1. But am I a mere legalist when I use the illustrations of marriage and naturalization and that of the Fatherhood of God in illustrating conversion to Christ? Am I a mere legalist when I perform a marriage ceremony? Is the judge a mere legalist when he takes the oath of a foreigner? Is the foster parent a mere legalist when he adopts a child, according to the process required by law? Do not these require a different process altogether than would the changing of an animal into a man, if that were possible? In the one it is a process by which a human being is transformed into a different state, condition or relationship, whereas in the other it would be the transformation of one kind of being into a different being. His analogy in my thought (and I say it respectfully) is no analogy at all. I am more than anxious, however, to know the whole truth in this matter, and am willing to read unprejudicedly any further light that may be given on this subject.

Yours Respectfully,

Davenport, Ia. S. M. Perkins.

REPLY.

I thank Brother Perkins for the strictures he has made upon my treatment of the subject, "What Makes a Christian?" And I avail myself most eagerly of an opportunity to state more fully what I conceive the nature of the Christian to be.

My conception of a Christian is that it is nature, not law or relation, that makes him one. A Christian is a Christian by virtue of what he is in himself by nature, morally and spiritually. It is not law or ceremony or even obedience to law that makes a Christian. If the obedience is due to fear or prudence or self-interest, and not to the law of the right, it is not Christian obedience. Righteousness alone constitutes the Christian nature, according to the teaching of Jesus; and that righteousness is not merely right action, but right motive. Such seems to be the thought of Jesus in the Sermon on the Mount. A Christian is not one who does as Jesus did, but one who does as he did from his motive. "Take heed that ye do not your righteousness before men, to be seen of them."

Love, the True Motive.

There is righteousness and righteousness. What could be more religious than prayer, almsgiving, and fasting; yet Jesus warned his disciples against them as they were practiced by the scribes and Pharisees. He called it hypocrisy—mere acting. They did those things to be seen of men. Is it any better motive to do those things to escape from punishment?

Paul goes so far as to say that one may have the miraculous gifts of prophesy, of tongues and of knowledge, but if he have not love, he is as sounding brass and a clanging cymbal. One may bestow all his goods to feed the poor, and give his body to be burned, but if he have not love, it profits nothing.

It is the love that forgets self—the love that gives and expects nothing in return—not honor, or praise of men, or even future blessedness. Such was the love of Paul for his countrymen when he declared that he could wish himself accursed from Christ for his brethren's sake, for his kinsmen according to the flesh.

Can a man have such a love by conforming to law or ceremony? It is a movement of the inner nature, an impulse of the heart, an affection of the soul, toward the good, the beautiful, and the true. A man may express it, symbolize it, through a law or ceremony; but he must have it, or the obedience and ceremony are deception and hypocrisy. And if he have it, the law and ceremony can not make it more so or less so. It is the obedience from the heart—action out of a good heart—that constitutes the Christian character. It is ethical, in contrast with "etiquettical" conduct, that is "righteousness" according to the Sermon on the Mount.

I will reply in this paper to paragraph number 1.

All of us Legalists.

1. Brother Perkins asks: "Am I a mere legalist when I perform a marriage ceremony?" Most certainly, why not? As members of a political commonwealth, we are all legalists. My objection is to making the Kingdom of God a political kingdom. As members of a political kingdom we are citizens, and stand in a legal relation to each other and to the sovereign; as members of the Kingdom of heaven, we are brethren, and stand in a spiritual relation to each other and to God.

When Brother Perkins performs a marriage ceremony is he doing it because he loves it, longs for it, and would be unhappy without it? Why do the bride and groom insist on a marriage ceremony? Because they are fond of it; or because the state requires it? How many brides, but that wish deeply in their hearts they could escape from it! They make no secret of their aversion to the ceremony. They contemplate it with fear and trembling. They go through with it because the law commands it, not because their conscience commands it. It is not from an inner impulse but from an outer compulsion that they do it.

This is the best illustration I ever saw for showing what the Christian life is not. The marriage ceremony makes the marriage legal, but not real. But any ceremony, or no ceremony, would serve the same purpose if the state should so decree. The marriage ceremony has no natural, or necessary connection with the real bond of love that unites a man and woman. It is a matter between them alone, and they would go to living together without any ceremony, if that was the custom of society.

There is, of course, difference of disposition among men and women. There are some who take delight in the public ceremony. They are proud of their fine clothes, or their "good catch," and want to be seen of men. To such persons the ceremony in public is very gratifying; the more numerous the public the more gratifying. But no man and woman, who truly love each other, however vain, ever looked upon the ceremony as essential to the happiness or well-being of their relationship to each other, only as organized society made it so by laws and statutes. The thing that is essential to their relation as husband and wife belongs to their natures and not to the laws or ceremonies they conform to.

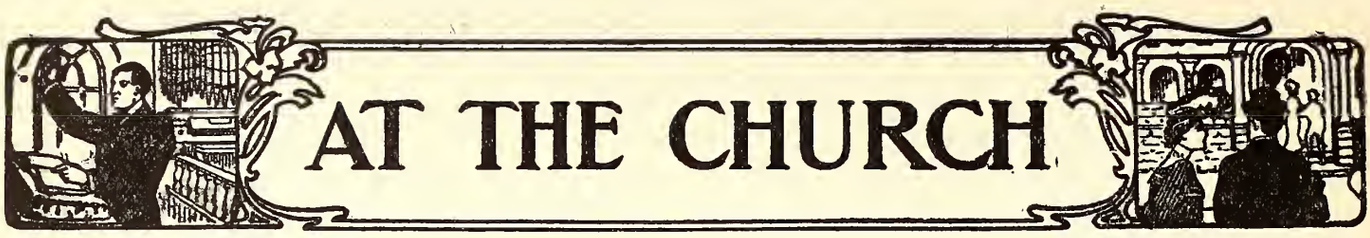
And so with respect to the other questions asked by Brother Perkins. The "foster parent is a mere legalist when he adopts a child, according to the process required by law." He is then attending to a legal requirement which is laid upon him by the state; he would not do it if he were not compelled to; but he does not adopt the child because the state requires it, but because he loves it; and he would love it and do for it just as much if he never went through the legal process of adoption. The process or adoption does not change the inner relation of the man to the child, but the relation of both to the state. He does not love the child because of the ceremony of adoption, but because of something in the nature of the child. If that child's nature were different he would not love it and would not adopt it.

What is Sonship?

Why does God love man and treat him as a child, in the Christian sense? Because of a ceremony he has performed? Then anything of any nature good, bad, human or animal—might perform the ceremony and be treated as a child. That was the point in my analogy of the manlike ape and Gladstone. A certain kind of nature or being is necessary before you can ever perform the marriage ceremony, or the ceremony of naturalization or adoption. In legal, political relationships, the possession of the right kind of nature or being is not enough to entitle one to citizenship or marriage. A legal ceremony, a formal authorization is necessary to enjoy the legal benefits.

But in the Kingdom of God, the one thing that constitutes

(Concluded on page 15.)



Sunday School Lesson

THE LORD'S DEPARTURE.*

With the opening of the year the International lessons pass from the Old to the New Testament. The entire year 1909 is to be spent in the study of the Apostolic Church. In another column will be found a brief statement regarding the Book of Acts, which forms the basis of the year's work.

Our present study is concerned with the dedication of the book to the author's friend, Theophilus, who seems to have been a Gentile Christian, like Luke himself; and with Jesus' farewell interview with the disciples. The author first refers to his former work, the Gospel, which, like this, was dedicated to Theophilus. He indicates that in the present work he is narrating the story of what Jesus continued to do through the ministry of the apostles after his departure form them. The narrative then takes up the last period of Jesus' earthly life between the resurrection and his departure. There were forty days of this presence with them. The total time that elapsed between the resurrection of the Lord and the Day of Pentecost was fifty days. Whether the forty days of this passage is to be taken in its literal sense, leaving ten days between the Ascension and Pentecost, or whether forty days is to be understood in the general Jewish sense of a somewhat long period, is left to conjecture. But from this testimony, from that contained in the Gospel and from Paul's words in I Corinthians 15, we know that the Lord appeared on different occasions to different groups and individuals among his followers, assuring them of his conquest of death and of their own hopes through him.

The Commission.

In all four of the Gospels and in this Book of Acts we have the record of Jesus' commission to the disciples to go out and evangelize the world after his departure. In each account of this command of the Lord, there is some individual feature given by the writer. Luke's particular contribution to the great commission is the injunction to remain in Jerusalem until the signal shall be given for their departure upon this evangel. In harmony with that Lukan idea, we have the author speaking here of the fact that they should not depart from Jerusalem, but wait for God's promise, which Jesus had conveyed to them. This refers to his words in reference to the Divine Spirit, which should endow them with power, and give them courage and wisdom for their task. This he called the baptism of the Holy Spirit, such a saturation with the spirit of Jesus, such complete absorption in the program of the Kingdom, that they should count life and its allurements as nothing in comparison with the work to which they were called.

The Political Hope.

It must have been one of the discouraging experiences of Jesus that he found the disciples never quite ready to abandon their materialistic messianic hopes. They could only think of the kingdom in terms of national political expectations. To have a king who should deliver them from the Roman yoke, and rule with the splendor of a Solomon or a Herod, was to them the consummation of desire. They pressed the question evermore upon the Lord as to when this happy realization would come. He had tried in every way to shatter these worldly hopes. His quiet submission to death at the hands of the Jews and the Romans was the severest blow he could deal to such vain ambitions. And, yet, even after his resurrection, when they should have begun to understand more truly the nature of his work, they made of him this same inquiry, "Are you about ready to set up the kingdom which is to allow us the offices we have so long desired?"

The Work of Witnessing.

It must have been trying even to the patient nature of our Lord to have thus constantly obtruded upon his higher purposes this dream of empire. But he answered them gently that they must not concern themselves with times or seasons, with human ambitions and material hopes, for the Father would take care of all these matters. What really was of chief importance was the fact that after the signal was given, when they found themselves aroused by that divine presence and power which he had promised them, they were to be his witnesses throughout the world, and this was their highest glory. They were not to be officers nor ecclesiastes, but simply witnesses. They had no authority of any sort which would not grow out of the message he had given them. Even their priority was not that of station, but of time. They were the first of the witnesses among the great host who should bear testimony to the work of Christ.

The natural order of the missionary work is perfectly plain and informing. It was home missions first and then outside missions. They were to preach in Jerusalem and then in Judea; then to the half-Gentile people of Samaria, and then to the furthest parts of the earth. Home missions and foreign missions ever go together, and the last have their basis and function in the first.

The Departure.

This, then, was the content of that final interview which Jesus had with the disciples. When he had thus spoken to them, he disappeared from their sight. He had told them that it was expedient he should go away. As long as he remained visibly with them, they would wait his commands and take up no work on their own responsibility. With the physical problems in this narrative of the ascension we need not be troubled. If it were to be taken literally as physical ascent, it would be very easy to raise the usual sceptical questions, "Is, then, heaven upward from Judea? If so, what is its direction from the opposite of the world?" and, "If Jesus' physical body ascended into heaven, what became of it and where is it now?" We know too little of the life of Jesus to be troubled by these questions. He appeared in a form which confirmed the disciples in the knowledge that he was alive, the survivor of death, and its conqueror. Whether this body was the physical organism he had used in the days of his flesh or a body of another sort we have no means of knowing. We know that in some convincing way Jesus assured the disciples of his resurrection and of his departure from them, only in order that he might convince them the more fully that he was actually with them for evermore.

The Return.

The testimony of the closing verses is interesting as showing not only the early Christian belief that Jesus was soon to return to take possession of his kingdom, but as emphasizing that deeper truth, now coming to clearer comprhension than ever, that he is not only to return, but that he is coming daily and hourly as his people make place and room for him in their hearts and homes and institutions. The disciples were told that as surely as they had seen him go, so he would come again. The phrase does not mean in the same form that he had gone nor in the same visible manner. Its use in other parts of the scriptures confirms us in understanding it as referring not to the manner, but to the certainty of his return. And in that certainty we abide, knowing as far as we are willing, he is already with us, and that his promise remains true that he will come to us in such fullness of power as we permit and desire. And so our prayer is ever the prayer of the early church, "Even so, come, Lord Jesus."

Literature: Volumes on Acts in the Cambridge Bible for Schools and Colleges, and in the newly published "Bible for Home and School" (Gilbert, Macmillan, 75 cents.)

*International Sunday-school lesson for January 3, 1909. The Ascension of our Lord: Acts 1:1-14. Golden Text: "It came to pass, while he blessed them, he was parted from them and carried up into Heaven," Luke 24:51. Memory Verses, 8, 9.

The Prayer-Meeting

PROF. SILAS JONES.

Topic December 30: The Last Promise and the Last Prayer of the Bible. Rev. 22:20-21.

It has been said by a recent writer that "The books of Daniel and Revelation are rather a perplexity than a comfort to the average reader of the Bible. Some, indeed, in ever yage have taken delight in these books above all others just because of their mystery, but for the majority, apart from the impressive admonition in the latter's at the beginning of Revelation, and the glowing pictures of the New Jerusalem at the end, these have been sealed books." For one whose delight is in mystery, the last promise of the Bible is an invitation to speculate concerning the end of the world and the final judgment. If anybody has his faith increased and his efficiency in the service of the Master multiplied by curious inquiries into the purposes of God, I must honor him for the good he does, but when he tries to convince me that he knows the date of the Lord's coming, I beg the privilege of getting into an obscure corner of the church and reading a book or taking a nap. There is work in our immediate neighborhood to do. We may trust to the Lord for the general management of the universe. The command is, "Watch," and that means that we are to be awake to our duty, not officious with respect to things that belong to God alone.

"I Come Quickly."

The coming of Jesus into the lives of men may well be the sub-

ject of our meditation as the year is drawing to a close. "And I, if I be lifted up from the earth, will draw all men unto myself." "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in unto him, and will sup with him, and he with me." The Lord of life is seeking admission to the hearts of men. He will not delay to come in if the door is opened. He is asking for a place in the halls of legislation and in the councils of executives. Already some authority has been given to him in these places. Men heard his voice and abolished the gladiatorial fights. Again he spoke, and slavery was destroyed. When men listen to him, the sacredness of human life is recognized, and the sophistries of politicians and mammon worshippers who would traffic in human happiness and virtue are swept aside and justice and mercy are exalted. The awakening of China, of Persia, of India, of Turkey, the unrest of the peoples and the fears of rulers tell us that the souls of men are climbing to "the awful verge of manhood." As the disciple of Jesus looks abroad upon the nations, he sees signs of the coming of his Master among them all.

"Amen: Come, Lord Jesus."

The Christian is an actor in the events that are changing history. He prays for the coming of his Lord. He ought to pray more than he does. The cry of the market and the sound of revelry should not drown hte voice of prayer. "Let us pray," is a call much needed in times of bitter dissention. Prayer in the name of Jesus Christ will help us to understand what are the essentials of our faith. It is not a substitute for Bible study nor for friendly discussion of differences; it brings us into the presence of God and gives us the true spirit of investigation. It wars against all bitterness, wrath, anger, clamor, and railing. "Pray for the peace of Jerusalem." The peace of our Jerusalem is the discomfiture of her enemies. For her peace is agreement on a plan of campaign against wickedness of every kind; it unites men of faith and men of action in the wars of the Lord. The successes of the past year are sufficient for abundant thanksgivings. With the thanksgiving we must join petitions for the coming year that other victories may be won for our king. May the Lord come to his church and teach it to strike at the great wrongs that afflict society and not to waste its time in debating about trifles. May he give it wise leadership. May he come into the hearts of all and casting out all rivals reign there supreme. The closing year admonishes us that the time is short. We have not even minutes to spend in senseless conflicts and idle pleasures. We must follow him who was ever about his Father's business.

CHRISTIAN UNION.

(Continued from page 13.)

citizenship and sonship is the possession of a kind of nature or being, and that is enough. God needs nothing, and cares for nothing but what a man is in his inner being. That is the difference between God and a political sovereign. The political sovereign, the state, does not know what a man is in his inner being, whether moral or immoral, and does not take account of the spiritual states of citizens; but the spiritual states of citizens of the Kingdom of heaven is just what God does take account of, and nothing more.

Brother Perkins asks: "Am I a mere legalist when I use the illustrations of marriage and naturalization and of the Fatherhood of God in illustrating conversion to Christ?" That depends upon what point or feature of the analogy you select to make a point of resemblance to religious things. "If you take all features and make it go on all fours," you are likely to go wrong. It is your duty, first of all to understand conversion and the religion of Christ, and then select points in the analogy to illustrate what you think. The fatal use made of marriage is to settle upon the legal ceremony and see nothing else. If in the use of these analogies you make the essential nature of them illustrate the essential nature of the union between the Christian and Christ, you will not go far wrong. For, what is the essential nature of marriage? The marriage ceremony, or love? What is the essential nature of citizenship? The naturalization ceremony, or loyalty and patriotism? What is the essential nature of sonship? The ceremony of adoption, or filial love and obedience? The ceremony is, no doubt, the legal element in them, but it is not the essential, or real element. If you make the essential nature of marriage to consist in the ceremony, and of citizenship to consist in the act of naturalization, and of sonship to consist in the act of adoption, and see nothing else, and then go on to make the essential nature of conversion, like these analogies, to consist in a legal ceremony—baptism—it is my opinion that you are a legalist. In doing so you make a ceremony necessary in conversion, by selecting for illustration an institution in which a ceremony is necessary, and saying that conversion and marriage are alike in these respects. You need to prove first of all that conversion is such that a ceremony is necessary to it.

But some one will say: "The rights of marriage, and of citizenship, and of sonship, depend upon the legal recognition of them." So is it with the rights of Christians.

What are the rights of true Christians? The right to love God with all the heart, and their neighbors as themselves; the right to do unto others as they would that others should do unto them; the right to be perfeet as their Father in heaven; the right to have a pure heart and see God; the right to make peace and be called the children of God; the right to love and be born of God; the right to love their brethren and pass from darkness to light; the right to believe that Jesus is the Christ, and be born of God; the right to give a cup of cold water in the name of a disciple and in nowise lose the reward; the right to visit the fatherless and widows in their affliction, and have pure religion and undefiled before God; the right to visit the sick and those in prison, to feed the hungry, and clothe the naked, and have the judge in the last day say to them: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

Any man who wants to avail himself of these rights and privileges, can have them regardless of any law or ceremony, for nothing can prevent the pure in heart, having all the blessedness of purity. Just as well try to prevent the fire from having warmth, or the light from having brightness.

The rights of the Christian! Likeness to Christ! What ceremony stands between the soul and Christlikeness? What law can prevent the soul having it if it wills it? Who can forbid the Christlike having Christ? That is a personal, spiritual transaction between Christ and the Christian. The Christian can have all the likeness to Christ he can bear, and with it all it brings. Jesus said: "I know mine own, and mine own know me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand."

Analogies never prove anything; but how much they do convey of meaning, either true or false!

THE GENTIAN.

As one late wakened to the call of Love,
Whose eager youth ran by nor yielded toll,
Withheld aloof beneath a cold control,
Disdaining Heart and throning Mind above;

Yet in mid-life, at flood-tide of success,
Lays power and honors down before Her feet,
Compelled to mighty love by love as meet,
Unselfed, unswerving, final, measureless;

So wakes the Gentian with November near,
Nor answers aught to sweet June's fervid breath,
But as late love, with passion unto death,
Outlives the summer and the flaming year.

—The Atlantic.

There is no failure. God's immortal plan
Accounts no loss a lesson learned for man.
Defeat is oft the discipline we need
To save us from the wrong, or teaching heed
To error which would else more dearly cost—
A lesson learned is ne'er a battle lost.
Whene'er the cause is right, be not afraid;
Defeat is then but victory delayed;
And e'en the greatest viet'ries of the world
Are often won when battle flags are furled.

Thomas S. Mosby.

CORRESPONDENCE.

(Continued from page 12.)

So in our Christmas antiphonal:
Earth Complains:
Of God being far off.
Of enmity possessing the world.
Of the slavery and sin.
Heaven answers:
By giving Immanuel, God with us.
By singing, "Peace on earth, good will to men."
By Jesus, Savior.

George A. Campbell.

Wretchedness—Salvation.

There is a third stanza to our antiphonal song.

Earth's individual cries, "O wretched man that I am, who shall deliver me from the body of death."

Heaven answers with the cry of the babe.

His name shall be called Jesus because he shall save the people from their sins.

The cry for forgiveness, the cry for purity, has been the cry of every aspiring soul in all ages. We are passing from the age of mere sentiment, from the age of a crust of charity, from that of Salvation Army Christmas dinners, from that of mere charity in any form. We are passing to a demand for justice.

Home and the Children

SOME OF THE CHILDREN.

A is for apt little Annie,
Who lives down in Maine with her grannie.
Such pies she can make!
And such doughnuts and cakes!
O, we like to make visits to grannie!

D is for dear little Dinah,
Whose manners grow finer and finer,
She smiles and she bows
To the pigs and the cows,
And she calls the old cat Angelina.

G is for glad little Gustave,
Who says that a monkey he must have;
But his mother thinks not,
And says that they've got
All the monkeys they care for in Gustave.

I is for ignorant Ida,
Who doesn't know rhubarb from cider,
Once she drank up a quart,
Which was not what she ought,
And it gave her queer feelings inside her.

N is for naughty young Nat,
What sat on his father's best hat.
When they asked if he thought
He had done as he ought,
He said he supposed 'twas the cat!

O's for operatic Olivia,
Who visits her aunt in Bolivia.
She can sing to high C—
But between you and me,
They don't care for that in Bolivia.

P is for poor little Paul,
Who doesn't like study at all,
But he's learning to speak,
In Hebrew and Greek,
And is going to take Sanskrit next fall.

—Journal and Messenger.

BEFORE AND AFTER CHRISTMAS.

By Caroline Benedict Burrell.

It is not so much the presents we receive at Christmas as the way they come to us that makes them delightful. A gift from the ten-cent store, done up with red ribbons and holly and presented with a clever speech or a jingle is remembered when a gold watch or a set of teaspoons are forgotten. With grown people, quite as much as with children, it is the unexpected that counts. This makes it worth our while to try and give in the interchange of gifts at this holiday time something of interest, of novelty, and if there happens this year to be a little less money spent on them than usual, it will never be noticed, and if they are expensive, they will be valued not alone for their visible costliness.

One of the ways in which surprises are lost on us at Christmas time lies in our habit of inspecting the parcels the postman and expressman bring to us a day or more ahead of time. We take in a bundle rich in stamps and exclaim, scrutinizing the address: "Oh this is from Aunt Mary! It is soft and light, too, so I am sure it is the table cover she was making last summer." Or the expressman hands in a package which the least experienced person sees at once is a book, and easily identifies the giver. Too often recipients are not content to stop even here, but actually open the Christmas gifts at once. The keen edge of delight over the gift vanishes in thin air on the spot, and the joyful feeling of surprise which keeps us ever young at Christmas time has been irreparably lost.

Last year a clever family devised a plan to prevent this sort of thing. They placed in the front hall near the door a large clothes hamper tied up with holly, and each person in the house was put on honor to deposit in it everything that came in the door, without examining the name on the parcel. The evening before Christmas all packages holding the family presents were brought down and put in the hamper also, and the next morning it was placed under the tree and Santa Claus himself appeared to hand the gifts to each.

In a family where there were any number of children, the mother, one year, made an enormous stocking, reaching from the top of a doorway to the floor. It was decorated with greens and filled to overflowing with presents; of course some of these proved to be only bundles of paper, put in to fill up the huge receptacle, but as no one could guess which was a real present and which a make-believe, the fun was all the greater, especially as Santa Claus suddenly appeared when the stocking was found by the children, and with a speech declaring it had been too heavy to carry on his back, so he had been obliged to hang it up, he mounted a stepladder and from there reached into the stocking and tossed the gifts down to the children below.

A custom in vogue in most families where there are grown-ups only, at Christmas time, is to place the presents on chairs, one for each person, in the sitting-room the night before. A girl with a gift for sketching altered this a little. She made huge posters, caricaturing each of the circle in turn. The mother wore a gown donned only on stateliest occasions, and each of its good points was sufficiently emphasized to raise a laugh at sight. The daughter was drawn with hair done in the extreme of style, and with eyes and eyelashes of amazing proportions and a charming ball dress; the schoolboy was in football costume; and so on, down to the least. These posters were hung up after the family had left the room for the night, over the proper chairs.

When children are of the sort who like thrilling and sensational things—and most modern children do—there is a way of giving presents which is sure to delight them. The usual tree is lighted Christmas morning, but not a gift is to be seen anywhere. All hunt, Father and Mother exclaiming and wondering with the rest. Suddenly the doorbell rings and Santa Claus appears, in a great hurry, with a few packages only—one for each—hastily handed in at the door, with a "Merry Christmas!" as he dashes out of sight. Almost before these are opened, and certainly before there is time for the chill of genuine disappointment, the bells rings again and, with hurried apologies for his mistake this busy day, more packages are presented and again he disappears. The process is repeated at intervals, longer or shorter, till his pack is really empty. With a good-sized family, and a judicious selection of the gifts so that no one has too many at once and no one is quite forgotten, the fun can be kept up a long time.

Small families of sober-minded people may have their gifts in still another fashion. Some one may make mail bags of brown denim, trimmed with imitation leather in a lighter shade of the same thing, with U. S. M. painted on the side in white. All the gifts may be put in these by this same person, so that the secret of the bags themselves is kept, and Christmas morning a mail carrier dressed for the occasion may hand them in at the door; or they may be laid by the plates at breakfast in place of the usual supply of letters and papers.

As to the after-Christmas presents, there are two new ones for this year. One is for the solitary woman who keeps house in a small way. A market basket, with covers, is decorated with holly and ribbon and filled with jars of different sizes, all carefully tied up in white paper. One may hold spiced fruit, another pickles, a third mince meat, a fourth jam or compote and half a dozen small ones may have jellies and other good things, all meant to help out the possibly monotonous little table-for-one.

The other after-Christmas present is even more of a delight. It is a large envelope, sometimes as large as a small pillowcase, with initials on it, the date, 1909, and the words, "Love for a Year." In it, tied up with ribbons of different colors, are twelve gifts, one for the first day of each month. For a young girl, perhaps away from home, there may be a veil, a party bag, a piece of bureau silver, a pretty calendar and so on. For a boy there might be alternating neckties, handkerchiefs and brilliant socks. But the best of all is the envelope for the invalid; in this there should be twelve letters from far-away friends; and with these, twelve small gifts to be looked over in sober or tired hours.

But Christmas once past and presents put away, there remain the greens on the walls and in the windows, too full of association to be carelessly put in the ash barrel. One more festivity may, perhaps, close the holiday season and dispose of them appropriately. January sixth is the feast of the Epiphany, the visit of the Wise Men to the Child. In England on that day they have the custom of a children's party, with a great cake baked with a bean in it. This is cut and divided, and the child who gets the bean acts as king or queen, choosing a consort and directing the games through the evening. This may be prettily carried out in any family where there are young people, and at the close of the gayeties, the greens are taken down and put in a pile near an open fireplace. While some one reads aloud the Christmas Carol these are laid on the flames, a few at a time, and the holiday season ends when the last one is in ashes, as the words of Tiny Tim are read—"God bless us, every one.!"—The Congregationalist.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

I have seen the following definition of miracle in a recent article on the subject:

"A miracle is an event produced by a special act of the divine will, but without the use of natural means, and is thus distinguishable from a providential event. Both emanate from special divine agency, and are, therefore, equally supernatural. But they differ in that co-operation with the forces of nature is involved in the latter case and not in the former. And it is clear that the definition of the miraculous, as here given, is comprehensive enough to embrace all miracles; such, for example, as the act of creation, which, so far from involving the use of natural means, was the divine act by which the whole machinery of nature was brought into existence."

Would you be good enough to say whether you would regard this as satisfactory?

St. Louis, Mo. Reader.

It is one of the definitions of miracle which has in some periods of Christian teaching been held as the best view. That it is no longer so held is due to the change that has come over religious thought by closer study of God's relation to the universe. It will be noticed that the statement quoted emphasizes the arbitrary and contra-natural character of miracles, as produced directly by the divine will and irrespective of natural means. In other words, it is a fracture of nature's methods which are simply God's methods of working.

There was a time in the history of Christian thinking when men believed that to depart as far as possible from the ordinary processes of life and growth in one's thought of miracle was to exhibit a satisfying reverence for the divine power. The theory was that the greater the contrast that could be discovered between God's ways of working in nature and those which he uses in the education of man for immortality, the greater was the value of the evidence thus given. This view of the question has largely ceased to have force. The reason for it is that it seems contrary to the very revelation God has given us of himself as the source of order and harmony, not of disorder and caprice. Moreover there is no word in the Scriptures which sanctions such a view of miracle as an intervention in the realm of nature which disarranges the machinery of the universe in response to a higher will. Still further it is impossible to see where either ethical or spiritual ends are served by such abrogation of the usual laws of life.

Miracle would seem rather such a use of law as produces marvelous but not unnatural results. It needs to be said with emphasis that if by the word "supernatural" one means to signify the world of spiritual laws by which God is governing the universe, then all phenomena which deal with God's education of man are supernatural. Man is himself, a supernatural being, in the sense that he is not limited to the visible order of nature. But if the phenomena of miracle are considered, as these phenomena appeared for example in the life of our Lord, then we are in the realm of the marvelous, the unusual, the unique manifestation of power, but not in any realm which invites or permits the word "supernatural." Indeed that word itself is wholly unbiblical, and is merely a device of metaphysics to explain the marvelous work of Christ. Rather is it better to abide by the terms of Scripture and understand miracle as the impressive manifestation of power by one able to employ that power at altitudes beyond the reach of the fragmentary and partial lives we live.

Such a definition of miracle as is quoted by "Reader" shows a singular lack of sympathy with the whole field of scientific study, which is doing so much to interpret God's laws and methods to us. It is becoming daily less possible for men to believe that the Father destroys in one form of revelation (the Scriptures) what he is so elaborately teaching us in another form (the study of nature). Rather, as nature is constantly manifesting new and surprising disclosures of divine power in perfect accord with law, so may we expect the Scriptures to reveal that which we actually find, the divine power, constantly used to forward the ends of the Kingdom of God, but in such surprising manner that no term less than "wonder" or "sign" or "miracle" could rightly describe it. The miracle is unquestioned. It is the definition that fails.

Dear Brother Willett:—In the "Century" of Nov. 7 you say, "In the earliest chapters of Genesis we have the use of Semitic world-stories of creation and primitive times as "vehicles of religious instruction, etc." What is your best evidence for the Semitic origin of these narratives and where can I get them?

Truly,

Rocky Ford, Colo. W. B. Harter.

It was in 1875 that the Assyriologist, George Smith, discovered among the tablets from the library of Ashurbanipal fragments of the Babylonian hymn of creation. "The Chaldean Account of Genesis," which he published in the following year, was the first of many works dealing with this remarkable literature. The poem of creation was written on seven tablets. In its present form it dates from the seventh century, B. C., but goes back to a period many centuries earlier. The five leading motives of the poem are: (1) The birth of the gods; (2) the legend of Ga and Apsu; (3) the dragon-myth; (4) the account of creation, and (5) the hymns to the great god Marduk. It is this Babylonian creation epic with which the narrative in Genesis 1 is seen to have definite relations. A shorter poem, usually known as the Sumero-Babylonian account of the creation of the world by Marduk is strikingly like the second narrative of the origin of the world, found in Genesis 2. The most noticeable difference between the Babylonian and the Hebrew narratives is the total elimination from the latter of that polytheism which predominates in the former from which they were taken. Similar parallels to the story of the Garden of Eden, and the account of the flood are found also in the Babylonian literature.

The entire subject is discussed, with full citation of the texts, in Lenormant's "Beginnings of History." S. R. Driver discusses the subject at length in "Authority and Archaeology," and in his "Genesis" (Gorham). Prof. Kent gives brief extracts from the Babylonian poems in his "Beginnings of Hebrew History" (Students' Old Testament, Scribner.)

Will you be good enough to suggest the names of a few books or essays on the subject of healing as related to Christianity?

Grand Rapids, Mich. C. H. J.

Public interest in the work of healing in connection with Christianity has grown rapidly through the past few years. This is in some sense due to the growth of Christian Science and related theories of healing, all of which go back to the fundamental principle of suggestion as applied to the control of the mind over the body. The Roman Catholic Church has long used this principle in its healings at certain shrines, such as that of Lourdes in southern France. In some regards, Emil Zola's novel "Lourdes," is one of the best treatments of the success and failure of this sort of emotional and suggestive therapeutics. Most recently the Emmanuel movement in the East has attracted wide attention. This and related phases of the subject are considered in Bishop Samuel Fallows' recently published book, Health and Happiness. (McClurg, Chicago, $1.50). The Law of Christian Healing, by David V. Fitzgerald, (Revell), is a recent volume on the same theme. A volume called Religion and Health, by MacDonald, (Funk & Wagnalls); Christian Sanity, by Scoville; and an anonymous work, The Christ that Is To Be, are all suggestive. An admirable article by R. J. Ryle in the Hibbert Journal for April, 1907, has the title "The Neurotic Theory of the Miracles of Healing."

The American Institute of Sacred Literature has prepared a new course on "The Origin and Religious Teaching of the Old Testament books." Regarding it Professor John E. McFadyan, of Toronto, one of the best known biblical teachers of the present time, writes as follows:

Toronto, Ont., Oct. 16, 1908.

I have examined your book, which you were kind enough to send me, with unusual pleasure and profit. In many ways, I think it a remarkable performance. Only one to whom the ground was very familiar could have written such a book at all; and I hardly know whether to admire more the wisdom of your selections—and from experience I know what an exceedingly hard task this must have been—or the wonderful combination of delicate tact and candor with which you have presented some of the reasonably certain results of Old Testament criticism: e. g. your treatment of Elijah, Deuteronomy, Jonah and many other knotty points.

This volume gives a splendid conception of the Old Testament as a whole, and those who read it will have nothing to unlearn when they extend their studies. They will find that history has been respected; and religion is then most safe.

The perspective has, as it seems to me, been admirably observed You give e. g. the Chronicler all the space he deserves, and your division of books like Psalms, and Proverbs is eminently clear.

The volume must, I feel sure, do an immense amount of good. Quite unostentatiously it will dissipate untenable conceptions and old prejudice and it will do this in the best of all ways by exhibiting something sure and fruitful in their place. I congratulate the Institute on what seems to me the admirable execution of a very difficult piece of work.

John E. McFadyan.

CHICAGO

CHICAGO FOLLOWS THE LEAD OF LOS ANGELES IN FEDERATING THE CITY MISSION INTEREST—THE DAY OF SECTARIAN INDEPENDENCE IN MISSION WORK GONE AT LAST—O. F. JORDAN, SECRETARY OF DISCIPLES' MISSION WORK, HAS A PART IN THE NEW ORGANIZATION AND REPORTS THE MEETING.

Last week, the board of the Coöperating Council of City Missions met for discussion of their problems. As their organization is so recent, much of the time was spent in defining policies, though some definite matters were taken up for consideration. This organization is a federated effort to secure comity in City Missions.

Previous to last summer, five great religious bodies have had city superintendents of missions and most of them with downtown offices, each working in a perfectly independent way. Charges of sharp practice in the occupancy of new territory were frequent. It often happened that certain desirable resident neighborhoods were badly overchurched while the more needy parts of the city were entirely over-looked.

Brotherhood vs. Survival of the Fittest.

Last summer a call was made at the personal initiative of Prof. Shailer Mathews, of the University of Chicago, for a meeting of men from the different denominations to look toward some co-operative effort. The call was not particularly welcome to some of the more aggressive leaders of the denominations, for the denomination that succeeds on a mission field is ever ready to insist that the fate of missions be left "to the survival of the fittest." The spirit of brotherhood and unity has so far pervaded the atmosphere, however, as to render it impolitic any longer for the representatives of any great denomination to repel any effort that looks in the direction of unity.

The result of the meetings was the organization of the Coöperating Council of City Missions. The small expense of the organization is met by annual assessments of $25 levied on Baptists, Presbyterians, Congregationalists, Methodists and Disciples. Each of these bodies have five men on the general board and one man each on the executive committee. The superintendents of each body constitute the committee to look into alleged violations of comity and to advise with groups over the establishment of new churches. Dr. Mathews is the president of the organization and the newly elected secretary is a Presbyterian.

One of the first questions that arose was that of an independent colored mission in the worst and most criminal part of the "black belt." It had been supported by a charitably inclined woman for years but this lady had suddenly transferred her affections to a settlement in some other part of the city. The mission was doing a great deal of good and the preacher showed his sincerity by earning his own living in a laundry. This mission was referred to the Baptist society for aid as the preacher is a Baptist, though the Baptists had once refused aid for lack of funds. In case they are not able to raise the funds, it will probably be turned over to some organization that has funds. It was proposed by some members of the council to turn the mission over to the Disciples in case the Baptists could not father it.

Denominational Trespassing.

From this discussion of independent missions, wherein the frauds of some independent missions were laid bare, the meeting turned to the question of alleged violation of comity. A certain small suburb that already had two churches, was invaded by a certain great and aggressive denomination and a new church planted. This denomination had members in the churches already on the field. Because the new church immediately became self-supporting, it was argued that its establishment was right. The council could go no farther than its members go in their sentiments. The matter was dismissed by the superintendents of the two denominations involved getting together in an agreement.

In another case a group of ardent denominational adherents were wishing to organize in a neighborhood. This case was kindly referred to the superintendent's committee for investigation. This committee meets soon. In case it reports adversely, it will be interesting to see whether its decision will be accepted by the denomination involved. If these decisions are not always accepted now, there will come more and more odium in rejecting the wisdom of the federated church. More and more it will become apparent that enterprises established against the best judgment of the committee will fail and that enterprises that have the approval of all will succeed. Thus, while the Coöperating Council will never have more than an advisory capacity, its decisions will have the authority that comes from experience and successful service.

Work Among Foreigners.

Another fruitage of the Coöperating Council will be the providing of accurate statistics of the city's problems for the first time in its history. The first installment was given last week, only a meager group of facts that have a tremendous significance to the whole Protestant program.

Slips were passed around and the five organizations asked to state the amount of their foreign work. Now ninety per cent of Chicago is either foreign born, or composed of the children of the foreign born. Of the five organizations, the Disciples were the only ones that had no preaching in any of the forty-three foreign languages of Chicago. This was humiliating and depressing to the Disciples present, but when the results of the foreign work of the different denominations was read, we felt that perhaps we had saved much money by never undertaking the problem at all. We would have undoubtedly done the thing by just as fundamentally wrong a principle as the other great religious bodies had done. It is ungracious to say that no good has been done or that no permanent results have been achieved. The fact remains, however, that outside the Germans and Scandinavians, few self-supporting foreign Protestant organizations exist in Chicago.

The Baptists have eleven stations with seven different languages. The Congregationalists have thirteen stations with three different languages. The Presbyterians have ten stations with ten different languages. We shall be able to present other interesting and significant statistics when they are fully compiled.

Difficulties of the Work.

That this foreign work has proven difficult, is to be seen in the report of one denomination concerning its Polish work. The mission was founded fourteen years ago. A property costing four thousand dollars was purchased and devoted to the work. Appropriations were made from year to year aggregating a total of over ten thousand dollars. The mission had one preacher desert to the Roman Catholics and take with him a considerable following. At one time they imported a preacher from Poland already trained for work among his people. At the present time there are fourteen members to this mission church. The denomination contemplates turning over the work to the Chicago Tract Society on the theory they better than any one else understand work in the foreign populations of the great cities.

The above is a sample case that has been duplicated many times in the work of Protestant missions in Chicago. If some disciple of the older order arises and tells us that it is because the poor Poles did not get the "pure old gospel" let him reflect on what the denominations have done in the English populations of Chicago. In 1882 the Congregationalists had seventeen churches in and around Chicago. Now they have eighty-four. Then they had 5,000 members. Now they have 15,000. Such growth as this indicates that church growth at least, is not dependent upon a particular brand of theology.

Religious Forms Should Not Be Grafted.

In the reports of unsuccessful missions, it developed incidentally that in these Polish, Bohemian and Italian missions, they had prayer-meetings, and all the other institutions of the American church life. It may be the conceit of inexperience, but it seems to us that the very secret of failure was in the fact that the denominations were trying to graft the American religious experience on to foreign stock. A Polander will never be aught else all his life in his essential make-up. For centuries he has chosen the formal religious services of the Roman Catholic church. He was unaffected by the Protestant reformation. He is now unaffected by the Protestant missionary. The religion that will appeal to him will be a religion that meets his own religious needs. A foreign religious institution cannot be successfully grafted on to him. Roman Catholicism had to be "reformed" by every nation for itself. The Scotch became Presbyterians, the English Episcopalians, and the Germans Lutherans. The same forces produced in different countries different types of a "reformed" church. A "reformed" church for the Polanders will be one in keeping with their national character. A Disciple cannot hope to make simon-pure Disciples out of Polanders, though he can hope to be of tremendous service to the Polander in doing the "reforming" work if he work with his foreign brother intelligently. The broader principles of the Disciples' movement can be taken to these foreign populations, but they must be allowed to develop their own institutions and types of worship according to their needs.

NOTES.

The event of the winter in and around Chicago in religious circles is the coming of the Religious Education Association, Feb. 9-11. This is the sixth annual convention and already the organization has become a commanding figure in the American church life. It is the product of the constructive genius of William Rainey Harper, President of the University of Chicago. He conceived that there should be an organization like the National Teachers' Association which should devote itself to the task of religious education. This organization has no publications except the bound volumes of the annual addresses and the bi-monthly magazine "Religious Education." These go to all the members with a membership fee of three dollars per annum. The leading speakers will be President Francis G. Peabody, President Benjamin I. Wheeler, President Eliot of Harvard, President C. E. Mitchell, Professor George A. Coe, President Henry C. King, Miss Jane Addams, Professor Charles R. Henderson and Bishop Lawrence of Massachusetts. With such an array of great names as this it is useless to exhort attendance. Every man

(Continued on Page 23.)

WITH THE WORKERS

John W. Marshall is in a good meeting at Martinsville, Ind.

The church at Chapin, Ill., is arranging to install the individual communion service.

A. W. Taylor and F. E. Truckess will lead the church at Normal, Ill., in an evangelistic meeting in January.

A. L. Ward of the First Church, Boulder, Colo. preached on a recent Sunday morning for the Highland Church of that city.

The First Church at McKinney, Texas, is just completing a $4,000 home for their pastor, J. M. Bell, who is doing an excellent work with the church.

The church at Brasher, Mo., wishes a pastor to begin work the first of next month. They can pay $900 salary. Those interested may address Dr. James Hanks, Brasher, Mo.

The Ross Avenue Church, Dallas, Texas, has shown its appreciation of the work of their pastor, Leroy L. Anderson, by increasing his salary. There is no better way to keep a preacher at his best.

Owing to some changes in dates, Evangelist Joel Brown, has March and April open for meetings. He will go to any church, and bear the responsibility for the financial success of the meeting. He may be addressed at Lancaster, Mo.

The Elyria, Ohio, Church, with which the State convention meets next May, is enjoying a season of prosperity. There are frequent conversions. The church hopes to close the year by paying a $2,000 mortgage. John P. Sala is the pastor.

At the Des Moines Ministers' meeting, Dec. 14, the following additions were reported: Central, (Idleman), one confession, two by letter; University Place, (Medbury), three by letter, one confession; Capitol Hill, (Van Horne), four confessions.

W. A. Harp is getting a "grip on things" at the "Lenox Avenue Union Church," New York. The church has contributed to New York Missions, and to New York City work, within the past few weeks. The pastor is organizing a men's Bible class.

J. P. Myers, Shelbyville, Ind., reports a meeting just closed, with E. L. Day, of Brazil, Ind., evangelist, and J. J. Tapp, of Lagoda, leader of song. In the fifteen days of the meeting there were twenty-two accessions to the church, and others have since been received by the pastor.

The Sunday-school at Warren, Ohio, is in a membership campaign. The church paper, "The Christian Monitor," Dec. 1, says: "Attendance last Sunday, 482; offering, $12.69; every officer present; four classes with an attendance of over thirty each"—one of them is taught by the pastor's wife. The young men's class had an attendance of thirty-one.

H. H. Peters, Eureka, Ill., State Superintendent of Christian Endeavor, has sent out a special appeal to our societies urging their coöperation; in giving three dollars each to the support of C. E. work among our own people in the state, in holding meetings for consideration of plans for promoting Christian Unity, to make January and February rallying months for Christian Endeavor, and by each society helping to make "Illinois Day" a success in their church. Let our societies remember they can secure a visit from Mr. Peters by simply paying his traveling expense to and from Eureka.

TELEGRAMS.

Logansport, Ind., Dec. 20-21, 1908.—Signal victory. Closed tonight with 140 and great audience. No meeting could have been more difficult. Railroad town. Audiences shifting nightly. Hard to get people to definite acceptance, confession and baptism. For local reasons the board thought best not to announce the meetings until just beginning. This always a mistake. It leads to lack of proper introduction of Evangelist and prevents effective preparation. Spite of it wonders accomplished in the month. Meeting talk of entire city. Raised nearly thousand dollars in a few minutes today. Joseph Crag ideal pastor and greatly beloved. LeRoy St.-John fine musical director and soloist.

Herbert Yeuell.

Anderson, Ind., Dec. 21, 1908.—61 converts yesterday, 182 last week, 608 in 27 days. Had 595 in 27 days in our great meeting here three years ago with same pastor, T. W. Grafton. Overflow meeting last night, 37 converts at night. This great meeting could surpass the other which reached 1281 if we ran this as long, but our other dates begin Jan. 1st. I must have a few days rest. School teachers, professional men and merchants among converts. Number of strong men and heads of families is most remarkable. Brother Grafton is one of America s very greatest pastors. This is the greatest second meeting that we have any knowledge of. We have had unlimited joy in this great meeting and have aroused the whole country round about. Pastors and delegations have come from near and far. Vancamp and Rockwell singers, Mrs. Rockwell pianist, Mrs. Scoville soloist and our most successful personal worker. Chas. Reign Scoville.

The Texas Ministerial Institute will meet at Waco, Jan. 26 to 29. The following week the Texas Lectureship will be held at the same place.

O. D. Maple of Ontario says his Sunday-school has trebled in two months. C. W. B. M. Day was fittingly and helpfully observed. All lines of church work are prosperous.

In twenty-two years the National Benevolent Association has nursed and healed 600 of the world's sick, graduated twelve nurses, has furnished home comfort for 102 aged dependent Disciples, aided to self-support 700 destitute women, temporarily aided 896 widowed parents, has fathered and mothered 4,794 parentless children, placed 3,000 homeless children in childless homes. Keep these facts in mind when reaching in the pocket for an offering to missions.

Austin Hunter, after seven years of service with his church, in Indianapolis, has resigned and will close his work the last of February. Bro. Hunter's seven years in Indianapolis have been in every way such as to ever be gratifying both to himself and to the church, which has under his ministry grown from a mission to first rank among February. Mr. Hunter's seven years in In- be available for one meeting in March or April. His address is 2912 Kenwood avenue.

Read carefully our great premium offer in the advertising pages. Now is certainly the time to subscribe to the Christian Century. The books offered are in some cases worth the price paid for both paper and book. Besides, you can depend on it the Christian Century will be the most interesting paper published in our brotherhood during this our Centennial year.

The church at Akita, Japan, has just put in a beautiful baptistery.

The church at Amarilla, Texas, is undertaking to build a $20,000 house of worship.

T. J. Thompson will close his three years' pastorate at Pekin, Ill., Dec. 31. They have been successful years of work.

Excavation is in progress for the new church at Moline, Ill. R. E. Henry is the enthusiastic leader and pastor.

G. Webster Moore's congregation at Ionia, Mich., will celebrate a Home Coming Festival Jan. 17-24. Una Dell Berry will lead in song.

Dr. C. L. Pickett reports an epidemic of cholera to be sweeping through the district about Laoag, Philippine Islands.

Evangelist Geo. L. Snively will dedicate the new church house for the Winders, Ga., Disciples, first Sunday in February. Jno. H. Woods is pastor.

C. M. Kreidler and the West End Church, Chicago, will hold a meeting in January. They have called to their assistance G. W. Thomas of Lynville.

The West Side Church, Springfield, has called J. R. Golden of Gibson City, to become their pastor, succeeding F. M. Rogers, who has removed to California.

The church at Hill City, Kan., dedicated its new building Dec. 20. The dedicatory service was conducted by the "Veteran Dedicator," L. L. Carpenter, of Wabash, Ind.

H. O. Pritchard of the University Church, Bethany, Neb., preached the C. W. B. M. day sermon at the First Church. Twenty new members were added to the First Church auxiliary.

E. J. Willis, late of Carlisle, Ky., has entered enthusiastically upon his work with the church at Kirksville, Mo. He is confident that the splendid record of that church can be maintained.

J. H. Gilliland, of Bloomington, Ill., recently held a meeting with the church at Marshalltown, Ia. There were forty-eight accessions and $15,000 was raised as the beginning of a fund for a new building.

Evangelist George L. Snively of Greenville, Ill., and Chas. Altheisch are in a meeting in Washington, Penn, assisting Pastor E. A. Cole. Twenty-one additions yesterday; sixty-four to date. Shall continue right through holidays.

The Forest Avenue Church, Buffalo, dedicated its large, new basement Dec. 20. The pastors from Tonawanda, Niagara Falls, Richmond avenue and Jefferson street churches were present, to rejoice with Bro. Hayden and his people.

The program committee for the state convention to be held in Eureka, Ill., next September is O. W. Lawrence, Decatur, and J. I. Gunn, Arcola. Those wishing to make suggestions regarding the program are invited to write the committee.

Charles E. McVay is leading the singing in a union meeting at Palmyra, Ill. In the two weeks, during which the meeting has been in progress there have been eighty-nine accessions to the various churches, nearly all by confession. McVay goes next to Atlantic, Iowa.

WITH THE WORKERS

I. H. Teel report eight additions in last two Lord's Days at the South Berkeley Church, Berkeley, Calif.

The University of Michigan has conferred the degree of M. A. upon Prof. A. C. Gray, of Eureka College.

Rochester Irwin has closed a successful two years' ministry at Washburn, Ill. He will give some time to evangelistic work.

W. L. Fisher, recently returned from Oxford, England, has accepted a call to the Fifty-sixth Street Church, New York City.

J. J. Setliff, Pastor of the East Broadway Church, Sedalia, Mo., has resigned, to take effect Jan. 1st. His successor has not been chosen.

The Brooklyn Eagle printed in full a recent sermon on "The Abundant Life" by Dr. Herbert Martin, Pastor of the Sterling Place Church.

Dean W. J. Lhamon of the Bible College, Columbia, Missouri, has resigned and will remove to Des Moines, Ia. He expects to devote himself to lecturing.

C. M. Day, of St. Francisville, Ill., has been holding a short meeting at the Band Mill school house in Knox County, Ind. A good interest is being awakened there.

Beginning Jan. 1st, the Committee on Men's Work, with P. C. Mcfarlane as chairman, will publish a monthly magazine, dealing with all that is of common interest to men and the church. The subscription price will be fifty cents.

The meeting held in the Second Christian Church, Vincennes, Ind., by P. C. Cauble, the pastor of the church, lasted for three weeks and resulted in seventeen accessions to the church. Seven of these were by baptism. Bro. Cauble has done a good work for this church.

Mrs. Frank Wells, vice-president of the C. W. B. M., of Indiana, recently delivered an address to the Young Ladies' Mission Circle of the First Church in Vincennes. Her address was much appreciated by all that heard her. Mrs. Wells has a message and knows how to deliver it with telling effect.

Teacher Training graduating exercises took place at the Main Street Christian Church, Mason City, Ia., the 15th inst., at which sixteen young ladies received their diplomas. The class was directed throughout the year by Dr. L. E. Newcomer. The address was delivered by Chas. S. Medbury of Des Moines. The church begins a meeting with Shearer and McVay first Lord's Day in February. G. E. Roberts is the pastor.

The Nelsonville, Ohio, church is enjoying a season of prosperity since entering their new building last July. The Bible School is the largest in the history of the church averaging for the last eight Sundays 428. Sunday, Dec. 20, there were 475 present and an offering of nearly $12. On Dec. 13th fifteen were graduated in the Teacher Training course. L. L. Faris, Ohio State S. S. Superintendent, made the address. A new class is being formed, which we hope to bring up to fifty. An advanced class will also be organized. In the past four Lord's Days there have been eleven added to the church—three Dec. 20th. The church will begin a meeting the first Sunday in January, in which W. H. Boden of Athens will do the preaching, and Ida May Hanna of Cincinnati will sing. W. S. Cook, the minister, is in his third year of work.

The First Christian Church at Lincoln, Neb., will be ready for occupancy by Jan. 1.

J. N. Harker, of Eureka, has accepted a call to the church at Montgomery, Alabama.

A friend in Illinois sends a direct gift of $100 to the Foreign Society for the Vigan, Philippine Islands, Bible College.

C. P. Hedges reached Bolenge, Africa, October 9th. At last accounts he was helping in the printing office and in the school.

Last week the Foreign Society received $1,000 from a friend in Missouri on the Annuity Plan. This is his third gift on that plan, and he is contemplating still others.

Giving money to missions is an investment. In every church there are those who feel they are stewards of the Lord's money. With them the Master has funds laid by.

John L. Brandt and wife expect to make a circuit of the globe immediately following the Centennial Convention. Their most important purpose is to study our missions in different fields.

Chas. Scrivens of Eureka will take charge of the work at Gridley, Ill. Mr. Scrivens is one of the coming men and is completing his studies at Eureka after a two years' pastorate in Canada.

Breeden and Saxton will hold a meeting for the Cedar Rapids, Ia., church in April. George B. Van Arsdall is the pastor. Dr. Breeder spoke for the Cedar Rapids church recently and the preparations are begun for a great ingathering in the spring.

PRESIDENT McLEAN'S NEW BOOK FREE.

To any new subscriber to the Christian Century we will send a copy of A. McLean's "Alexander Campbell as a Preacher," free upon receipt of $1.50. To ministers upon receipt of $1.20. This offer will not hold beyond January 2.

L. G. Murray, of Decker, Ind., who has been preaching occasionally in school houses around Decker will enter Vincennes University the first of the year. He will do school work and preach for churches on Sundays. William Oeschger, the pastor of the Vincennes Church, will aid him in his theological studies.

Evangelists Snively and Altheide are holding a splendid meeting for the Warrensburg, Mo., church, of which Geo. B. Stewart is pastor. The auditorium of the church, seating twelve hundred people, is filled on Sunday nights. The forty-one additions represent but one element of achievement in the meeting. The prospects for this historic church were never more bright.

J. Harry Bullock, State Bible School Supt. of Wisconsin, reports that the work in his charge is carried on under peculiar difficulties. The majority of the schools are located in small towns or in isolated country communities. At present, more than half of the churches are without ministers. Each school struggles along independently as best it can. Milwaukee, Chippewa Falls and Beloit are the only cities of any size where the Disciples have schools, and two of these are without pastoral oversight. In spite of these deplorable facts, at the last state convention seventeen schools reported an enrollment of less than two thousand. The Bible School's aim is to increase the enrollment to three thousand.

Pres. E. V. Zollars and Wm. Le May held an Educational Rally at the Enid, Oklahoma, church, Dec. 20th.

Roy E. Deadman of Cincinnati, Ohio, will take up his work with the Kerr Street Mission, Buffalo, New York, Jan. 3, 1909.

W. A. Harp, who has recently begun his work in the Lenox Avenue Mission Church of New York City, reports the work as prospering.

E. H. Williams will take up the work again at Springfield, Mo., in January, after spending the last year and a half in evangelistic work.

The First Church at Berkeley, Cal., is in a meeting with Wm. J. Lockhart and his assistants. Sixty-eight have been added in the first two weeks.

The church at Cheney, Kan., is planning to enlarge its building. Evangelist Edward Clutter has just closed a meeting there, resulting in 100 additions.

Ira A. Engle, after three years' work in Oklahoma, has returned to Illinois and taken up the work at Chandlerville. Mr. Engle is a native of Illinois and was educated at Eureka College.

Allen T. Shaw, pastor at Pontiac, Ill., has just closed a three weeks' meeting, resulting in eight additions. John Lappin of Armington, Ill., did the preaching, assisted by a large chorus choir.

The Central Church at Warren, Ohio, of which Jay Elwood Lynn is pastor, is crowding its calendar full of interesting things. The C. W. B. M. Auxiliary will meet its apportionment of $100 before December closes.

Eureka College has closed down until after the holidays. The students are going to their homes enthusiastic for the school. There will be an increase in attendance after the holidays. Loyal students make a great college.

Pres. and Mrs. Aylesworth of the Agricultural College at Ft. Collins, Colo., were recently the recipients of a magnificent set of silver of fifty pieces, a gift from the faculty in remembrance of their twenty-fifth wedding anniversary. Pres. Aylesworth has recently met and vanquished strong political opposition to his presidency of this important state institution.

Two Annuity gifts have just been received by the American Christian Missionary Society—the Home Board—one of $500 and one of $100. This is a hopeful sign and we should be glad to be able to report many such gifts to the "Old Mother Society" during our Centennial Year. Such gifts enable the Home Board to answer the appeals that constantly come to them from the new fields opening up in all parts of our country. The Society holds the money in trust during the life of the donor, paying six per cent interest. At the death of the donor the gift is employed in the active evangelistic work of the society, establishing new churches and Bible-schools. Secretary Wright would be glad to correspond with those who desire to use their money in building up the Kingdom.

MY MORNING THOUGHTS.

I thank thee, Lord, for having kept
My soul and body while I slept.
I pray thee, Lord, that through this day
In all I do and think and say—
I may be kept from harm and sin
And made both pure and good within.

DONORS TO THE FUND TO SEND THE CHRISTIAN CENTURY TO ALL THE MINISTERS OF THE BROTHERHOOD.

H. T. Morrison, Jr., Springfield, Ill....	$ 2.00
Wm. L. Hipsley, Table Grove, Ill.....	5.00
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F. M. Cummings, Mareeline, Mo.....	1.00
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Harriet C. Pow, Indianapolis, Ind.....	2.00
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Mattie T. Young, Creve Coeur, Mo....	1.00
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H. C. Johnson, Chicago, Ill.....	10.00
S. G. Boyd, Cineinnati, Ohio.....	10.00
A. E. Jennings, Detroit, Mich.....	10.00
J. P. Litehenberger, New York, N. Y..	2.00
G. D. Edwards, Columbia, Mo.....	5.00
W. F. Rothenburger, Cleveland, Ohio..	1.00
C. H. Winders, Indianapolis, Ind.....	2.00
R. J. Dickinson, Eureka, Ill.....	5.00
E. B. Dickinson, Eureka, Ill.....	5.00
R. S. Hopkins, Chicago, Ill.....	1.00
W. J. Whetzel, Eureka, Ill.....	1.00
A. W. Taylor, Eureka, Ill.....	.50

According to our announcement it requires $100 per week to send the Century to all our ministers not on our list. We have done better than we promised: the present is the third issue we have sent. Whether we shall be able to continue this plan further depends upon the response we receeive in the next few days. We join with the ministers who are receiving the Century in this gratuitous way in thanking our good friends for their generous gifts.

A RED CROSS LESSON.

Newspapers and department stores, drug stores and post-offices throughout the country are co-operating with the American Red Cross in the sale of Christmas stamps for the benefit of the fight against Tuberculosis. These will carry the holly wreath of cheer and the red eross of merey into every nook and corner of the world, for people in general are cheerfully responding to the call and paying one cent for these little emblems of pity.

Leaders in Church and Bible School may well give heed to the suggestion and offer an opportunity to all who are interested to give something at Christmas to assist the National Benevolent Assoeiation in its orphanages, hospitals and old peoples' homes. The fitness of this season for this work is attested by the inereasing offerings that are spontaneously pouring into these institutions every year. The Centennial year ought to see them at high tide.

W. R. Warren,
Centennial Secretary.

BOULDER, COLORADO.

Professor T. D. Thomas, who had charge of the musie of the First Christian Church, Lincoln, Neb., is now choir master at Boulder. He is a fine leader.

My work in the Boulder church continues to prosper. Our C. E. has made a wonderful growth in every way. About 35 have joined the church since my pastorate began April last.

I am leeturing each week to two classes of university students. Subject "The Life of Christ."

On December 6 I preached to the C. W. B. M. of the Highland Church, Denver. Subjeet, "The Place and Power of Women in the Church."

Dr. B. B. Tyler, of Denver, will preach to the C. W. B. M. of the Boulder Church Sunday evening, December 13.

A. L. Ward.

THE APOSTLE OF THE CONGO.

On Friday, Dec. 18, the church at Vineennes, Ind., was visited by the Apostle of the Congo, Dr. Royal J. Dye. The spirit of Christ constrains us to speak of him as an apostle. He bears in his soul the same unction of grace that was given by Jesus to his early disciples. His apostolic succession is vouched for by the fact that he belongs to that class of men of whom it was said long ago, "Men who have hazarded their lives for the name of the Lord Jesus Christ." His visit was one of great blessing to the church, and above all, was it such to the pastor, the writer of these lines.

Bro. Dye has a wonderful story to tell. It everywhere borders on the miraculous. It is a challenge to our faith. The work that God has done at Bolengi through the messengers of the cross is almost too marvelous to believe. But to hear Dr. Dye tell it, is to believe it. He compels faith in it. If all of our organized missionary work would have given us only one such man as Dr. Dye, it would be an adequate reimbursement for all of our outlay. The influence of Dr. Dye upon the life of our churches at home will be nothing short of a baptism of power. He brings vision and grace.

These lines are not written for the purpose of passing a eulogy upon Dr. Dye. He needs no such words from me. His work speaks for itself. These words are written for the purpose of saying a word to those who are to have Dr. Dye with them for an address. Do all in your power to have every member of your church present to hear Dr. Dye. Men and women who hear this Apostle of The Congo tell the wonderful story of Bolengi will forever thereafter believe in missions. His message possesses, "Irresistable Missionary Graee." Personally, I bless the God and Father of Our Lord Jesus Christ that we were privileged to have with us Dr. Royal J. Dye, whose work at Bolengi, Africa, will forever christen him as The Apostle of The Congo. At the throne of graee we shall make remembranee of him daily.

William Oeschger.

Read carefully our great premium offer in the advertising pages. Now is certainly the time to subscribe to the Christian Century. The books offered are in some cases worth the price paid for both paper and book. Besides, you can depend on it the Christian Century will be the most interesting paper published in our brotherhood during this our Centennial year.

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Instead of a face full of pimples, or a body which is assailed with boils or eruptions, you may enjoy, if you will, a skin normally clean and clear, by the simple use of Stuart's Calcium Wafers.

They act almost like magic, so rapid is their work of purity done.

You know the blood is pumped through the lungs every breath. The air purifies it.

Stuart's Calcium Wafers help the lungs do their work by segregating the impurities so that the lungs may enrich the blood.

Then they carry off the waste poisons and decay through the bowels. There is no need for months and years of treatment. Calcium Sulphide is so powerful, yet so harmless, that the blood feels its beneficial influence immediately.

Printed words are cold praise, especially when you praise your own product and offer it for sale, but here is an opportunity of proving this praise by your own judgment without cost. Send us your name and address, no matter how serious your skin trouble may be, and we will send you a trial package of Stuart's Calcium Wafers by mail free. It is wholly a matter for your approval. Thousands of people have passed these little wafers with success, and their praise is our testimonial. Every druggist carries them in stock. Every physician knows what Calcium Sulphide will do. He will prescribe it as a blood purifier and charge for the prescription. Here is the best method of using Calcium Sulphide, and you may test it free. Go to your druggist today and buy a package of Stuart's Calcium Wafers, price 50c., or write us and we will send you a trial package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

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OUR GREAT EDUCATIONAL OPPORTUNITY IN AFRICA.

By Royal J. Dye, M. D.

Africa has been one of the problems of the ages. Well it has been called the "Dark Continent," for it has been closed to civilization not only on account of its climatic conditions but also because of the wild fierceness of its aboriginal tribes. It has been the "Dark Continent" indeed because of its dark-skinned inhabitants, but it is doubly "dark" in its degredation and ignorance. The depths of that "darkness" have scarcely been appreciated even by those who have lived a decade amongst them. There is a moral degeneracy, a social degradation and a spiritual despair and darkness that is simply appalling. This constitutes the need for the Gospel and for the "light" and "life" that it brings. "They that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

The marvel to students of Africal philology is the accuracy of the native languages; their precise diction; their systematic formation, where one had looked, considering their moral and social condition, for crude, unorganized language. Its purity of diction, its poetry of expression, its richness of vocabulary and its wealth of folk-lore and historical tales astonish one as he delves more and more into the great Bantu tongues. Their intellectual keenness and capacity, their excellent memories and their logical sequence of argument show them to be no inferior race in the realm of intellect. The fact that all this obtains among a people with no, as yet discovered, written or sculptured characters to express thought, places in our hands a tremendous opportunity, that of giving to them their literature and of molding and guiding a Nation in whatever of enlightenment and civilization we will. It also leaves the same opportunity for the atheistic Government officials, the nominally catholic, to propagate their vile and stultifying influence in a system of infidel education, if they will and if we give them the opportunity.

So far the Government has contented itself with the Catholic schools of the Priesthood, but these attempt no systematical educational propaganda. They barely teach French, the official language of the Government, and the subsidy that is given them on the supposition of educational work has been removed in many instances and the Government disgusted at their miserable pretense and inefficiency. This leaves the educational feature of our entire district in OUR hands. We have the making of the educational standards of a Nation and the molding of the thought and life of this great Nkundo Nation. This is an opportunity we must not fail to sieze. It will not always be left this way. The one who gets in on the ground floor is the man who wields the greatest influence, and who will guide that awakening Nation into the light of civilization and modern education, tempered with the one thing that has made us a superior nation, viz.: Christianity.

All the civilization they now have a knowledge of is that brought by the heralds of the Gospel of the Lord Jesus Christ, whom you have sent out. This is a unique situation and gives an inestimable influence. For they are looking to us for their enlightenment. OUR OPPORTUNITY IS STRATEGIC AND CRITICAL. Let us not delay and come in at the end of the procession, with all the hard grind that will mean. TODAY IS OUR GREAT DAY IN CENTRAL AFRICA BOTH IN EDUCATION AND EVANGELIZATION. We have the moulding of a NATION IN OUR hands, a God-given task and opportunity. We have the setting of the standards of modern education and the pace of modern civilization, if we but will. Shall we be recreant to our trust and idle in the great hour of our opportunity?

The remarkable heroism and consecration of the native evangelists of Bolenge is a token of the spirit of the nation. Their exceptional powers as Preachers of the Word of the Living God, places upon us an added responsibility to give them the very best training we can, for the evangelization of Africa depends, under God on these transformed children of darkness and cannibalism. THEY have not proven recreant. They rather challenge us to better qualify them for their great work, the work of the ministry. They can travel and WILL, the great forest regions and swamps of the jungle. We cannot keep it up and live to do a long service. They know the native mind as we can never know it. They have the native language perfectly at their eloquent command. We, at best, speak an alien tongue imperfectly. We must make of them the workmen perfectly furnished, "rightly dividing the word of Truth."

Ours is the task of a wise master-builder laying a foundation. The Missionaries from America will be needed for a generation to come yet and longer. The very fact of this tremendous awakening demands the hastening of more of them to that land of golden opportunity. Ours is the task of teaching them the "way more perfectly." To us they look for inspiration and guidance. They are but children as yet in the Christian life and it would be criminal to shorten our force from the Home Land. We, as a people, are under obligation, having started this work of regeneration and uplift, to complete it. The present development of the work under our hands, places upon us the task of perfecting and developing these faithful Evangelists and heralds of the Gospel of Peace into men who not only "need not to be ashamed," but who can lead their Nation to the highest levels of civilization. Only the most thorough education will do this. We must have a College to do this. They are the finest Evangelists, but have no preparation for Pastoral work. Permanency demands the best we can give them as Shepherds of the Flock. A college will make this preparation possible. Every reason for a College here in Christian America is doubly forceful there.

The sum asked for is Twenty-Five Thousand Dollars. Think of it, hardly a Church in one of our large towns and smaller cities but builds *itself* a building costing more than that, for its congregation of a few hundred. THIS is to furnish a Nation with its highest educational opportunities. To mould the thought of an entire race of people, to give Christian tone to the civilization of a Nation.

I have not the least doubt about the raising of this money. It is the Lord's work. The advancement of His Kingdom demands it. The question is, are YOU going to have a share in it? Why not memorialize a loved one or perpetuate your own influence, in the building of this college. Make this a New Year's dedication to your Lord. Do it at once. Do it worthily, as unto God.

ST. LOUIS MINISTERIAL ASSOCIATION ADDS ITS PROTEST.

The St. Louis Christian Ministers' Association, at its regular meeting, Dec. 14th, with thirteen resident preachers present and several visitors, unanimously passed the following resolutions:—

Deeply regretting the strife that has arisen over the proposed Centennial program, while not at this time either defending or assailing the opinions, theories, or teachings of anyone personally concerned in the controversy, we respectfully submit the following Resolutions:

First. That we believe the Program Committee to be a representative one and that in their selection of speakers its members acted as they deemed wise and right, and that the Committee alone, and not our Missionary Societies, should be held responsible for its work.

Second. That we entreat our brethren everywhere to withhold further criticism on the Centennial program (as yet incompletely published), and we particularly protest against allowing any difference of opinion to be made a reason for withholding support from our Missionary Organizations.

Third. That loyalty to our fathers and our plea demands that our brethren,—editors and correspondents alike,—refrain from all further acrimonious discussion of these matters. Thus, with the exercise of forbearance and charity, which are among the first principles of our holy religion, we shall preserve, unsoiled, the platform on which the apostles long ago and our fathers of more recent times fought their splendid battles for Truth and Christian Unity, so that the Pittsburgh Convention of 1909 may be to our great and beloved Brotherhood the glorious crowning of the past eventful century.

L. W. McCreary, President.
G. E. Ireland, Secretary.

EVANGELISTIC MUSIC.

With the revival comes the little book of gospel songs. Why do evangelists use them? "Musicians frequently say to me," said Mr. Alexander (Dr. Chapman's associate in evangelistic work), 'Why don't you use classical music—tunes above the style of gospel songs?' I reply: 'When you can show me similar effects following such high-class music in moving the hearts of men and women, I will use it fast enough. Until then, I shall keep to gospel songs, which have a wonderful way of reaching everybody because they touch the soul.'

That is a pretty fair answer. But there is an abysmal distance between such gospel songs as "I gave My life for thee" and the riff-raff which are nothing but sound and noise.

Herbert A. Carpenter and wife, who work with the good people at White Hall, Ill., were very pleasantly surprised by some of their members last week. They made the occasion very pleasant by Bible games and refreshments and in the end left substantial evidence of their regard. This is the second time in six months that this pastor has been so agreeably surprised.

Encouraging reports reach us from Children's Day for Home Missions. The receipts up to December 10th show an increase over the same period of last year of $1,421.38. The returns from the states of Kentucky, Ohio, Illinois, Indiana, Kansas and Iowa show that ninety-one schools sent larger offerings this year, fifty-six sent smaller offerings, fourteen sent the same as last year and one hundred and eighty-one schools which sent nothing last year have lined up with good offerings this year. Nearly all of the old reliable schools are yet to be heard. So far, Kentucky leads in the number of contributing schools and the amount contributed. Kansas is second, and Illinois third. Ohio is said to be on a still hunt for the State Banner, now held by Kentucky.

PRESIDENT McLEAN'S NEW BOOK FREE.

To any new subscriber to the Christian Century we will send a copy of A. McLean's "Alexander Campbell as a Preacher," free upon receipt of $1.50. To ministers upon receipt of $1.20. This offer will not hold beyond January 2.

COUNTY CAMPAIGNS IN MISSOURI.

Clay and Lincoln Counties Conduct Campaigns for the Sunday Schools.

During the past two months J. H. Bryan, our field worker and the Superintendent of our Adult Department, has visited the following places in his campaigns in Clay and Lincoln Counties; Antioch, Barry, Excelsior Springs, Holt, Kearney, Liberty, Missouri City, Mt. Olive, Mt. Gilead, Smithville, and Woodland in Clay County, and Troy, Hawk Point, Old Alexandria, Davis, Silex, Louisville, Olney, Moscow Mills, Old Monroe, Corinth, Foley, Linn Knoll and Ellsberry, in Lincoln County.

In each church the work done was that which was the most needed, and best suited to the field. At Woodland and Old Alexandria, new schools were started where there had been none for several years. At Foley a new school of forty-four members was started. At a number of places the attendance was materially increased; at some, contests were started, at others the Adult Bible Classes were organized and set to work, and still at other places Teacher-Training classes were organized, and at every place the importance of the Bible School and the obligations of grown up disciples to be disciples was emphasized. In a number of conferences instruction in better methods was given, and higher ideals of efficiency and service presented. Several schools were taken out of winter quarters and others prevented from going in. Lincoln County's new aim is for 1,000 new pupils by the Convention next August.

The success of the campaign was largely due to the prepartion for, and the co-operation of the County Board, under the leadership of their presidents, C. F. Ward of Libertyand W. A. Dudley, of Troy.

The words of appreciation of the work of Bro. Bryan which have come to us, show that he is a workman who can fit into almost any situation and be helpful in almost any school. The county campaign plan is a new one among us, and these two instances demonstrated that the largest results with the least expenditure of time and money can thus be secured.

The County Boards are also confident that they can spend their missionary money in no more beneficial way than to have a county Sunday-school campaign. If your county is interested, write me.

J. H. Hardin, State Supt.
311 Century Bldg., Kansas City, Mo.

Professor C. R. Travis, who can be addressed at Havelock, Nebraska, R. F. D. 2, can be secured as singing evangelist for the next three months. He was with me several years in charge of the music at Centerville, Iowa. He is a good soloist (tenor voice) and a good chorus leader. Pastors would do well to secure him.

F. L. Moffett.

Advice.

"You's got to put a certain amount of dependence on yohself," said Uncle Een. "De man dat goes aroun' lookin' foh so much advice is liable to find hisself in de position of de gemman dat gits so interestd readin' de time-table dat he misses his train."—Washington Star.

MISCELLANEOUS WANTS AND NOTICES

Notices under this heading are inserted at the rate of ten cents per line (about six words to the line) each insertion; no insertion less than fifty cents. Cash must accompany order.

POST CARDS. Each sentence in the Lord's Prayer appropriately illustrated in colors and gold and highly embossed. A set of 12 cards 25 cents. Wisconsin Post Card Co., Turtle Lake, Wis.

CHICAGO

(Continued.)

among the Disciples will be there if he can. Our whole view of the Sunday-school and other institutions of the church are undergoing change for the better under the continual efforts of this association.

The Rally of the Foreign Christian Missionary Society will be held in Chicago at the Jackson Boulevard church on Monday, January 11. The meeting of the Ministers' Association will be held in the forenoon and the rally will be held in the afternoon and evening. In the evening the unique feature will be a lecture on our foreign stations illustrated by moving pictures. The lecture is given by Stephen J. Corey and is arousing the greatest enthusiasm everywhere. The Chicago churches have always been hospitable to these rallies but the holding of them at a time of day more congenial to Chicago habits will doubtless greatly increase the attendance. The church will serve meals both noon and evening.

The date for the next quarterly rally of the C. C, M. S. is set for January 24. The program is in the process of making. It ought to be our greatest rally.

The pulpit committee of the Irving Park church has renewed its quest for A. W. Taylor of Eureka. It recently met with the official board in Eureka and laid the case before them, asking for A. W. Taylor's release. The board members gave way to their feelings and for a time it was a sort of farewell event with many an expressed regret. With tears and best wishes, the board gave a reluctant consent. It seems probable at this writing that Mr. Taylor will accept the call. If he does, he will have the warmest of welcomes in Chicago. His gifts peculiarly fit him for service here. With him as pastor, Irving Park would become one of our strongest and most aggressive churches.

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THE VIGAN BIBLE COLLEGE AT VIGAN, P. I.

During the past week, the Foreign Society has received $950 in cash for the Vigan Bible College, and $1,300 in pledges. Progress is being made, and we are hoping the full $25,000 will be assured soon, that we may clear the way for other tasks.

Remember, we have 3,000 converts in the Province of Luzon, 34 churches, 41 groups of believers not yet organized, and 171 raw native evangelists. This has all been accomplished, and more, in about seven years! Almost 1,000,000 people in the province, depending upon us alone for the gospel.

Every dollar expended in this enterprise, will buy its full worth in a college plant, a self-supporting ministry, and in industrial thrift among the people. Our missionaries cannot furnish the money, but with money, they will soon capture the land for our Lord. We are ready to give full information, and to act upon any suggestion looking to the consummation of the hopes of the missionaries in this enterprise.

F. M. Rains, Stephen J. Corey,
Cincinnati, Ohio. Secretaries.

AN EVENING WITH J. M. KERSEY.

A union meeting of the eighteen training classes of Greater Kansas City was held under the direction of the Bible School Union of Greater Kansas City, on Tuesday evening, November 24th, 1908.

Prior to the eight o'clock meeting, a number of the Teachers of the Training Classes, and other Bible School Workers, met Rev. J. M. Kersey, of Parsons, Kans., in an informal luncheon, served by the King's daughters of the First Christian Church.

The Adult Bible Class of the South Prospect Bible School furnished orchestra music for the evening.

Brother Kersey is teacher of the largest Training class in the world, and great interest was shown in his work and his manner of teaching by the splendid audience that greeted him in the evening meeting.

He gave a most interesting address on the Teacher Training Work, the Open Book, and demonstrated his manner of teaching his great class by drilling the Union meeting for several minutes. He said: "Don't open the class for questions; don't lecture; it wastes time. Drill the class by repetition." He asked for responses in sections, as he does n his large class at home, requesting that very one in the section respond as one voice.

Every one was delighted with Brother Kerey and his address, and his practical demstration of teaching.

The meeting was an evidence of the keen, ide-awake interest being taken all over the ty, in this work of Training for Service, this great crusade for the "Open Book."

D. P. Gribben, President.

Abby Downing, Secretary,
Bible School Union of Kansas City.

Grounds for Complaint.

"Any complaints, corporal?" said the colel, making one morning a personal inspectn.

"Yes, sir. Taste that, sir," said the corpal promptly.

The colonel put the liquid to his lips.

"Why," he said, "that's the best soup I er tasted!"

"Yes, sir," said the corporal, "and the cook wits to call it coffee."—Argonaut.

A NEW YEAR'S GIFT
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Any one of the Following Important Books will be sent t a New (Yearly) Subscriber to the Christian Century upon receipt of only $1.50

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OUR CENTENNIAL BOOK

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This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Boston W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, $2.00. No one should allow the Centennial to approach without possessing this book.

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